UC-NRLF
B 4 017 124

THE MARTYRDOM AND MIRACLES

OF

SAINT GEORGE OF CAPPADOCIA.

WORKS TO APPEAR IN THE ORIENTAL TEXT SERIES.

I. Coptic texts with English translation of the Discourses on Saint Michael by Abba Theodosius, Severus of Antioch and Eustathius.

II. Syriac text with English translation of the Martyrdom of Saint George of Cappadocia.

ORIENTAL TEXT SERIES. I.

THE MARTYRDOM AND MIRACLES OF SAINT GEORGE OF CAPPADOCIA.

THE COPTIC TEXTS

EDITED WITH AN

ENGLISH TRANSLATION

BY

ERNEST A. WALLIS BUDGE, M. A.,

FORMERLY SCHOLAR OF CHRIST'S COLLEGE, CAMBRIDGE, AND TYRWHITT HEBREW SCHOLAR.
ASSISTANT IN THE DEPARTMENT OF EGYPTIAN AND ASSYRIAN ANTIQUITIES,
BRITISH MUSEUM.

LONDON.
D. NUTT, 270, STRAND.
1888.

PJ2197
G3
1888
MAIN

TO

P. LE PAGE RENOUF,

KEEPER OF THE DEPARTMENT OF EGYPTIAN AND ASSYRIAN ANTIQUITIES
BRITISH MUSEUM.

222750

CONTENTS.

	Page
Preface	ix—xl
The Martyrdom of Saint George	1—37
The Encomium upon Saint George by Theodosius, Bishop of Jerusalem	38—43
The Miracles of Saint George	44—82
The Encomium upon Saint George by Theodotus, Bishop of Ancyra	83—173
Fragments of a Sahidic version of the Martyrdom of Saint George	177—199
English Translation	201—331

Misbelievers have written
Misbelief in their books,
Touching the Saint
That Georius hight.
Now will we teach you
What is true thereabout,
That heresy harm not
Any unwittingly.
The holy Georius
Was in heathenish days
A rich ealdorman,
Under the fierce Caesar Datianus,
In the shire of Cappadocia.

The Passion of St. George by Ælfric
Archbishop of York.

Je ne me cache pas le péril que j'affronte en donnant ici le martyre de saint Georges, *comme un pur roman; mais je me mettrai à couvert sous le décret du pape Damase et, si ce décret ne suffit pas à me protéger au point de vue historique, j'invoquerai l'aide du célèbre Baronius qui s'est trouvé fort scandalisé de ce que contenaient ces* actes *de saint Georges.*

Amélineau, *Contes et Romans de L'Égypte Chrétienne*, p. LII.

PREFACE.

The Coptic texts relating to the tortures and martyrdom and miracles of Saint George printed in this book are edited from five manuscripts, three written in the Memphitic, and two in the Sahidic dialect. These MSS. are indicated in the following pages by the letters A, B, C, D and E.

The MS.[1] A is preserved in the Bodleian Library, Oxford, and bears the numbers Mareschal 23, Bodl. 157, and MS. Copt. Uri liv. It consists of 179 paper leaves measuring about 10½ in. by 7½. Each page is occupied by one column of Coptic, and one column of Arabic writing, generally containing 19 and 16 lines respectively. The quires are eighteen in number, and on the top of the first and last leaves of each quire is written ⲓⲥ ⲭⲥ 'Jesus Christ.' On fol. 3 *a*, at the foot of the page, are three lines of badly written Arabic which read:—

اذكر يا رب عبدك الخاطى الغرق في بحر الخاطيا
والذنوب الذي لم يستحق ان يدع . . . . . .

[1] See Uri, *Bibl. Bodl. Codd. MSS. Orient.* tom. i, p. 327.

"Remember, O Lord, thy servant the sinner, drowned in the sea of sins and transgressions, who is not worthy that . . . . . ."[1]

On fol. 3*b*, is a partially obliterated Coptic cross printed in yellow, red, and green colours: in the spaces between the four arms are written ⲓ̅ⲩ̅, ⲭ̅ⲩ̅, ⲛ̅ⲓ̅ and ⲕ̅ⲗ̅, and on each side of the foot of the cross is a dove. The initial letters of some of the paragraphs have been gilded, the border of fol. 4*a*, is prettily illuminated, and the headings of the several sections of the MS. are written in red. On fol. 82*a*, are two lines of Coptic letters which read:—

ⲁⷭⲑⲟⲗⲗⲁⲧⲑⲗⲙⲍⲓⲟⲁⲧⲕⲍⲱⲣ
ⲟⲑⲯⲍⲓⲑ ⲁⲏⲁⲁⲟⲍⲣⲁⲗⲍⲙⲁⲗⲍⲙ

Beneath these are two lines of Greek letters, and then we have another line of Coptic letters thus:—

ⲛ̀ⲱⲗⲭ≡ⲍ̀ⲕⲑⲉ̀ⲓⲓⲓⲭⲛ̄ⲍⲁⲥⲓⲓⲓ.

My friend Dr. Henri Hyvernat of Rome informs me that these lines give the date in which the manuscript was written; and as he intends to discuss them at full length in his forthcoming treatise on the palaeography of Coptic MSS., and to reproduce them by photography, it will be sufficient to refer the reader to that work. On fol. 178*b*, is a colophon in Arabic which reads:—

هذا الكتاب المقدّس وقفاً على بيعة الكنيست السيّده بدير
برَمُوس وليس لاحد سلطان من قبل الرّبّ سبحانه

[1] I am unable to read the last three or four words of this scrawl.

ان يخرجه عن ملك الدير المذكور ما دام عامر بالرهبان دايماً والسبح اله دايماً ابداً ۞

"This holy book belongs by *wakf* (gift or bequest for pious purposes) to the church of the Virgin in the convent of Baramûs.[1] And no one has power from the Lord (may He be glorified) to take it out of the possession of the said convent as long as it continues to be inhabited by monks; and glory be to God for ever." On the last leaf of the book the scribe has practised making in outline the borders and small illuminations which begin and end each quire. This manuscript is written in the Memphitic dialect in a good, regular hand of the latter half of the xivth century, and contains:

1. The Martyrdom of Saint George of Cappadocia by Pasikrates his servant.[2] Fol. 3*b*.

---

[1] The convent of Baramûs is situated in Lat. 30° 19′ N., Long. 30° 16′ E., in the Natron Valley, وادى النطرون, near the convents of St. Macarius and Amba Bishôi, and between the Natron Lakes and the Baḥar el-Farigh. In Maḥmûd Bey's map of Egypt it is placed at the junction of the caravan routes from Alexandria and Tripoli to Cairo. For descriptions of this famous convent see Curzon, *Visits to Monasteries in the Levant*, pp. 94, 95, and Butler, *Ancient Coptic Churches of Egypt*, vol. i, pp. 334—337.

[2] For the Greek and Latin texts, see Lipomann, *De Vitis Sanctorum*, tom. ii, pp. 251—253, (Venice edition); Surius, *De Probatis Sanctorum Vitis*, t. ii, pp. 278—281; and *Acta Sanctorum*, April 23, Appendix, p. vii. For the Syriac and Arabic versions of this martyrdom see Brit. Mus. Mss. Rich 7200, Add. 17 205, 14 734 and 14 735; Wright's *Catalogue of the Syriac MSS. in the British Museum*, pp. 1087, 1119 and 1122; and Rosen and Forshall, *Cat. Codd. MSS. Orient.* Pars i,

2. An Encomium upon Saint George by Theodosius, Bishop of Jerusalem.[1] Fol. 83*a*.

3. The nine Miracles wrought by Saint George.[2] Fol. 95*b*.

The paper manuscript B is in the possession of Lord Crawford, and formerly belonged to Henry Tattam. It consists of 148 leaves measuring $8^3/_4$ in. by $5^3/_4$. Each page is occupied by one column of writing of 15 lines. The quires were originally 18 in number, and some of the leaves have been much stained by water. Leaves 1 to 31, 40, and 179—184 are wanting; two leaves have been paged ⲡⲉ instead of ⲡⲉ and ⲡⲍ; and leaves ⲡⲟⲁ and ⲡⲟⲃ have been bound up at the end of the manuscript instead of in their proper place. The manuscript is written in the Memphitic dialect in a fine bold hand, and belongs in all probability to the xiith century. On fol. 90*b*, are three lines of Arabic which run:

الرب الاله سبحانه تبارك على المهتم
بهذا الكتاب ويعوضه كما وعد فى
انخيله المقدس عن الواحد بثلثين وستين ومايه

pp. 92, 111. An Ethiopic version of the account of the martyrdom of S. George attributed to Pasikrates is described by Zotenberg, *Catalogue des Manuscrits Éthiopiens*, p. 203; and for other Ethiopic versions of it see Wright, *Catalogue of the Ethiopic Manuscripts in the British Museum*, pp. 162, 168, 189 and 190.

[1] About A. D. 450. See infra p. 236.

[2] The number of miracles attributed to S. George by the Ethiopians amounts to as many as eighty. See Wright, *Catalogue of Ethiopic MSS.*, p. 190.

"May God (may He be glorified) bless him that had this book written, and may He, as He promised in His holy Gospel, reward him thirty, sixty and a hundredfold."

The contents of this manuscript when complete were the same as those of A, and the variant readings from what remains of it are printed at the foot of the pages of the translation, because my edition from the Bodleian MS. A, was in type before I knew of its existence.

The parchment manuscript C is preserved in the Vatican Library, where it bears the number 63; it was brought by Assemani from a monastery near the Natron lakes. Many of the leaves have been injured by water, and some are so rotten that the letters can only be deciphered with the greatest difficulty. The Martyrdom of Saint George is written on ff. 106—172 of the manuscript, the leaves of which measure 13 in by 9¾. This portion of the manuscript was originally a separate book, and bore the number ⲥⲍⲍ (267) which is still to be seen on the lower margin of the first leaf. The margins of the first page are ornamented with an intertwining line border painted in divers colours. This page is divided into two unequal parts by a painted line ornament, in the upper, or larger, is the title of the work written in slender uncials, and in the lower are the first few words of the text of the martyrdom. The manuscript is written with fine tenth century uncials in the Memphitic dialect. The 67 parchment leaves on which the martyrdom is written are divided into eight quires: the first six contain eight leaves each, the seventh contains seven, and the eighth (which is unnumbered) twelve. The leaves are paginated

consecutively, on their reverse sides only, for the first six quires; there are mistakes in the seventh quire, and the eighth quire is not paginated at all. The manuscript is bound in red skin, and bears the arms of Pope Clement XI and Cardinal Pamphili. On fol. 172 *a*, are written 17 lines of small uncials which tell us that the manuscript was written by the care of the God-loving brethren Peter the deacon, Kelloug the deacon, and their spiritual son, whose name is not given, and placed in the Church of Saint Michael of Gephroeneχêt.[1] On the reverse of the same page are 13 lines of writing, the last of which states that the manuscript was written in the year of the Martyrs 672 = A. D. 956.

The fragment of the Sahidic version of the Martyrdom and Miracles of Saint George, D, is preserved in the Vatican Library.[2] The leaves are eleven in number, nine paged ⲓⲏ—ⲕⲁ, and two, containing fragments of his miracles, unpaged. There are two columns of writing to each page, and the manuscript was written probably in the viiith or ixth century. We learn from the colophon that the manuscript was written by two brothers called Stephen and John; and that it was made at the expense of Apa Jacob the son of the Arch-Apa Luês and Kûlban, of the town of Shmin[3] Panos, "for the salvation of his soul, and that Saint

---

[1] I have not been able to identify this town.

[2] See Zoega, *Catalogus Codd. Copt.*, p. 240, no. clii.

[3] A town situated on the east bank of the Nile not far from This, the Panopolis of the Greeks, and the modern Aḥmîm. It is a very ancient town (Leo Africanus, viii), and was famed for its linen manu-

George might show favour to him before the king Christ, and save him in this wicked world, and give to him a lot and an inheritance with all the saints in the world which is to come."

The fragment of the Sahidic version of the Martyrdom of Saint George, E, is preserved in the library of the Earl of Crawford and Balcarres. The leaves, paged ⲘⲈ̄—ⲍ̄, are eight in number and measure 12½ in. by 8½. There are two columns of writing to each page, and each column contains twenty-six lines. The manuscript is written in a fine bold handwriting and belongs probably to the viiith or ixth century. A few of the leaves have been damaged by water, and, in places, the writing is erased. I suspect that this fragment belonged to the manuscript of which D once formed a part. At the foot of page ⲘⲎ̄, beneath the second column of writing are the words ⲡⲙⲉϩ ⲇ̄ ⲛ̀ⲱϣ "the fourth time of reading", which show that the martyrdom was read through in four or five readings in the church to which this manuscript originally belonged. The first two or three words of the passage allotted for the fourth time of reading are in capital letters painted red.

The Coptic version of the martyrdom of Saint George

---

factories and jewel cutting. See Strabo, xvii, 41 (Didot's edition p. 690); Champollion, *L'Égypte sous les Pharaons,* i, 257. The accuracy of Strabo's description is supported by the large numbers of pieces of beautifully worked linen lately found at Aḥmîm which are now preserved in the British and South Kensington Museums. For a description of the monasteries at Aḥmîm see Quatremère, *Mémoires,* i, p. 448.

in the manuscript A appears to be of a good antiquity, but contains several bad readings. The aim of the original translator appears to have been to make the work as brief as possible, so much so that, without the more discursive encomium of Theodotus, it would have been exceedingly difficult to translate portions of it at all. The name of the Coptic translator of the martyrdom attributed to Pasikrates is not mentioned in the manuscript, nor have I been able to find an allusion in the encomium of Theodotus, Bishop of Ancyra, to any other work on St. George save the encomium upon him attributed to Theodosius, Bishop of Jerusalem. If this latter encomium, or a Greek original, was really written by Theodosius it is a very interesting fact, and takes us back to within 150 years of the time when Saint George is said to have been martyred. The encomium upon Saint George by Theodotus is clearly based upon an older work, and the original of the Coptic text in A might very well be the older work. It is a significant fact that many of the passages in it which offer difficulties to the modern translator, are either omitted entirely from the encomium by Theodotus, or are paraphrased. The Greek texts of the encomiums by Simeon Metaphrastes, Andrew of Crete, and Gregory of Cyprus, appear to have been based upon some such account of the martyrdom of Saint George as that offered to us by the Coptic text. The Arabic version in A is, on the whole, very good; but at times the translator paraphrased the Coptic so loosely that these parts of his work do not help us to understand the original Coptic. In the spelling of proper names he followed

blindly the corrupt forms of Greek names given in the Coptic text.

The summary of the life and death of George the Martyr[1] as given by the Coptic texts is as follows:—

In the days of the impious emperor Diocletian the devil saw that the belief in Christ was spreading throughout the whole world and causing the worship of idols to cease. He then entered into the emperor's heart and made him raise up a terrible persecution against the Christians. Then Diocletian prepared instruments of torture of the most devilish nature, and published two edicts. By the first he summoned the governors of every province to his presence to discuss with him what steps should be taken to prevent the increase of the worship of "Him that Mary bore", and by the second, published after seventy governors had come to his presence, he utterly forbade any person to utter the name of Christ, or to worship Him under pain of torture by the wheel, the wooden horse, the flesh scrapers and many other instruments of torture: thus three years passed by before any dared to confess that he was a Christian. At the end of this time, George, a native of Melitene, a city in the very far east of Cappadocia, came to Dadianus and desired to

[1] For other accounts of Saint George see *Acta Sanctorum*, April 23; Butler, *Lives of the Saints*, April 23; Baring Gould, *Curious Myths of the Middle Ages*, pp. 266—316; Heylyn, *The History of that most famous Saynt and Souldier of Christ Jesus, S. George of Cappadocia*, London, 1633; Milner, *An Historical Enquiry into the Existence of S. George*, London, 1792. For a summary of the Mediaeval Legends of S. George see the article 'George' by the Rev. G. J. Stokes, M. A., in Smith's Dictionary of Christian Biography.

be made a count. George[1] was the grandson of John, the chief governor of Cappadocia, and the son of Anastasius, the governor of Melitene, and of Kîra Theognôsta, a noble lady the daughter of Dionysius the count of Lydda or Diospolis. George's ancestors had been orthodox Christians, and he boasts that none of them had ever been idolaters. When Anastasius was about thirty-six years old, he died, and left behind a widow and a family of three children, George and his two sisters, Kasia and Mathrôna, aged ten, six and two years respectively. Anastasius and his wife were exceedingly rich in cattle and possessions, and they were greatly beloved by all the country round about by reason of their good deeds. Shortly after the death of Anastasius, a new governor called Justus was appointed to rule over Palestine, and he was a God-fearing and good man; and he asked permission from George's mother to bring the boy up to the profession of a soldier. Kîra Theognôsta consented, and Justus shortly after appointed George captain over five thousand men. Justus next wrote to the emperor and informed him of the birth and position of the young man, and the emperor paid George a salary of three thousand pieces of money a month. For ten years George lived happily with Justus, who associated him with himself in the government of Palestine, and made him master of his house, and heir to all that he possessed. Moreover, Justus betrothed his daughter then about twelve years of age to him, but while

[1] He is said to have been called George after the name of his great-grandfather.

preparations were being made for the marriage he died, leaving George about twenty years of age and very handsome. In battle he was very valiant, and when he attacked his enemies they went down before him like chaff before the wind. The marriage of George was delayed in consequence of the death of his adopted father, and shortly after George gathered together a large sum of money and gifts, and made preparations to set out for Tyre, intending to ask the emperor Diocletian to make him a count and governor of Palestine. George's wealth must have been considerable, for when Dadianus offered him one hundred pounds of gold to depart from the city, he replied that he had left behind him twenty thousand pounds of gold and forty thousand pounds of silver, besides cattle, horses, fields and vineyards, to follow Christ. Having loaded himself with gifts for the emperor and the governors who had gathered together to him at Tyre for the purpose of laying down the boundaries of the empire, he set out with his servants in a ship and came to that city. When he arrived there he found a mighty multitude of governors and soldiers madly sacrificing to the gods of the Roman empire. Disgust laid hold of George when he saw their folly, and casting from him the idea of asking a favour at the hands of the governor Dadianus, he distributed among the poor all the money which he had brought to give to the governors, and determined to become a Christian. He then went back to his ship and told his servants of his resolution, and they entreated him to allow them to return to their native city. George paid them their wages,

and set them free on the condition that they did not go to his native city and inform his mother and sisters and his betrothed of his intention to die for Christ's sake. Three of his servants, Pasikrates, Lukios and Kirennios refused to forsake their master, and having hired a house at Tyre, they witnessed his strife and death. Having stripped himself of all he possessed, even to his very clothes, he went into the presence of the governor Dadianus and proclaimed boldly that he was a Christian. Dadianus asked him questions about his birth, and parentage, and position in this world, adjuring him by the name of Christ to tell him the whole of his history. When Dadianus learned from George that he was of noble birth, and had served in the imperial army with considerable distinction, he endeavoured to turn him aside from his fatal decision: and admiring his beautiful form and handsome face he tried to allure him into further service by promises of advancement in the empire and great rewards. George rejected his offers with scorn, and began to revile the imperial gods, pointing out at the same time how abominably polluted they were as compared with Peter, Elijah, the Virgin Mary, and other saints. The patience of Dadianus being at last tired out by George's resistance he ordered him to be stripped naked by the attendants and thrown upon the wooden horse, or rack, to wrench his bones from their sockets; and they forced his feet into iron boots and drove nails into them; they put a weight of six hundred pounds upon him so that he burst asunder; they broke in his head with iron bars; they scraped him with scrapers,

and then poured vinegar and brine upon his wounds: and having nailed him to a bed they cast him into prison, where during the night Christ came and healed him entirely. On the following day when Dadianus found that he was healed he had him tied to four posts and beaten with eight hundred stripes, and vinegar and brine poured over him. That night Christ visited him again in prison and healed him. The next day Dadianus made a proclamation in which he invited any magician who was able to overcome George to come to his presence, promising to reward him well if he could defeat and kill him. In answer to this proclamation a man called Athanasius appeared and told the governor that he was able to do anything. When Dadianus asked for a proof of his assertion, Athanasius asked that an ox might be brought to him; and when it was brought he whispered in its ear, and it split asunder into two parts which, when weighed, were found to be of equal weight. The governor was satisfied at his proof of power, and ordered that either he should overcome George, or that George should overcome him. Athanasius then filled a cup with drugs, and having uttered the mighty names of demons over it gave it to George to drink; George drank it, but the poison had no effect upon him. Athanasius begged for one more trial of his skill, and having mixed a more potent draught of poison, and having pronounced the names of more powerful demons than the first over it, he gave it to George to drink; and he drank it without any evil consequence following. Athanasius the sorcerer, seeing that his magic

was powerless, entreated that he might be baptized, and the apostle Thomas came and baptized him in the name of the Persons of the Trinity. Enraged at the defeat of the magician, Dadianus next ordered that George should be broken on the wheel, and when this was done the fragments of his body were thrown into a dry pit. And straightway there were earthquakes and lightnings, and Christ came down with His angels and commanded Michael to gather together the fragments of George's body and to bring them up out of the pit. Christ then reconstructed his body, and filled him with joy. After George had been thus raised from the dead at the request of Magnentius the governor of Armenia he wrought a miracle, and made the wooden legs of seventy seats to take root, and to put forth leaves, and to bear both blossom and fruit. This wonderful thing Dadianus ascribed to the power of his gods; and he continued to torture George with every conceivable act of cruelty, until at last he destroyed him by sawing him in twain and by boiling him to death in a cauldron of pitch, sulphur and tar. The cauldron which contained his remains was then buried deep down in the earth, but Christ came down with His angels, and raised him up from the dead a second time. After George had been raised from the dead a second time he wrought four miracles. I He raised to life the dead ox of a woman called Cholastike, or Schollastike; II he raised to life some men and women who had been dead and buried for more than two hundred years; III he caused the pillar of the poor widow woman's house to take root and become a

mighty tree twenty feet higher than any building in the town; IV he made the son of the widow to see. After these miracles Dadianus tortured him, and burnt him to death, and when the attendants had scattered his ashes to the four winds of heaven Christ commanded the winds, and they brought the ashes back, and He again restored George to life. When the governor had put to death all the soldiers who believed on God because He had raised George up from the dead, he commanded that George should be brought to him. When he had come Dadianus offered him one thousand pounds of gold to depart quietly out of the city, but he rejected the offer with scorn, and the governor began to torture him again. When Dadianus had had George's tongue torn out, his eyes destroyed and his legs broken, he made them throw him into prison until he should make up his mind how to destroy him effectually. On the night following the torturing of George, Christ appeared into him in prison, and, bidding him be of good cheer, healed him of his wounds. When Dadianus found that he had spent seven years in torturing and killing George without having effected his purpose of making him sacrifice to the gods, he changed his tactics and began to flatter him, and pretended that he had only treated him as a loving father would treat a disobedient and wilful child. He would have followed up these peaceful words by kissing George, but he told the governor that he would not accept his kiss until he had offered sacrifice to the gods. Dadianus, misunderstanding this reply, then took him into his palace, and leaving him in the chamber

where Alexandra the Queen was, went out and caused a herald to proclaim that George would offer sacrifice to the gods on the morrow. When George had come into the palace he began to pray, and Alexandra hearing the prayer asked him to explain it to her, and to tell her about Christ. And George told her of the creation of man and of his fall, of his enemy the devil, and of the coming of the Son of God into the world to save man from the fires of Amenti. When Alexandra learned that Apollo and Herakles and the other gods of the empire were not gods, but only idols, she believed on Christ, and entreated George to pray to Him on her behalf. On the following day Dadianus sent to bring George to offer sacrifice to Apollo, whereupon George commanded the little boy, to whom he had given the power of hearing, seeing, and walking, to go into the temple of Apollo, and to bid him to come to him. When the devil which sojourned in the idol heard George's command he leaped down from his pedestal and came to him; and he at once told George that he was the rebellious spirit who refused to bow down before Adam, and that on account of this act of rebellion he was expelled from heaven. And when the devil had confessed all his evil deeds, George struck the earth with his foot, and it opened, and swallowed him up. Then George went into the temple, and threw down the images of Herakles and the other gods, and trampled them in the dust. When the priests saw what George had done they bound him with cords, and took him to Dadianus, who charged him with having lied and broken his promise to worship Apollo. Dadianus

being greatly ashamed and enraged at the destruction of his idol, went into his palace and lamented to Alexandra how much he had suffered at the hands of the Christians. Then Alexandra reproached him for having maltreated them, whereupon Dadianus laid hold of her hair and dragged her out before the governors, and told them what had happened. And they ordered that she should be first stripped naked and tortured on the wooden horse, and then that she should be beheaded, which took place on the 15th day of Pharmûthi. After these things Dadianus the governor passed sentence of death upon George, and each of the sixty-nine other governors signed it, and George rejoiced greatly. And while the seventy governors were sitting at meat George prayed to God, and fire came down from heaven and consumed them; and when he had prayed concerning the resting place of his body and the welfare of all mankind, he was beheaded on the 23rd day of Pharmûthi. When George had been beheaded, Pasikrates and Lukios and Kirennios his servants came up and took away the head and trunk, and laid them together, and they went and bought spices, and embalmed the body, and laid it in a rock hewn tomb outside the city. And it chanced that the captain of a merchant ship from Joppa put in at Tyre to sell his cargo, and the servants of George bargained with him to carry the body of George to Joppa. When it arrived there a certain kinsman of George called Leontius provided horses, and they carried the body to Lydda or Diospolis, together with an account of George's sufferings and martyrdom written by Pasikrates his servant.

During the seven years in which George had been tortured, his mother and sisters and betrothed had all died, and the only kinsman of his left in Diospolis was his mother's brother called Andrew. When Andrew heard of the good things promised by Christ to those who should build a shrine to the name of George, he pulled down the house in which George had lived, and began to build at his own cost a small martyrium in which to deposit his body. Finding the work very expensive he fell into great grief, fearing lest he should be unable to complete the building which he had begun; but George appeared to him by night, and showed him a place in the ground where he had hidden money during his life-time, and with this, and the help of his neighbours, he completed the building which was consecrated by Abba Theodosius the Bishop of Jerusalem on the 7th day of Athor. Soon after the consecration of the shrine it was wrecked by one of Diocletian's generals called Euchios, but it was afterwards rebuilt and greatly enlarged by the emperor Constantine. When the emperor Theodosius II had reigned twenty years, he built a church in honour of George, and he gathered together the Bishops from all parts of the world, among them being Theodotus, Bishop of Ancyra, to the consecration of it.

The most cursory examination of the Coptic version of the martyrdom of George is sufficient to show that the writer of it, or of the Greek text from which the Coptic version was probably made, was fully acquainted with certain facts relating to the persecution of the Christians by Diocletian; but it is also clear that the names of the

persons who took part in it have been either wilfully or ignorantly corrupted by him, and that the historical sequence of the events which took place during that period has been destroyed. The first account of George's martyrdom is said to have been written by his servant Pasikrates,[1] Πασικράτης, but it has been considered to be untrustworthy by many. However this may be, it is certain that both Theodosius, Bishop of Jerusalem about A. D. 450, and Theodotus, Bishop of Ancyra, who lived in the early part of the Vth century, used and accepted the account of the martyrdom of George said to have been written by him. If, however, the encomiums attributed to Theodosius and Theodotus are not genuine, though I see no reason why they should not be, they were probably written about a century later. A Syriac version of the work of Pasikrates existed in the VIth century,[2] and it has so much in common with the Coptic account of A published in this book, that I originally intended to publish it side by side with the Coptic text, edited from three MSS. in the British Museum, and a Nestorian Syriac MS. in the

---

[1] For the Greek and Latin texts see *Acta Sanctorum,* Appendix ad April 23; Lipomann, *De Vitis Sanctorum,* ii April 23; and Raynaudus, *S. Georgio Cappadoce megalomartyre,* viii, p. 335 sqq. See also the list of Greek writers on S. George in Fabricius, *Bibliotheca Graeca,* ix, pp. 79, 80.

[2] See Wright, *Catalogue of the Syriac MSS. in the British Museum,* p. 1087. For a summary of the contents of the Syriac version see Dillmann, *Über die apokryphen Märtyrergeschichten des Cyriacus mit Julitta und des Georgius,* pp. 353—356, in the *Sitzungsberichte der Kön. Preuss. Akad. der Wissenschaften zu Berlin,* xxiii.

University Library, Cambridge.[1] The Arabic versions are of a later date, and are made from a comparatively modern recension of his original work, and from these were made the Ethiopic versions of the encomium of Theodotus of Ancyra.[2]

The Coptic account makes George to be martyred by Dadianus the 'great governor of the Persians', in the presence of seventy governors from all parts of the world. From the description of the ferocity of this governor and his cruel tortures of the Christians no other historical character than Galerius Valerius Maximianus, who reigned jointly with Diocletian can be intended. This man was born of peasant parents and came from Dacia,[3] he embraced the profession of a soldier and grew up without either manners or education.[4] The general called Euchios in the ninth miracle of St. George (p. 77) who was sent by Diocletian to overthrow George's shrine at Lydda, is described as being of savage disposition, and from

---

[1] The Syriac version of the work attributed to Pasikrates, with an English translation, will be published by Mr. Nutt as soon as possible.

[2] See Wright, *Catalogue of the Ethiopic MSS. in the British Museum*, pp. 162, 168, 189 and 190, and Zotenberg, *Catalogue des Manuscrits Ethiopiens*, p. 203.

[3] Hence his name Dacianus or Dadianus. See Heylin, *St. George* p. 169.

[4] Tillemont, *Hist. des Empereurs*, iv, p. 25. Ignorant of letters, careless of laws, the rusticity of his appearance and manners still betrayed in the most elevated fortune the meanness of his extraction. War was the only art which he professed. Gibbon, *Decline and Fall*, chap. xiii.

the description of the manner of his death Galerius must be the man described. The Coptic text and Lactantius[1] describe him as being more wicked than any other man upon earth, and it is well known that he was not only the first and principal cause of the persecution of the Christians, but also the man who incited Diocletian to publish his edicts against the Christians. His appellation of 'great governor of the Persians' was given to him by the Copts because of his celebrated defeat of Narses, king of Persia, about 297 A. D.[2] The two edicts against the Christians which are attributed to Dadianus are no doubt those of Diocletian published at Nicomedia in the year 303.[3] The first was directed against the property of the Christians, and the second against their lives: these facts agree exactly with the statements respecting the edicts of Dadianus given in the Coptic text. According to the statements in the Coptic account of the martyrdom of George he cannot have been finally put to death by the sword before 310 A. D.[4] The Christian church grew and flourished under the first twenty years of the reign of Diocletian, A. D. 284—303, and it was not until Galerius had conquered the Persians that any serious check was put upon Christianity. During the winter of the year 303 Galerius and Diocletian were at Nicomedia

---

[1] *De mortibus persecutorum,* cap. 9.

[2] Gibbon, *Decline and Fall,* chap. viii.

[3] Tillemont, *Mémoires,* v, p. 21.

[4] It is usually thought that George was martyred at Nicomedia A. D. 303.

discussing their future treatment of the Christians, and on the 24th February, the day after the demolition of the church of Nicomedia, the first edict against them was passed. The edict had scarcely been exhibited in the public place when it was torn down by a Christian, who took the opportunity of abusing the governors at the same time. This young man was seized, and after having been tortured most cruelly, was slowly roasted to death. I do not think that this young man was Saint George as Eusebius believes (Hist. Eccles. viii, 5), but I think it more than probable that his manner of death suggested the romance of the martyrdom of Saint George. The Coptic text makes George to be tortured by Dadianus for seven years at Tyre, and as the torturing of the Christians did not begin until after the publication of Diocletian's second edict that would make the year of George's death to be 310 or 311 A. D. The youth, however, who tore down the edict was tortured at Nicomedia in the year 303 and, according to the Greek churches, was called John. It is not easy to account for the sixty-nine governors who were gathered together to the presence of Dadianus, but we must not forget that, in the narrative, only four of them appear to take any active part in the martyrdom of Saint George, a fact which reminds us of Diocletian and his three associates, Maximian, Galerius and Constantius. When we read of St. George causing the governors to be burnt up by divine fire just before his death, it seems very possible that an allusion to the two attempts made to destroy Diocletian and Galerius and their palace by fire within fifteen days of the publica-

tion of the first edict against the Christians, is intended.[1] Thus there is some evidence that the original writer of the martyrdom of St. George was well acquainted with the facts of the persecution of the Christians by Galerius, but that either wilfully or ignorantly the names of those who took part in it were corrupted or changed, and the historical sequence of events destroyed.

I am unable to say when the Coptic version of the martyrdom of George was made, but it must have been known and read as early as the time of Theodotus, Bishop of Ancyra, in the early part of the Vth century. The fragments D and E of the Sahidic version show that the work was known all over Egypt in the IXth century; and as we find in E a marginal note, ⲡⲙⲉⲉϩ ⲇ ⲛⲁⲱϣ, "the fourth time of reading", indicating the passage which was to be read at the fourth reading of the martyrdom, we are certain that it was read publicly in the churches of Upper Egypt at that period.

The Coptic text shows us clearly that the dragon which George fought and overcame was none other than the impious Dadianus, and it proves, if further proof is needed, that George the martyr and George the opponent of Athanasius, Bishop of Alexandria, were two distinct persons; the fact being that Athanasius the Bishop has been confused with Athanasius the sorcerer whom George the martyr overcame. And the princess whom popular tradition says Saint George rescued from the dragon,

[1] Tillemont, *Mémoires*, v, 9.

is Alexandra the wife of Dadianus who was converted to the Christian religion, and was baptized and suffered martyrdom.

As for Saint George the martyr it is very improbable that such a person ever lived. The young man who tore down the edict at Nicomedia, and the fearful sufferings which he suffered, afforded ample material for the construction of a martyr who should not only be able to endure every suffering and torture which the malice and hate of a tyrannical governor could devise, but who should die several times and be raised up again to life by the power of Jesus Christ. Every new version which was made of the martyrdom contained some new wonder or miracle, and we know that the *acta* of Saint George became absolutely incredible before the end of the fifth century, for about the year 495, Pope Gelasius decreed that, although George was to be esteemed as a genuine martyr, yet his passion was not to be read because of it being the work of heretics.[1] The popular versions of the martyrdom of Saint George current among Christian nations assign to him tortures which he never could have endured, and endow him with powers which he never could have possessed. He has been universally regarded as a helper of the poor and needy, a defender of the weak against the strong, a mediator between God and man, a benefactor of all mankind, a co-regent of the Holy Trinity

[1] See Tillemont, *Mémoires*, xii, pp. 694, 695; Theil, *Epistolae Romanorum pontificum genuinae*, i, p. 158; and Dillmann, *Über die apokryphen Märtyrergeschichten*, p. 1.

in heaven, and, in short, the traditions of Saint George have made him to usurp all the power possessed by man and beast upon earth, and the omniscience and omnipotence of God in heaven. Moreover, round about him have gathered the myths of the most ancient nations of the world, and I doubt much if the whole story of Saint George is anything more than one of the many versions of the old-world story of the conflict between Light and Darkness, or Rā and Āpepi,[1] and Marduk and Tiamat, woven upon a few slender threads of historical fact. Tiamat[2] the scaly, winged, foul dragon, and Āpepi the powerful enemy of the glorious Sungod, were both destroyed and made to perish in the fire which he sent against them and their fiends: and Dadianus, also called the 'dragon', with his friends the sixty-nine governors, was also destroyed by fire called down from heaven by the prayer of Saint George.[3]

---

[1] See a paper by M. Clermont Ganneau, *Horus et Saint George,* in the *Revue Archéologique* for Sept. and Dec. 1866. La légende de Saint Georges, tuant le dragon, est inconnue aux Coptes, et c'est à tort qu'on a profité de cette légende pour écrire que les Coptes avaient identifié Horus et Saint Georges: c'est Saint Michel qui avait été identifié avec Horus, vengeur de son père: c'est Saint Michel qui tuait le dragon infernal et ceux qui survenaient sur terre. Amélineau, *Contes et Romans de L'Égypte Chrétienne,* p. LIV.

[2] The Babylonian text of the fight between Marduk and Tiamat from a fragment of the 4th tablet of the 'Creation' series is published in the *Proceedings of the Society of Biblical Archaeology* for December 1887.

[3] For the identification of Saint George with Mithra see Gutschmid, *Über die Sage vom hl. Georg, als Beitrag zur iranischen Mythengeschichte,* pp. 185—202. (In *Berichte über die Verhandlungen der Königlich Sächsischen Gesellschaft der Wissenschaften zu Leipzig,* 1861. Philologisch-historische Classe.)

The information which the Coptic martyrdom of Saint George affords us in respect of hell is very interesting; firstly, because it shows what the Copts thought hell was like, and secondly, because we see from it that the ideas of the ancient Egyptians on this subject are reproduced with but slight variation. The Coptic translators of the Bible rendered שְׁאוֹל and ὁ ᾅδης by ⲁⲙⲉⲛϯ, i. e. *Amentet*, a word which meant first of all 'the place where the sun hid himself', and afterwards 'the place of the dead'.[1] In this place Osiris sat in a hall of judgment surrounded by the forty-two "assessors" of the dead.[2] Anubis, the god of the dead, stood by waiting to seize and carry off the unfortunate soul that had been "weighed in the balance and found wanting",[3] and near him stood the beast, part lion, part crocodile, and part hippopotamus. The Copts inherited their idea of the judgment hall in Amenti from their ancestors the ancient Egyptians; and the burning fires which, in the old mythology, consumed the enemies of the Sun god, were made to assist in torturing the souls of the damned.

The Coptic hell was a place of fervent and parching heat, and it is said that "the heat of the sun is nothing beside that of Amenti, and if a man were to pass all his time standing in the sun, it would not be equal to one day

[1] Brugsch, Dict. Géog. i, p. 33.

[2] See the vignette to the 125th chap. of the Book of the Dead.

[3] For a very interesting paper on the connexion of the verse in Daniel with the scene in the Book of the Dead see Clermont Ganneau in the *Journal Asiatique*, Série 8, t. viii, pp. 36—67.

of punishment.[1] When John, the son of Pisentios, Bishop of Coptos, complained of having had no water for two or three days, his father asked him to imagine what the sufferings must be[2] of those who had to pass through the river of fire in hell. The punishments meted out to souls in Amenti were various: "some, whose sins are many, are now in Amenti, some are in outer darkness, some are in pits and wells filled with fire, some are in the nethermost hell, ⲁⲙⲉⲛϯ ⲉⲧⲥⲁ ⲡⲉⲥϩⲧ, some are in the river of fire, and to these no rest hath been vouchsafed until this minute."[3]

The dead men who were raised to life by the martyrs give us accounts of what they saw and what they suffered. When Macarius of Antioch had raised to life a man who had been dead six hours, he asked him that had been dead to describe his state after death,[4] and the man replied, "I was a man who worshipped idols; and when I came to die the *dekans* (ⲍⲁⲛⲇⲏⲕⲁⲛⲟⲥ), came after me, and their faces and forms were different from one another. Some had the face of a beast, some had the face of a dragon, some had the face of a lion, some had the face of a crocodile and some had the face of a bear.[5] And they tore my soul from my body with terrible mercilessness, and they ran away

---

[1] Amélineau, *Étude sur le Christianisme en Égypte au Septième Siècle*, p. 80.

[2] Ibid. p. 140. [3] Ibid. p. 144.

[4] Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 56.

[5] Compare the various forms of the heads of the 42 assessors of the dead in the vignette of the 125th chap. of the Book of the Dead.

with it to the great river of fire and plunged me in it to a depth of four hundred cubits; then they took me and set me before the Judge of truth. And I heard this sentence come forth from him:—Take away from before me this soul which has made devils to be gods, and which has denied the God who made it, and let it know that God liveth on high. After these things they ran away with me to a place of darkness wherein there was no light, and they cast me out into the cold where there was gnashing of teeth. And I saw there the worm that dieth not having the head of a crocodile.[1] And he was surrounded by reptiles of all (kinds) who threw down souls before him, and when his own mouth was full he made the other beasts to eat also, and they rent us but we did not die. After these things they brought me out of that place, and carried me to Amenti for ever. And while they were dragging me along I heard a voice behind me, saying, "Bring him back, for he must needs be sent back to the world again through the prayers of Saint Apa Macarius of Antioch;" and they brought my soul back and placed it in my body."

A fuller description of the inhabitants and tortures of hell is given in the following extract which states that the damned do not suffer on the Sabbath day. The man who had been dead two hundred years (*infra* p. 219) when George raised him up from the dead, said that rest was given on the Lord's day to every soul in hell, except to those who,

[1] Compare the beast part lion, and part hippopotamus, and having the face of a crocodile in the vignette of the 125th chap. of the Book of the Dead.

in their lifetime, had worshipped idols. John, the son of Pisentios, used to go to take water to his father every Sabbath day, and one day when he came he heard someone weeping sorrowfully and entreating his father, saying, "I beseech thee, my father and master, to entreat the Lord for me that He may release me from these punishments, and may not cast me back again into them, for I have suffered greatly." And I thought that it was a man talking with my father, for the place was dark; and I sat down and listened to the mummy talking with my father. Then my father said to the mummy, "From what nome comest thou?" and the mummy said, "I am from the town of Erment." My father said to him, "Who was thy father?" and the mummy said, "My father was Agricola, and my mother was Eustathia." My father said, "What god did they serve?" and the mummy said, "They worshipped Poseidon the god of the sea." My father said to him, "Didst thou hear if Christ had come into the world before thou diedst?" The mummy said, "No, my father, for my parents were pagans (ϩΑΝϩΕΛΗΝΟϹ), and I followed their manner of life. Woe, woe is me, that I was born into the world. Why did not my mother's womb become my grave? And it came to pass that when I came to the necessity of death the chief evil spirits (ΝΙΚΟϹΜΟΚΡΑΤΩΡ) came round about me, and they spoke of all the evil which I had wrought, saying, "Let me come now and deliver thee from the punishments into which thou wilt be thrown." And they had iron knives and iron goads pointed like spears in their hands, and they stuck them into me, and

they gnashed me with their teeth. And after a short time my eyes were opened and I saw the dead hovering about in the air in a multitude of forms. Then straightway the merciless angels brought my wretched soul out of my body and tied it under a bodiless horse, and dragged me down to Amenti. O woe is every sinner like myself born into the world! O, my master and father, how numerous were the pitiless torturers, each with a different form, into whose power they gave me! O what a number of wild beasts did I see on the way! O how exceeding great was the power of those that tortured me! And when they had cast me forth into outer darkness I saw a huge place more than two hundred cubits deep filled with reptiles, and some of them had seven heads, and their whole bodies were . . . . like scorpions. And there was also a huge worm most terrible to behold, and the teeth in his mouth were like iron stakes; and they threw me down for that worm, which never rests, to eat. And all the beasts are assembled round about him at all times, and when he fills his mouth, all the wild beasts round about him fill their mouths." My father said to him, "Since thou art dead until this present has there never been any repose given to thee, or any time in which thou hast not been made to suffer?" The mummy replied, "Yes, my father, pity is shown to those who are enduring punishment every Sabbath and every Lord's day. When the Lord's day has come to an end, we are (again) cast into the punishments which we deserve that we may forget the years that we have lived in the world; and when we have forgotten the sorrow of this punishment they

cast us into others yet more painful. And while thou wast praying for me, straightway the Lord commanded those who were scourging me, and they took out the iron gag which they had put in my mouth and set me free. and I came to thee. Behold now I have told thee what I have suffered. Pray for me, O my master and father, that a little rest may be given to me, and that they may not cast me into that place again." My father said, "The Lord is merciful, and He will show mercy unto thee. Lie down and sleep until the general resurrection in which every one shall arise, and thou also shalt arise with them."[1]

In the winter of 1885 I wrote to Prof. Ignazio Guidi of Rome asking him if it would be possible to obtain a copy of the Sahidic fragment of the Martyrdom of Saint George preserved in the Vatican. He mentioned my wish to Prof. Henri Hyvernat, Professor of Assyriology and Egyptology in Rome, who immediately sent to me his copy of the fragment which he had made some time before. He gave me permission to publish it, and most kindly offered to collate the 'proofs' with the original. As soon as Prof. Hyvernat knew that I was printing the martyrdom and miracles of Saint George from the Bodleian manuscript, he sent to me, unasked, his copy of the encomium of Theodotus, Bishop of Ancyra, upon Saint George, and promised that if I printed it he would collate the proofs with the manuscript. This offer I gladly accepted, and not only I, but all lovers of Coptic literature, and all who are interested

[1] Amélineau, *Étude sur le Christianisme en Égypte*, pp. 147—150.

in matters relating to the Coptic church, owe him a large debt of gratitude for his generosity. My thanks are also due to the Curators of the Bodleian Library for their loan to me of the manuscript A; and to the Earl of Crawford and Balcarres for the use of the MSS. B and E, and for his kind permission to print any part of them.

Since the whole of my edition of the Coptic texts relating to Saint George, and the English translation of them was in type, M. Amélineau has published a very interesting little work entitled *Contes et Romans de L'Egypte Chrétienne*, in which he has given a translation of the A manuscript, the text of which is printed in this book. As a large number of the sheets of this book were printed off I was unable in my edition to note the variations in our translations, and as they agree substantially, there was perhaps little need to do so. I must in justice to myself state that the publication of my edition of the Coptic texts and the English translation of themwas delayed nearly a year through my absence from England on the two missions to Egypt and Mesopotamia which the Trustees of the British Museum did me the honour to entrust to me.

Finally I dedicate this book to Mr. P. Le Page Renouf in recognition of many kindnesses shown to me, and as a mark of respect for the distinguished Egyptologist who first threw scientific light upon the difficult subjects of Egyptian grammar and mythology.

London, September 8. 1888.

E. A. Wallis Budge.

cynθeoy.

Γ. B. ϯmartyria ntε piarioc rewrrioc pixwri
nimartyroc ntε penϭc ihc pχc etaqxwk
mpeqaraon ebol ncoy kr mpiabot
pharmoyθi ben oyrirhnh
ntε ϕϯ amhn.

Δ. A. Nrri de ben picnoy etemmay. pcnoy mpiximwn nem piniϣϯ nϯwrmoc etaqtwnq rixen ϯekklhcia. naqϣop πε nxε oyniϣϯ nxocem eqnaϣt. niogrwoy de kata ma nay- 10
cwrem πε. eyrωlem nca nireqriϣennoyqi ntε ϯmeθmhi baratoy nniϣhoyi ntε niidwlon nayerananrkazin noyon nibεn xε ntoyep ϣoy-
Δ. B. ϣwoyϣi nniidwlon ntε nidemwn. aqritotq oyn nxε poypo daδianoc fhetaqβi mpierϣiϣi 15
eaqamoni mpiϩ nlakr ntε pkari. etaqerϣorp nxε poypo daδianoc aqremci rixen pibhma aqcbai nranπροστογμα xε rina ncεωϣ mmwoy ben pikocmoc thrq. nai ne nhetcbhoyt nbhtoy. xε epidh a oycmh i enamaϣx xε fh 20
Ε. A. et a maria macq. nθoq mmayatq petoyoywϣt mmoq πε. oyor piapollwn nem pociton nem pierpmhc nem ϯactarth nem pizeyc nem ezabel nem wrnac nem skamandron nem pcwxp nninoyϯ ceoywϣt mmwoy an. alla 25

ιηc πχc ⲙⲙⲁⲩⲁⲧϥ ϕⲏ ⲉⲧⲁ ⲛⲓⲓⲟⲩⲇⲁⲓ ⲃⲟⲑⲃⲉϥ ⲛⲑⲟϥ
ⲉ. ⲃ. ⲡⲉⲧⲟⲩⲱⲉⲙⲱⲓ ⲙⲙⲟϥ. ⲉⲑⲃⲉ ϕⲁⲓ ⲉⲓⲥⲃⲁⲓ ⲙⲙⲁⲓ ⲛⲓⲃⲉⲛ
ⲛⲓⲟⲩⲣⲱⲟⲩ ⲕⲁⲧⲁ ⲭⲱⲣⲁ ⲛⲉⲙ ⲛⲓⲁⲣⲭⲱⲛ ⲧⲏⲣⲟⲩ
ⲉⲧⲭⲏ ⲃⲉⲛ ⲡⲁⲙⲁⲥⲓ ⲛⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲁⲙⲱⲓⲛⲓ ⲥⲁⲣⲟⲓ
ⲛⲭⲱⲗⲉⲙ ⲛⲧⲉⲧⲉⲛⲏⲙⲓ ⲉⲡⲥⲟⲃⲛⲓ ⲛⲧⲉ ⲡⲁⲉⲣⲱⲓⲱⲓ. 5
ⲧⲟⲧⲉ ⲁⲩⲑⲱⲟⲩϯ ⲉⲙⲁⲩ ⲛⲭⲉ ⲟ̄ ⲛⲟⲩⲣⲟ ⲉⲃⲟⲗⲃⲉⲛ
ϯⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ ⲛⲉⲙ ⲥⲁⲛⲛⲓⲱϯ ⲙⲙⲏⲱ ⲉⲩⲟⲱ
ⲥⲱⲥ ⲇⲉ ⲛⲧⲉⲱⲧⲉⲙ ⲡⲓⲙⲁ ⲱⲟⲗⲟⲩ ⲥⲓⲧⲉⲛ ⲡⲟⲩⲁⲱⲁⲓ.
ⲥ. ⲁ. ⲟⲩⲟⲥ ⲁⲫⲥⲉⲙⲥⲓ ⲛⲭⲉ ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁⲛⲟⲥ ⲥⲓ ⲡⲓⲃⲏⲙⲁ.
ⲁⲫⲑⲣⲟⲩⲓⲛⲓ ⲛⲁⲫ ⲛⲛⲓⲥⲑⲃⲁⲓ ⲧⲏⲣⲟⲩ ⲛⲧⲉ ⲛⲓⲃⲁⲍⲁⲛⲓⲥ- 10
ⲧⲏⲣⲓⲟⲛ ⲁⲩⲭⲁⲩ ⲉⲃⲣⲏⲓ ⲧⲏⲣⲟⲩ ⲛⲁⲥⲣⲁⲫ ⲉⲧⲉ ⲛⲁⲓ
ⲛⲉ. ⲥⲁⲛⲃⲗⲟⲭ ⲛⲥⲟⲙⲧ ⲛⲉⲙ ⲥⲁⲛⲕⲉⲗⲉⲩⲃⲓⲛ ⲛⲥⲁⲛ-
ⲕⲉⲣⲭⲁⲥ ⲛⲉⲙ ⲥⲁⲛⲧⲏⲕⲁⲛⲟⲛ ⲙⲓⲃⲉⲛⲓⲡⲓ ⲛⲉⲙ ⲥⲁⲛ-
ⲧⲣⲟⲭⲟⲥ ⲉⲣⲉ ⲥⲁⲛⲥⲏⲫⲓ ⲧⲁⲕⲧⲏⲟⲩⲧ ⲉⲣⲱⲟⲩ ⲛⲉⲙ ⲥⲁⲛ-
ⲉⲣⲙⲉⲧⲁⲣⲓⲟⲛ ⲛⲉⲙ ⲟⲩⲱⲉ ⲉⲫⲟⲓ ⲛⲁⲧⲣⲉ ⲛⲉⲙ ⲥⲁⲛⲍⲓⲍ 15
ⲥ, ⲃ. ⲙⲓⲃⲉⲛⲓⲡⲓ ⲛⲉⲙ ⲥⲁⲛⲥⲏⲫⲓ ⲛⲭⲁⲭⲗⲁⲥ ⲛⲉⲙ ⲥⲁⲛⲉⲱⲟⲩ
ⲛⲫⲟⲭⲱⲗⲗ ⲛⲉⲙ ⲥⲁⲛⲥⲁⲍ ⲙⲓⲃⲉⲛⲓⲡⲓ ⲉⲩⲟⲩⲱⲧⲉⲛ ⲛⲛⲓⲕⲁⲥ
ⲙⲙⲁⲩ ⲛⲉⲙ ⲥⲁⲛⲃⲁⲱⲟⲩⲣ ⲉⲩⲙⲟⲥⲕ ⲛⲉⲙ ⲡⲥⲱⲭ[ⲡ]
ⲛⲛⲓⲥⲉⲑⲃⲁⲓⲟⲩ ⲛⲧⲉ ⲛⲓⲃⲁⲍⲁⲛⲟⲥ ⲉⲑⲛⲁⲱⲧ. ⲟⲩⲟⲍ ⲁⲫⲉ-
ⲣⲁⲛⲁⲱ ⲛⲭⲉ ⲡⲟⲩⲣⲟ ⲉⲫⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲉⲱⲱⲡ ⲗⲓⲱⲁⲛ- 20
ⲭⲉⲙ ⲥⲁⲛⲟⲩⲟⲛ ⲉⲩⲟⲓ ⲛⲥⲏⲧ ⲃ̄ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲉⲱⲧⲉⲙⲟⲩ-
ⲍ̄. ⲁ. ⲱⲱⲧ ⲛⲛⲓⲛⲟⲩϯ ϯⲛⲁⲱⲓⲃϯ ⲛⲛⲁⲓⲍⲟⲛⲍⲉⲛ ⲛⲧⲉ ⲛⲁⲓⲟϯ
ⲛⲧⲁⲉⲣⲃⲁⲍⲁⲛⲓⲍⲓⲛ ⲙⲙⲱⲟⲩ ⲃⲉⲛ ⲃⲁⲛⲃⲁⲍⲁⲛⲟⲥ ⲉⲩⲃⲟ-
ⲥⲓ ϯⲛⲁⲃⲟⲙⲃⲉⲙ ⲙⲡⲓⲡⲩⲣⲣⲟⲥ ⲛⲧⲉ ⲡⲟⲩⲥⲏⲧ. ϯⲛⲁ-
ⲕⲱⲣⲭ ⲛⲛⲟⲩⲗⲫⲓⲟⲩⲓ. ϯⲛⲁⲭⲱⲣ ⲉⲃⲟⲗ ⲛⲧⲥⲱⲟⲩⲥⲓ 25
ⲛⲭⲱⲟⲩ ⲃⲉⲛ ⲥⲁⲛⲥⲏⲫⲓ ⲉⲩⲫⲟⲣⲓ. ϯⲛⲁⲉⲣⲕⲓⲛⲇⲣⲓⲍⲓⲛ
ⲙⲙⲱⲟⲩ. ϯⲛⲁⲃⲓⲥⲓ ⲛⲛⲉⲛⲥⲏⲃⲓ ⲛⲣⲁⲧⲟⲩ. ϯⲛⲁⲥⲱⲗⲡ
ⲍ̄. ⲃ. ⲛⲛⲓⲙⲟⲩⲧ ⲛⲧⲉ ⲡⲟⲩⲥⲱⲙⲁ. ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲇⲉ ⲉⲛⲁⲓ ⲛⲭⲉ
ⲛⲓⲙⲏⲱ. ⲁⲩⲉⲣⲍⲟϯ ⲉⲙⲁⲱⲱ ⲃⲁⲧⲍⲏ ⲉⲛⲓⲃⲁⲍⲁⲛⲟⲥ ⲥⲱⲥ-
ⲧⲉ ⲛⲏⲉⲑⲟⲩⲱⲱ ⲉⲉⲣⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲩⲛⲁⲩ ⲉⲛⲓⲙⲏⲱ 30

ⲙⲃⲁⲍⲁⲛⲟⲥ ⲛⲥⲉ ⲉⲣⲕⲩⲛⲇⲓⲛⲉⲩⲓⲛ ⲱⲁⲧⲉ ⲅ̅ ⲛⲣⲟⲙⲡⲓ
ⲥⲓⲛⲓ ⲙ̀ⲡⲉⲟⲩⲁⲓ ⲱⲉⲣⲧⲟⲗⲙⲁⲛ ⲉ̀ⲥⲟⲥ ⲭⲉ ⲁ̀ⲛⲟⲕ ⲟⲩⲭⲣⲏⲥ-
ⲧⲓⲁ̀ⲛⲟⲥ. ⲛⲉⲟⲩⲟⲛ ⲟⲩⲃⲉⲗⲱⲓⲣⲓ ⲡⲉ ⲉ̀ⲡⲉⲫⲣⲁⲛ ⲡⲉ ⲅⲉⲱⲣ-
Ⲏ. Ⲁ. ⲅⲓⲟⲥ. ⲡⲓⲣⲏ ⲛ̀ⲧⲉ ⲧⲙⲉⲑⲙⲏⲓ ⲡⲓⲥⲓⲟⲩⲓ̀ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲉⲧ
ⲃⲉⲛ ⲑⲙⲏⲧ ⲛ̀ⲧⲫⲉⲛⲉⲙ ⲡⲕⲁⲍⲓ. ⲫⲁⲓ ⲧⲉ ⲛⲁⲫⲟⲓ ⲛ̀ⲑⲣⲓ- 5
ⲃⲟⲩⲛⲟⲥ ⲃⲉⲛ ⲧⲧⲁⲍⲓⲥ ⲛ̀ⲧⲉ ⲧⲙⲉⲧⲟⲩⲣⲟ. ⲟⲩⲟⲥ
ⲛⲉⲟⲩ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲧⲕⲁⲡⲡⲁⲇⲟⲕⲓⲁ̀ ⲡⲉ. ⲉ̀ⲧⲁⲫⲭⲱⲕ
ⲙ̀ⲡⲓⲱⲉⲙⲱⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ ⲧⲙⲉⲧⲑⲣⲓⲃⲟⲩⲛⲟⲥ. ⲁⲫⲃⲓ ⲛ̀ⲍⲁⲛ-
ⲙⲏⲱ ⲛ̀ⲭⲣⲏⲙⲁ ⲁⲫⲓ ⲍⲁ ⲡⲟⲩⲣⲟ ⲁⲇⲁⲓⲁ̀ⲛⲟⲥ ⲉⲫⲟⲩⲱⲱ
ⲉ̀ⲃⲟⲕⲫ ⲛ̀ⲕⲟⲙⲏⲥ ⲡⲉ. ⲉⲧⲁⲫⲓ̀ ⲇⲉ ⲉ̀ⲍⲣⲏⲓ ⲉⲧⲃⲁⲕⲓ 10
Ⲏ. Ⲃ. ⲛ̀ⲧⲥⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ. ⲉ̀ⲧⲁⲫⲛⲁⲩ ⲉ̀ⲫⲗⲓⲃⲓ ⲛ̀ⲛⲓⲟⲩ-
ⲣⲱⲟⲩ ⲃⲉⲛ ⲧⲙⲉⲧⲱⲁⲙⲱⲉ ⲓⲁ̀ⲱⲗⲟⲛ ⲁⲩⲭⲁ ⲫⲧ ⲛ̀ⲥⲱⲟⲩ
ⲥⲁⲧⲟⲧⲫ ⲁ̀ ⲡⲉⲫⲍⲏⲧ ⲫⲱⲛⲍ ⲉ̀ⲭⲱ ⲛ̀ⲥⲱⲫ ⲛ̀ⲧⲧⲁⲍⲓⲥ
ⲛ̀ⲧⲉ ⲧⲙⲉⲧⲑⲣⲓⲃⲟⲩⲛⲟⲥ ⲉⲫⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲉⲓⲛⲁⲉⲣⲙⲁⲧⲟⲓ
ⲁ̀ⲛⲟⲕ ⲙ̀ⲡⲁⲩ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲡⲟⲩⲣⲟ ⲛ̀ⲧⲉ ⲛⲓⲫⲏⲟⲩⲓ̀. 15
ⲧⲟⲧⲉ ⲁⲫⲥⲱⲣ ⲛ̀ⲛⲉⲫⲭⲣⲏⲙⲁ ⲧⲏⲣⲟⲩ ⲉ̀ⲃⲟⲗ ⲛⲏⲉ̀ⲛⲁⲩ
Θ̅. Ⲁ. ⲛ̀ⲧⲟⲧⲫ ⲁⲫⲧⲏⲓⲧⲟⲩ ⲛ̀ⲛⲓⲍⲏⲕⲓ ⲁⲫⲃⲟⲱⲓ ⲉ̀ⲃⲟⲩⲛ ⲙ̀ⲡⲉⲙⲑⲟ
ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲁⲫⲱⲱ ⲉ̀ⲃⲟⲗ ⲉⲫⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲍⲉⲣⲓ
ⲙ̀ⲡⲉⲧⲉⲛⲛⲏⲃⲟⲛ ⲱ̀ ⲛⲓⲟⲩⲣⲱⲟⲩ. ⲙ̀ⲡⲉⲣⲭⲟⲥ ⲉⲛⲉⲉ̀ⲧⲉ
ⲍⲁⲛⲛⲟⲩⲧ ⲁⲛ ⲛⲉ ⲭⲉ ⲛⲟⲩⲧ. ⲛⲓⲛⲟⲩⲧ ⲅⲁⲣ ⲉ̀ⲧⲉ 20
ⲙ̀ⲡⲟⲩⲑⲁⲙⲓⲟ̀ ⲛ̀ⲧⲫⲉⲛⲉⲙ ⲡⲕⲁⲍⲓ ⲙⲁⲣⲟⲩⲧⲁⲕⲟ. ⲁ̀ⲛⲟⲕ
ⲁⲓⲛⲁⲟⲩⲱⲱⲧ ⲙ̀ⲡⲓⲟⲩⲁⲓ ⲙ̀ⲙⲁⲩⲁⲧⲫ ⲫⲧ ⲫⲓⲱⲧ
ⲙ̀ⲡⲉⲛⲩ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲛⲉⲙ ⲡⲓⲡⲛ̅ⲁ̅ ⲉ̀ⲑⲟⲩⲁⲃ. ⲉ̀ⲧⲁⲫ-
Θ̅. Ⲃ. ⲭⲟⲩⲱⲧ ⲇⲉ ⲉ̀ⲣⲟⲫ ⲛ̀ⲥⲉ ⲡⲓⲇⲁⲣⲁⲕⲱⲛ ⲡⲉⲭⲁⲫ ⲭⲉ ⲟⲩⲟⲛ
ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁⲩⲓ̀ ⲉ̀ⲃⲟⲗⲍⲓⲧⲉⲛ ⲧⲙⲉⲧⲣⲉⲫⲉⲣⲡⲉⲑⲛⲁⲛⲉⲫ 25
ⲛ̀ⲧⲉ ⲛⲓⲛⲟⲩⲧ. ⲁ̀ⲛⲟⲛ ⲇⲉ ⲉⲛⲏⲡ ⲉ̀ⲛⲏⲉⲧ ⲥⲁⲡⲉⲥⲏⲧ.
ⲫⲣⲏ ⲛⲉⲙ ⲡⲓⲭⲣⲱⲙ ⲉ̀ⲛⲁⲩⲟⲩⲱⲛⲍ ⲅⲁⲣ ⲉ̀ⲣⲟⲛ ⲡⲉ
ⲛ̀ⲥⲉ ⲛⲓⲛⲟⲩⲧ ⲙ̀ⲫⲣⲏⲧ ⲛ̀ⲍⲁⲛⲛⲓⲱⲧ ⲁ̀ⲣⲓⲉ̀ⲙⲓ ⲧⲛⲟⲩ ⲭⲉ
ⲛ̀ⲑⲟⲕ ⲁⲕⲱⲟⲱⲧⲉⲛ ⲁⲗⲗⲁ ⲛⲉⲛⲕⲉⲛⲟⲩⲧ ⲛ̀ⲇⲓⲕⲉⲟⲥ
Ⲓ̅. Ⲁ. ⲁⲕⲧⲱⲱⲱ ⲛⲱⲟⲩ. ⲧⲛⲟⲩ ⲭⲉ ⲁ̀ⲣⲓ ⲱⲟⲩⲱⲱⲟⲩⲱⲓ ⲛ̀ⲛⲓ- 30

ⲛⲟⲩϯ πιαπολλωⲛ ϕⲏⲑⲛⲟϩⲉⲙ ⲛϯⲟⲓⲕⲟⲩⲙⲉⲛⲏ
ⲧⲏⲣⲥ. ⲛⲓⲛⲟⲩϯ ⲉⲧⲁⲕⲑⲉⲃⲓⲱⲟⲩ ⲑⲉⲧ ⲡⲟⲩϩⲏⲧ ⲛⲉⲙⲁⲕ
ⲥⲉⲥⲱⲟⲩⲛ ⲛⲛⲏⲉⲧϯⲧⲁⲓⲟ ⲛⲱⲟⲩ ⲟⲩⲟϩ ⲉⲧⲥⲱⲧⲉⲙ
ⲛⲥⲱⲟⲩ ⲟⲩⲟϩ ⲥⲉⲥⲱⲟⲩⲛ ⲛⲛⲏⲧⲉⲣⲇⲓⲙⲱⲣⲓⲛ ⲛⲛⲓ-
[ⲉⲧ]ⲉⲣⲁⲧⲥⲱⲧⲉⲙ ⲛⲱⲟⲩ. ϯⲛⲟⲩ ⲭⲉ ⲙⲁⲧⲁⲙⲟⲓ ⲭⲉ 5
ⲛⲑⲟⲕ ⲟⲩ ⲉⲃⲟⲗ ⲑⲱⲛ ⲓⲉ ⲛⲓⲙ ⲡⲉ ⲡⲉⲕⲣⲁⲛ ⲓⲉ ⲉⲧⲁⲕⲓ
ⲙⲡⲁⲓⲙⲁ ⲉⲑⲃⲉⲟⲩ ⲛϩⲱⲃ. ⲁϥⲉⲣⲟⲩⲱ ⲛⲭⲉ πιαριος
ⅰ. ⲃ. ρεωριος ⲉϥⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲡⲁϣⲟⲣⲡ ⲛⲣⲁⲛ ⲡⲉⲧⲁⲩ-
ⲧⲏⲓϥ ⲉⲣⲟⲓ ⲡⲉ ⲭⲣⲩⲥⲧⲓⲁⲛⲟⲥ ⲟⲩⲟϩ ⲁⲛⲟⲕ ⲟⲩ
ⲉⲃⲟⲗϧⲉⲛ ⲡⲓϣⲗⲟⲗ ⲛⲛⲓⲕⲁⲡⲡⲁⲇⲟⲕⲉⲟⲥ ⲉⲁⲩϧⲟⲕⲧ 10
ⲙⲙⲁⲧⲟⲓ ϧⲉⲛ ⲟⲩⲛⲟⲩⲙⲉⲣⲟⲛ ⲉϥⲧⲁⲓⲏⲟⲩⲧ. ⲟⲩⲟϩ
ⲁⲓⲭⲱⲕ ⲛⲧⲁⲙⲉⲧⲑⲣⲓⲃⲟⲩⲛⲟⲥ ⲉⲃⲟⲗ ⲛⲕⲁⲗⲱⲥ ⲛⲁⲓ-
ϣⲟⲡ ⲡⲉ ϧⲉⲛ ϯⲡⲁⲗⲉⲥⲧⲓⲛⲏ ⲛⲭⲱⲣⲁ ⲟⲩⲟϩ ⲉⲧⲁⲩ-
ϣⲁⲛⲟⲩϣⲧ ⲙⲙⲁⲩ. ⲛⲓⲙ ⲛⲉ ⲛⲓⲛⲟⲩϯ ⲱ ⲡⲟⲩⲣⲟ
ⅰⲁ. ⲁ. ⲉⲧⲉⲕⲉⲣⲁⲛⲁⲣⲕⲁⲍⲓⲛ ⲙⲙⲟⲓ ⲱ ⲡⲟⲩⲣⲟ ⲉⲟⲩⲱϣⲧ 15
ⲙⲙⲱⲟⲩ. ⲡⲉⲭⲉ ⲡⲟⲩⲣⲟ ⲛⲁϥ ⲭⲉ ⲉⲓⲟⲩⲱϣ ⲛⲧⲉⲕⲉⲣ-
ϣⲟⲩϣⲱⲟⲩϣⲓ ⲙⲡⲓⲁⲡⲟⲗⲗⲱⲛ ϕⲏⲧⲁϥⲉϣ ⲧϕⲉ
ⲛⲉⲙ ⲡⲟⲥⲓⲧⲱⲛ ϕⲏⲧⲁϥⲧⲁⲭⲣⲟ ⲙⲡⲓⲕⲁϩⲓ ⲉⲩⲥⲟⲡ.
ⲁϥⲉⲣⲟⲩⲱ ⲛⲭⲉ πιαριος ρεωριος ⲉϥⲭⲱ ⲙⲙⲟⲥ ⲭⲉ
ⲉⲑⲃⲏⲧⲕ ⲁⲛ ⲱ ⲡⲓⲇⲣⲁⲕⲱⲛ ⲉⲧϩⲱⲟⲩ ⲛⲉⲙ ⲛⲉⲕϣϕⲏⲣ 20
ⲛⲟⲩⲣⲱⲟⲩ. ⲁⲗⲗⲁ ⲉⲑⲃⲉ ⲛⲁⲓⲙⲏϣ ⲉⲧⲱϩⲓ ⲉⲣⲁⲧⲟⲩ
ⅰⲁ. ⲃ. ϯⲛⲁϕⲓⲣⲓ ⲉⲑⲃⲉ ⲛⲁⲓⲇⲓⲕⲉⲟⲥ ⲛⲉⲙ ⲉⲑⲃⲉ ⲛⲉⲕⲛⲟⲩϯ
ⲉⲑⲙⲱⲟⲩⲧ ⲉⲕⲉⲣⲁⲛⲁⲣⲕⲁⲍⲓⲛ ⲙⲙⲟⲓ ⲱ ⲡⲟⲩⲣⲟ ⲉⲉⲣ-
ϣⲟⲩϣⲱⲟⲩϣⲓ ⲛⲛⲓⲙ. ⲡⲉⲧⲣⲟⲥ ⲡⲓⲥⲱⲧⲡ ⲛⲧⲉ ⲛⲓⲁ-
ⲡⲟⲥⲧⲟⲗⲟⲥ ϣⲁⲛ πιαπολλωⲛ πιρⲉϥⲧⲁⲕⲟ ⲛⲧⲉ 25
ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲉⲕⲟⲩⲱϣ ⲛⲧⲁⲉⲣⲑⲩⲥⲓⲁ(1) ⲛⲛⲓⲙ.
ⲙⲁⲧⲁⲙⲟⲓ ⲏⲗⲓⲁⲥ ⲡⲓⲑⲉⲥⲃⲩⲧⲏⲥ ⲡⲓⲁⲣⲭⲉⲗⲟⲥ ⲉⲧϩⲓⲥⲉⲛ
ⲡⲓⲕⲁϩⲓ ⲉϥⲙⲟϣⲓ ϩⲓⲥⲉⲛ ⲡⲕⲁϩⲓ ⲟⲩⲟϩ ϣⲁϥⲁⲗⲏⲓ

---

1) ms. ⲛⲧⲁⲉⲣⲑⲓⲁ
cl

ⲓⲃ. ⲁ. ⲉⲡⲱⲱⲓ ⲃⲁ ⲛⲓⲡⲓⲗⲏ ⲛⲧⲉ ⲧⲫⲉ. ⲱⲁⲛ ⲥⲕⲁⲙⲁⲛⲇⲣⲟⲥ(1)
ⲡⲓⲁⲭⲱ ⲫⲏⲉⲧⲁⲫⲉⲣⲥⲓⲕ ⲉⲡⲓⲭⲣⲱⲙ ⲫⲏⲉⲧⲟⲓ ⲛⲣⲉⲫⲱⲓⲛⲓ
ⲛⲟⲩⲙⲓⲛⲱ ⲃⲉⲏ ⲛⲓⲙⲁⲣⲓⲁ ⲡⲓⲛⲱⲓⲕ ⲛⲧⲉ ⲧⲙⲏⲧⲓⲁ
ⲫⲏⲉⲧⲁⲫⲉⲣⲙⲉⲥ ⲥⲁⲁⲣ ⲛⲉⲙ ⲥⲁⲣⲫⲁⲧ ⲛⲓⲟⲫⲁⲛⲓ
ⲛⲣⲉⲫⲧ ⲛⲧⲉ ⲡⲟⲛⲧⲟⲥ ⲧⲃⲁⲕⲓ ⲛⲁⲓ ⲉⲧⲉ ⲛⲟⲩⲥⲃⲏⲟⲩⲓ 5
ⲥⲉⲥⲱⲟⲩ ⲟⲩⲟⲥ ⲁⲩⲭⲟⲗⲕⲟⲩ ⲃⲉⲛ ⲡⲉⲧⲱⲏⲕ ⲛⲧⲉ
ⲫⲓⲟⲙ. ⲁⲭⲟⲥ ⲛⲏⲓ ⲱ ⲡⲟⲩⲣⲟ ⲥⲉ ⲁⲕⲑⲟⲛⲧⲉⲛ ⲙⲙⲱⲟⲩ
ⲃ. ⲃ. ⲉⲛⲓⲙ ⲥⲁⲙⲟⲩⲏⲗ ⲡⲓⲣⲉⲫⲧⲱⲃⲥ ⲙⲓⲫⲧ ⲱⲁⲛ ⲡⲟⲥⲓⲇⲱⲛ
ⲡⲓⲣⲉⲫⲧⲁⲕⲟ ⲛⲧⲉ ⲛⲓⲉⲭⲟⲩ ⲛⲧⲉ ⲫⲓⲟⲙ ⲁⲛⲧⲟⲥ ⲛⲉⲙ
ⲉⲣⲁⲕⲗⲏⲥ ⲱⲁⲛ ⲛⲓⲣⲉⲫⲃⲓ ⲭⲗⲟⲙ ⲛⲧⲉ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ 10
ⲛⲉⲙ ⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ. ⲁⲭⲟⲥ ⲛⲏⲓ ⲱ ⲡⲟⲩⲣⲟ ⲥⲉ ⲉⲕⲑⲟⲛ-
ⲧⲉⲛ ⲙⲙⲱⲟⲩ ⲉⲛⲓⲙ ⲓⲉⲍⲁⲃⲉⲗ ⲧⲣⲉⲫⲃⲱⲧⲉⲃ ⲛⲧⲉ
ⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲱⲁⲛ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲑⲙⲁⲩ
ⲓⲅ. ⲁ ⲙⲡⲁ̅ⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅. ⲃⲓⲱⲡⲓ ⲛⲁⲕ ⲱ ⲡⲟⲩⲣⲟ ⲥⲁⲛⲛⲟⲩⲧ
ⲁⲛ ⲛⲉ ⲛⲏⲉⲧⲟⲩⲱⲱⲧ ⲙⲙⲱⲟⲩ. ⲁⲗⲗⲁ ⲥⲁⲛⲓⲇⲱⲗⲟⲛ 15
ⲛⲕⲟⲩⲣ ⲛⲉ. ⲛⲁⲓ ⲇⲉ ⲉⲫⲭⲱ ⲙⲙⲱⲟⲩ ⲛⲭⲉ ⲡⲓⲁⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲫⲭⲱⲛⲧ ⲛⲭⲉ ⲡⲟⲩⲣⲟ. ⲁⲫⲉⲣⲕⲉⲗⲉⲩⲓⲛ
ⲛⲥⲉⲁⲱⲫ ⲉⲡⲓⲉⲣⲙⲉⲧⲁⲣⲓⲟⲛ ⲛⲥⲉⲥⲱⲕⲓ ⲙⲙⲟⲫ ⲱⲁⲧⲉ
ⲛⲉⲫⲙⲁⲃⲧ ⲭⲱⲱ ⲉⲃⲟⲗ ⲥⲓⲭⲉⲛ ⲡⲓⲕⲁⲥⲓ. ⲙⲉⲛⲉⲛⲥⲁ
ⲛⲁⲓ ⲇⲉ ⲁⲫⲑⲣⲟⲩⲃⲱⲗⲕⲫ ⲉⲃⲟⲗ ⲛⲭⲉ ⲁ̅ ⲛⲱⲱⲡ 20
ⲓⲅ. ⲃ. ⲙⲙⲁⲧⲟⲓ ⲛⲥⲉⲥⲓⲟⲩⲓ ⲉⲣⲟⲫ ⲃⲉⲛ ⲃⲁⲛⲙⲟⲩⲧ ⲙⲙⲁⲥⲓ
ⲱⲁⲧⲉ ⲛⲓⲥⲁⲣⲝ ⲛⲧⲉ ⲡⲉⲫⲥⲱⲙⲁ ⲥⲱⲗⲡ ⲉⲡⲉⲥⲛⲧ. ⲟⲩⲟⲥ
ⲁⲫⲑⲣⲟⲩⲥⲱⲣⲡ ⲙⲡⲉⲫⲥⲱⲙⲁ ⲛⲍⲙⲟⲩ. ⲟⲩⲟⲥ ⲁⲫ-
ⲑⲣⲟⲩⲓⲛⲓ ⲛⲍⲁⲛⲥⲱⲕ ⲙⲓⲫⲱⲓ ⲉⲑⲣⲟⲩⲃⲓⲧ ⲙⲡⲉⲫⲥⲱ-
ⲙⲁ ⲛⲃⲏⲧⲟⲩ ⲱⲁⲧⲉ ⲡⲉⲫⲥⲛⲟⲫ ⲥⲱⲕ ⲃⲁⲣⲟⲫ ⲙⲓⲫⲣⲏⲧ
ⲛⲟⲩⲙⲱⲟⲩ. ⲛⲑⲟⲫ ⲇⲉ ⲛⲁⲫⲁⲙⲟⲛⲓ ⲛⲧⲟⲧⲫ ⲃⲉⲛ ⲡⲓ- 25
ⲓⲇ. ⲁ. ⲃⲁⲍⲁⲛⲟⲥ. ⲟⲩⲟⲥ ⲁⲫⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲇⲉ ⲟⲛ ⲉⲑⲣⲟⲩⲓⲛⲓ
ⲛⲁⲫ ⲛⲟⲩⲑⲱⲟⲩⲓ ⲙⲓⲃⲉⲛⲓⲡⲓ ⲉⲟⲩⲟⲛ ⲥⲁⲛⲭⲟⲗ ⲟⲩⲟⲧⲉⲛ

---

1) Arab. لقمطرش

ѐроq аqϯ іqт ѐниѿоп ѝтє рατq ѐ♭оγн ѐроq ѐнаре пєqснοq сѡк̀ пє ѝфрнϯ ѝноγмѡоγ. оγοс наqа̀моні ѝтοтq хє ѝфрнϯ ѝθοq ан пє єтоγєрвасанізін ѝмοq. оγοс мєнєнса наі аqθроγθаміѡ̀ ѝоγѿноγѝ єсбοсі аqθроγѝні ѝ̄ξ̄
ιā. в ѝіqт єγмοск ѐмаѿѡ оγοс ѝ♭рні ѝ♭нтоγ наγсѡλп ѝса ніса рξ̄ ѝтє піθмні. аqоγаѕсаѕні аγєнq ѐпєснт ѐволѕі ϯѿноγѝ аγ♭ітq ѐ♭рні ѐоγхалкіон ѝмѡоγ аγсаѕϯ ♭аροq. оγοс ніскепѡлатωр наγѕіоγѝ ѐхєн тєqа̀фє ♭єн ♭аніqт єγхнр ѿат оγ♭ом♭єм ѝтсѡоγѕі ѝхѡq
ιē. а. оγοс пєqанкефалос аqхѡѿ ѐволѣєн рѡq єqовѿ ѝфрнϯ ѝноγѐрωϯ оγοс пєqсѡма тнрq аqбѡс ѝсноq ѝфрнϯ ѝноγтатѕ. тотє аqєркелеγін ѝхє поγро аγѝні ѝоγфаѿі ѝтє оγстγллос єγєскєркер ѝмοq ѝхє η̄ ѝрѡмі оγοс аγталοq ѐхєн тєqнєхі аqθроγсонѕq ѐ♭оγн ѐроq ѝтоγхаq ѿат єqсоб̀ні хє аqнаєроγ наq.
ιē. в. ♭єн пιєхωрѕ ѧє ѐтємнаγ аqоγωнѕ ѝхє пō̄с̄ епіа̀ріос гєѡргіос пєха̀q наq хє бро ѝмοк оγοс ѝтєкхємнομϯ паменріт гєѡргіос а̀нок пєтϯхом нак ѿат єкqаі ♭а наіѕісі тнроγ ѐтаγѐноγ ѐхѡк ϯωрк ѝмοі ѝмιн ѝмοі нем наа̀ггєλос ѐθоγаѣ хє ♭єн пхінмісі ѝніѕіѡ̀мі
ιѕ. а. ѝпєоγон тѡнq ѐнааq ѐіѡанннс пірєqϯѡмі́ мєнєнсѡq ѝθок пє ѝнєоγон тѡнq єqѡ̀ні ѝмοк іс ѕнππє аітніс нак єθрєкερ̄ō̄с̄ ѐпі ō̄ ѝоγро φнѐтєкнахоq єqѐѿωпі ѝмѡоγ. ѝθок ѧє хнамоγ ѝг̄ ѝсоп ѝтатоγноск ♭єн пісоп ѧє ѝмаѕā̄ а̀нок ѝмιн ѝмοі еіеі̀ ѐхєн ніб̀нпі ѝтаѡλі

ⲓ̅ⲍ̅. ⲃ. ⲛⲧⲁⲡⲁⲣⲁⲑⲏⲕⲏ ⲉⲧⲁⲓϫⲁⲗⲟⲥ ⲉⲣⲟⲕ ⲃⲉⲛ ⲡⲉⲕⲡⲁⲛ-
ϣⲱⲡⲓ ⲉⲑⲟⲩⲁⲃ. ϫⲉⲙⲛⲟⲙⲧ ⲙ̀ⲡⲉⲣⲉⲣϩⲟⲧ ϫⲉ ⲁⲛⲟⲕ
ⲧϫⲏ ⲛⲉⲙⲁⲕ. ⲟⲩⲟϩ ⲉⲧⲁϥⲉⲣⲁⲥⲡⲁϩⲉⲥⲑⲉ ⲙ̀ⲙⲟϥ ⲁϥ-
ϣⲉ ⲛⲁϥ ⲉⲡϣⲱⲓ ⲉⲛⲓⲫⲏⲟⲩⲓ ⲃⲉⲛ ⲟⲩⲛⲓϣⲧ ⲛ̀ϣⲱⲟⲩ ⲛⲉⲙ
ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ. ⲉⲧⲁⲧⲟⲟⲩⲓ ⲇⲉ ϣⲱⲡⲓ ⲁϥⲟⲩ- 5
ⲁϩⲥⲁϩⲛⲓ ⲛ̀ⲧⲉ ⲡⲟⲩⲣⲟ ⲁⲩⲉⲛϥ ⲉⲧⲉⲛ ⲡⲓⲃⲏⲙⲁ. ⲛ̀ⲑⲟϥ
ⲓ̅ⲍ̅. ⲁ. ⲇⲉ ⲛⲁϥⲉⲣϣⲁⲗⲓⲛ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϕⲧ ⲙⲁϩⲑⲏⲕ ⲉⲧⲁ-
ⲃⲟⲏⲑⲓⲁ ⲙⲁϩⲑⲏⲕ ⲉⲡϫⲓⲛϣⲱⲟⲡⲧ ⲉⲣⲟⲕ. ⲉⲧⲁϥϕⲟϩ ⲇⲉ
ⲉⲡⲓⲃⲏⲙⲁ ⲁϥⲱϣ ⲉⲃⲟⲗ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲓⲃⲏⲙⲁ ⲁⲓⲓ̀
ϩⲁⲣⲟⲕ ⲟⲛ ⲙ̀ⲫⲟⲟⲩ ⲛ̀ⲑⲱⲕ ⲛⲉⲙ ⲡⲉⲕⲁ̀ⲡⲟⲗⲗⲱⲛ ⲛ̀ϣⲱⲛⲓ 10
ⲁⲛⲟⲕ ⲛⲉⲙ ⲡⲁ ⲟ̅ⲩ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅. ⲟⲩⲟϩ ⲁⲩⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲙⲟϥ
ⲁⲩⲃⲟⲗⲕϥ ⲉⲃⲟⲗⲃⲉⲛ ⲁ̅ ⲙ̀ⲙⲟⲩⲥⲉⲣ ⲛⲁⲩϩⲓⲟⲩⲓ̀ ⲉⲣⲟϥ
ⲓ̅ⲍ̅. ⲃ. ⲡⲉ ⲃⲉⲛ ϩⲁⲛⲙⲟⲩⲧ ⲙ̀ⲙⲁⲥⲓ ⲃⲉⲛ ⲡⲉϥⲥⲟⲓ ⲛⲉⲙ ⲧⲉϥ-
ⲛⲉϫⲓ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁϥⲑⲣⲟⲩⲧⲁⲥⲑⲟϥ ⲉⲡⲓϣⲧⲉⲕⲟ. ⲁϥⲥⲃⲁⲓ
ⲇⲉ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲛ̀ⲟⲩⲉⲡⲓⲥⲧⲟⲗⲏ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ 15
ⲙ̀ⲡⲁⲓⲣⲏϯ ϫⲉ ϯⲥⲃⲁⲓ ⲛ̀ϯⲟⲓⲕⲟⲩⲙⲉⲛⲓ ⲧⲏⲣⲥ ϫⲉⲣⲉⲧⲉ
ϫⲉ ⲁϫⲱ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲙⲁⲣⲟⲥ ⲛⲓⲃⲉⲛ ⲉⲧⲉ ⲟⲩⲟⲛϣϫⲟⲙ
ⲙ̀ⲙⲱⲟⲩ ⲉϯⲟⲩⲱ ⲉⲃⲟⲗ ⲛ̀ⲛⲓⲙⲁⲅⲓⲁ̀ ⲛ̀ⲧⲉ ⲡⲓϫⲣⲩⲥⲧⲓ-
ⲓ̅ⲏ̅. ⲁ. ⲁⲛⲟⲥ ⲙⲁⲣⲉϥⲓ̀ ⲃⲁⲣⲟⲓ ϯⲛⲁϯ ⲛⲁϥ ⲛ̀ⲟⲩⲙⲏϣ ⲛ̀ϫⲣⲏⲙⲁ
ⲛⲉⲙ ⲑⲱϣ ⲛⲓⲃⲉⲛ ⲉⲧⲉϥⲛⲁⲉⲣⲉⲧⲓⲛ ⲙ̀ⲙⲱⲟⲩ ⲟⲩⲟⲥ 20
ϥⲛⲁϣⲱⲡⲓ ⲉϥⲟⲓ ⲙ̀ⲙⲁⲅⲃ̅ ⲃⲉⲛ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ. ⲉⲧⲁ-
ϥⲟⲩⲱⲣⲡ ⲇⲉ ⲛ̀ⲛⲁⲓⲥⲃⲁⲓ ⲉⲃⲟⲗⲃⲉⲛ ϯⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ
ϩⲏⲡⲡⲉ ⲓⲥ ⲟⲩⲣⲱⲙⲓ ⲁϥⲟⲩⲟⲛϩϥ ⲉⲃⲟⲗ ⲉⲡⲉϥⲣⲁⲛ ⲡⲉ
ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲁϥⲓ̀ ϩⲁ ⲡⲟⲩⲣⲟ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲟⲩⲣⲟ
ⲓ̅ⲏ̅. ⲃ. ⲱⲛⲃ ⲱⲁ ⲉⲛⲉϩ ⲛ̀ⲛⲉϩⲗⲓ ⲛ̀ϩⲱⲃ ⲉⲣⲁⲧϫⲟⲙ ⲙ̀ⲡⲁⲙ̀ⲑⲟ 25
ⲉⲃⲟⲗ. ⲁϥⲣⲁⲱⲓ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲁⲱ
ⲡⲉ ⲡⲓⲙⲏⲓⲛⲓ ⲉⲧⲉⲕⲛⲁⲁⲓϥ ⲙ̀ⲡⲁⲙ̀ⲑⲟ ϫⲉ ϩⲓⲛⲁ ⲛ̀ⲧⲁⲉ̀ⲙⲓ
ϫⲉ ⲟⲩⲟⲛϣϫⲟⲙ ⲙ̀ⲙⲟⲕ ⲉϯⲟⲩⲱ ⲉⲃⲟⲗ ⲛ̀ⲛⲙⲁⲅⲓⲁ̀
ⲛ̀ⲧⲉ ⲛⲓϫⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ. ⲁϥⲉ̀ⲣⲟⲩⲱ ⲛ̀ϫⲉ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ
ⲡⲉϫⲁϥ ϫⲉ ⲙⲁⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲟⲩⲙⲁⲥⲓ. ⲉⲧⲁⲩⲉⲛϥ ⲁϥ- 30

caxi ebhpi ⲉⲡⲉϥmaωx aϥϣⲃ aϥepⲃ. ογοϩ
ⲓⲑ. a. πεxaϥ naϥ xe maρογⲓni nⲓⲓ ⲛⲟγmaωi ογοϩ
aγenc naϥ. ετaγϩⲓογⲓ ⲇe ⲛⲧϣaωi ⲛⲧe πimaci
ⲉογca ⲛⲧe ϯmaωi ογοϩ ϯkeϣaωi ⲉπikeca aγⲓ
ⲉⲃoλ ewhω nem nογⲉρhoγ ϩωcte ⲛⲧoγωⲧem
ογtωi cωk ⲉογtωi. aϥoγaϩcaϩni ⲛxe poγ-
po aϥθρογⲓni ⲙπiαριος γεωργιος ϩixen πibhma
ⲓⲑ. b. πεxaϥ naϥ xe γεωργιος eθbhtk aimoγϯ ⲉπai-
ρωmi ⲉⲃoγn ⲉtaметoγρo ie ⲛⲧekϯoγⲱ ⲛneϥ-
maγiⲁ ⲉⲃoλ ie ⲛⲧeϥϯoγⲱ ⲛnoγk ⲉⲃoλ ie ⲛⲧek-
ⲃoθbeϥ ie ⲛⲧeϥⲃoθbek. πiαριος γεωργιος ⲁe
ⲉⲧaϥnaγ ⲉπimaρoc πεxaϥ naϥ xe ⲓωc ⲙmok
πacon πetekoγωⲱ ⲉⲁiϥ ⲁριⲧϥ ⲛxωλem xe
ⲕ. a. ϯnaγ γap ⲉρok eⲁπiϩmot taϩⲱk ϩωk. ⲃen
ϯoγnoγ ⲁe ⲉⲁϥⲃⲓ naϥ ⲛoγⲁ̀ φot ⲛxe ⲁθanaciοc
aϥⲓωi ⲙπeϥo ⲉⲃoλ aϥmoγϯ oγbe ϩanpan ⲛte
ϩanⲇemωn ⲉxen piⲁφωⲧ aϥtniϥ naϥ ⲉθρeϥ-
coϥ. ⲉtaϥcoϥ ⲁe ⲙπeϩλi ⲙπetϩωoγ taϩωϥ
eπtnρϥ. aϥeρoγⲱ ⲛxe ⲁθanaciοc πεxaϥ naϥ
xe παⲱc ke mnini ⲙmaγatϥ πe ϯnatniϥ nak.
ⲕ. b. ⲉⲱωπ ⲛtⲉⲱtem petϩωoγ ⲱωπi ⲙmok ϯnaϩϯ
ϩω ⲉφnⲉtaγερϩtaγρωnin ⲙmoϥ. aϥⲃⲓ ⲁe ⲛkⲉ-
ⲁφωⲧ aϥⲓωi ⲙπeϥo ⲉⲃoλ ⲛⲃntϥ aϥmoγϯ
ⲉϩanpan ⲛⲇemωn ⲉϩρni ⲉxωϥ eγϩωoγ ⲉϩote
niϩoγⲁϯ. aϥϯnaϥ ⲙπiⲁφωⲧ eθρeϥcωϥ. oγοϩ
ⲉtaϥcωϥ on ⲛxe piⲁριος ⲙπeϩλi ⲙπetϩωoγ
ⲕⲗ. a. taϩωϥ. ⲉtaϥnaγ ⲛxe ⲁθanaciοc xe ⲙπeϩλi
ⲙπetϩωoγ ⲱωπi ⲙmoϥ. πεxaϥ xe phⲉθoγab
γεωργιος piⲥtaγρoc ⲉρok ⲛtⲉ πⲱnρi ⲙiφϯ ⲓⲏⲥ
πⲭⲥ phⲉtaϥⲓ ⲉπikocmoc ⲉnoϩem ⲛniρeϥepnobi

ναι ⲃⲁ ταψγχη ογος μοι ⲛϯσφραγις ⲛⲧⲉ ⲡⲛⲉ
ⲛⲏⲓ. ⲇⲁⲇⲓⲁⲛος ⲇⲉ ⲉⲧⲁϥⲛⲁγ ⲉϥⲏⲉⲧⲁϥⲱⲱⲡⲓ ⲁϥ-
ⲕⲁ. ⲃ. ⲭⲱⲛⲧ ⲉⲙⲁⲱⲱ ⲁϥογⲁⲥⲥⲁⲥⲛⲓ ⲛⲥⲉⲱⲗⲓ ⲙⲡⲓⲙⲁγος
ⲥⲁⲃⲟⲗ ⲛϯⲃⲁⲕⲓ ⲛⲥⲉⲃⲟⲑⲃⲉϥ ⲛⲧⲥⲏⲓ ογος ⲁϥⲭⲱⲕ
ⲛⲧⲉϥⲙⲁⲣⲧγⲣⲓⲁ ⲉⲃⲟⲗ ⲁϥⲉⲣⲡⲉⲙⲡⲱⲁ ⲙⲡⲓⲱⲛⲃ 5
ⲛⲉⲛⲉⲥ. ⲧⲟⲧⲉ ⲁϥⲉⲣⲕⲉⲗⲉγⲓⲛ ⲛⲭⲉ ⲡογρο ⲉⲑⲣⲟγ-
ⲥⲓογⲓ ⲙⲡⲓⲁγιος γεωργιος ⲉⲡⲓⲱⲧⲉⲕⲟ ⲱⲁⲧⲉϥ-
ⲥⲟⲃⲛⲓ ⲭⲉ ογ ⲡⲉ ⲉⲧⲉ ϥⲛⲁⲁⲓϥ ⲛⲁϥ. ⲉⲧⲁⲧⲟⲟγⲓ ⲇⲉ
ⲕⲃ. ⲁ. ⲱⲱⲡⲓ ⲁϥογⲁⲥⲥⲁⲥⲛⲓ ⲉⲑⲣⲟγⲑⲁⲙⲓⲟ ⲛⲟγⲧⲣⲟⲭⲟⲥ
ⲉϥⲟⲓ ⲛⲛⲓⲱϯ ⲉⲙⲁⲱⲱ ⲉⲑⲣⲟγⲑⲟγⲍ ⲛⲟγⲙⲏⲱ ⲛⲓϥⲧ 10
ⲉⲣⲟϥ ⲛⲉⲙ ϩⲁⲛⲕⲁⲱ ⲉγⲑⲟγⲍ. ογος ⲁϥⲑⲁⲙⲓⲟ
ⲙⲡⲓⲧⲣⲟⲭⲟⲥ ⲕⲁⲧⲁ ⲡⲓⲣⲏϯ ⲉⲧⲁϥογⲁⲥⲥⲁⲥⲛⲓ ⲙⲙⲟϥ
ⲥⲁⲡⲱⲱⲓ ⲇⲉ ⲙⲙⲟϥ ⲉϥⲟⲓ ⲛⲣⲟ ⲛⲥⲏⲓ ⲥⲁϩⲣⲏ ⲇⲉ
ⲙⲙⲟϥ ⲉϥⲟⲓ ⲛⲥⲏⲓ ⲛⲣⲟ ⲃ ⲉγⲭⲏⲣ. ⲁϥογⲁⲥⲥⲁⲥⲛⲓ
ⲛⲭⲉ ⲡογρο ⲉⲑⲣⲟγⲓⲛⲓ ⲛⲁϥ ⲙⲡⲓⲁγιος γεωργιος 15
ⲉⲃⲟⲗϩⲉⲛ ⲡⲓⲱⲧⲉⲕⲟ ⲉⲍⲓⲧϥ ⲉⲡⲱⲱⲓ ⲉⲭⲉⲛ ⲡⲓⲙⲁⲛ-
ⲕⲃ. ⲃ ⲕⲁⲛⲱⲛ. ⲉⲧⲁϥⲫⲱⲛⲍ ⲇⲉ ⲛⲭⲉ ⲡⲓⲁγιος γεωργιος
ογος ⲁϥⲛⲁγ ⲉⲣⲟϥ ⲙⲡⲥⲙⲟⲧ ⲙⲡⲓⲁⲥⲧⲏⲣⲓⲟⲛ.
ⲥⲁⲡⲱⲱⲓ ⲙⲙⲟϥ ⲉϥⲟⲓ ⲛⲣⲟ ⲛⲥⲏⲓ ⲉⲣⲉ ⲥⲁϩⲣⲏ
ⲙⲙⲟϥ ⲉϥⲟⲓ ⲛⲥⲏⲓ ⲛⲣⲟ ⲃ. ⲡⲉⲭⲁϥ ⲛϩⲣⲏ ⲛϩⲏⲧϥ 20
ⲭⲉ ⲁⲗⲏⲑⲟⲥ ϯⲛⲁⲱⲛⲟⲍⲉⲙ ⲁⲛ ⲙⲡⲁⲓ ⲉⲃⲟⲗϩⲉⲛ
ⲡⲁⲓⲙⲁⲛⲕⲁⲛⲟⲛ ⲫⲁⲓ. ⲡⲁⲗⲓⲛ ⲟⲛ ⲙⲉⲛ[ⲉⲛ]ⲥⲱⲥ
ⲡⲉⲭⲁϥ ⲛϩⲣⲏ ⲛϩⲏⲧϥ ⲭⲉ ογοⲓ ⲛⲁⲕ ⲱ ⲅⲉⲱⲣⲅⲓⲟⲥ.
ⲕⲅ. ⲇ. ⲉⲑⲃⲉⲟγ ⲁⲕⲭⲁ ⲡⲁⲓⲙⲉγⲓ ⲉⲁⲗⲏⲓ ⲉⲍⲣⲏⲓ ⲉⲭⲉⲛ ⲡⲉⲕ-
ⲍⲏⲧ. ⲁⲣⲓ ⲫⲙⲉγⲓ ⲙⲡⲓⲕⲁⲛⲣⲟⲥ ⲉϯⲁϥⲧⲁⲍⲟⲕ. ⲁⲣⲓ 25
ⲫⲙⲉγⲓ ⲭⲉ ⲡⲉⲕⲟⲥ ⲍⲱϥ ⲁγⲁⲱϥ ϩⲉⲛ ⲑⲙⲏϯ ⲛⲥⲟⲛⲓ
ⲃ ⲛⲭⲉ ⲛⲓⲓⲟγⲇⲁⲓ. ⲙⲉⲛⲉⲛⲥⲱⲥ ⲁϥϥⲁⲓ ⲛⲛⲉϥⲃⲁⲗ
ⲉⲡⲱⲱⲓ ⲉⲧⲫⲉ ⲉϥⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲡⲥ ⲫϯ ⲡⲓⲁⲧⲱⲓⲃϯ
ⲡⲁⲣⲭⲱⲛ ⲛⲧⲉ ⲛⲓⲉⲛⲉⲍ ⲫⲏ ⲉⲧⲉ ⲫⲱϥ ⲡⲉ ⲡⲓⲃⲣⲟ ογος
ⲕⲅ. ⲃ. ⲉϥϯ ⲙⲙⲟϥ ⲛⲍⲙⲟⲧ ⲛⲛⲓⲙⲁⲣⲧγⲣⲟⲥ ⲭⲉ ⲛⲑⲟⲕ ⲡⲉ 30

ⲡⲟⲩⲱⲟⲩ ⲛⲉⲙ ⲡⲟⲩⲭⲗⲟⲙ ⲫⲏⲧⲉ ⲓⲥⲭⲉⲛ ⲥⲏ ⲙⲡⲁⲧⲉ
ⲕⲑⲁⲙⲓⲟ ⲛⲥⲗⲓ ⲙⲡⲁⲧⲉ ⲕⲑⲁⲙⲓⲟ ⲛⲧⲫⲉ ⲛⲉⲙ ⲡⲕⲁⲥⲓ
ⲉⲕⲙⲟⲧⲉⲛ ⲙⲙⲟⲕ ⲉⲭⲉⲛ ⲛⲓⲙⲱⲟⲩ ⲛⲉⲙ ϯⲛⲟⲩ ⲉⲕ-
ⲙⲟⲧⲉⲛ ⲙⲙⲟⲕ ⲉⲭⲉⲛ ⲡⲣⲉⲛⲟⲥ ⲧⲏⲣⲟ ⲛⲛⲓⲣⲱⲙⲓ ⲛⲑⲟⲕ
ⲉⲧⲥⲱⲟⲩⲛ ⲛⲛⲉⲕ ⲙⲁⲛⲉⲙⲧⲟⲛ ⲫⲏⲧⲁⲟⲃⲱⲗⲕ ⲛⲧⲫⲉ
ⲙⲫⲣⲏϯ ⲛⲟⲩⲕⲁⲙⲁⲣⲁ ⲟⲩⲟⲥ ⲛⲓⲃⲏⲡⲓ ⲃⲉⲛ ⲡⲉⲕⲟⲩⲁⲥ-
ⲕⲁ. ⲁ. ⲥⲁⲥⲛⲓ ⲙⲡⲓⲛⲁⲩ ⲉⲱⲁⲩⲟⲡⲧ ⲛⲟⲩⲙⲟⲩ ⲛⲥⲱⲟⲩ. ⲛⲑⲟⲕ
ⲡⲟ ⲉⲧⲥⲱⲟⲩ ⲉⲭⲉⲛ ⲛⲓⲑⲙⲏⲓ ⲛⲉⲙ ⲡⲓⲟⲩⲓ ⲫⲏⲧⲁⲟⲱⲓ
ⲛⲛⲓⲧⲱⲟⲩ ⲃⲉⲛ ⲟⲩⲱⲓ ⲟⲩⲟⲥ ⲛⲓⲃⲉⲗⲗⲟⲧ ⲃⲉⲛ ⲟⲩ-
ⲙⲁⲱⲓ ⲫⲏⲧⲓⲛⲓ ⲛⲛⲓⲑⲏⲟⲩ ⲉⲃⲟⲗⲃⲉⲛ ⲥⲁⲛⲁⲥⲱⲣ ⲟⲩⲟⲥ
ⲛⲓⲁⲣⲭⲉⲗⲟⲥ ⲉⲧⲁⲩⲉⲣⲡⲁⲣⲁⲃⲉⲛⲓⲛ ⲁⲕⲧⲏⲓⲧⲟⲩ ⲉⲃⲣⲏⲓ
ⲉⲫⲛⲟⲩ[ⲛ] ⲛⲧⲉ ⲛⲓⲧⲁⲣⲧⲁⲣⲟⲥ ⲉⲉⲣⲕⲟⲗⲁⲍⲓⲛ ⲙⲙⲱⲟⲩ
ⲉⲃⲟⲗⲥⲓⲧⲉⲛ ⲥⲁⲛⲇⲣⲁⲕⲱⲛ ⲉⲩⲥⲱⲟⲩ. ⲟⲩⲟⲥ ⲛⲑⲱⲟⲩ
ⲥⲉⲥⲟⲛⲥ ⲃⲉⲛ ⲃⲁⲛⲥⲛⲁⲩⲥ ⲛⲁⲧⲃⲱⲗ ⲉⲃⲟⲗ ⲛⲉⲙ
ⲕⲁ. ⲃ. ⲥⲁⲛⲙⲟⲭⲗⲟⲩⲥ ⲛⲁⲧⲱⲟⲩⲱⲛ ⲙⲙⲱⲟⲩ ⲙⲙⲟⲛⲱⲭⲟⲙ
ⲛⲧⲉ ⲥⲗⲓ ⲱⲓⲃϯ ⲉⲃⲟⲩⲛ ⲉⲥⲣⲉⲛ ⲛⲉⲕⲟⲩⲁⲥⲥⲁⲥⲛⲓ. ⲡⲟⲟ
ⲫϯ ⲛⲑⲟⲕ ⲁⲕⲟⲩⲱⲣⲡ ⲙⲡⲉⲕⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛⲱⲏⲣⲓ
ⲉⲡⲓⲕⲟⲥⲙⲟⲥ ⲉⲡⲃⲁⲓⲉ ⲛⲧⲉ ⲛⲓⲥⲛⲟⲩ ⲁⲫⲃⲓ ⲥⲁⲣⲍ ⲃⲉⲛ
ⲙⲁⲣⲓⲁ ϯⲡⲁⲣⲑⲉⲛⲟⲥ ⲟⲩⲟⲥ ⲁⲫⲉⲣⲣⲱⲙⲓ ⲙⲙⲟⲛⲱⲭⲟⲙ
ⲛⲕⲁϯ ⲛⲣⲱⲙⲓ ⲉⲃⲟⲧⲃⲉⲧ ⲛⲧⲉⲫⲭⲓⲛⲉⲣⲣⲱⲙⲓ. ⲛⲑⲟⲫ ⲡⲟⲟ
ⲓⲏⲥ ⲡⲭⲥ ⲡⲓⲙⲓⲥⲓ ⲉⲃⲟⲗ ⲛⲃⲏⲧⲕ ⲃⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ.
ⲕⲉ. ⲁ. ⲫⲏⲧⲁⲫⲙⲟⲱⲓ ⲥⲓⲭⲉⲛ ⲡⲥⲟ ⲙⲫⲓⲟⲙ ⲙⲫⲣⲏϯ ⲓⲥⲭⲉⲕ
ⲉⲫⲙⲟⲱⲓ ⲥⲓⲭⲉⲛ ⲫⲏⲧⲱⲟⲩⲱⲟⲩ ⲫⲏⲧⲁⲫⲱⲁⲛⲱ ⲛⲉ
ⲛⲱⲟ ⲛⲣⲟⲙⲓ ⲉⲃⲟⲗⲃⲉⲛ ⲉ ⲛⲱⲓⲕ ⲱⲁⲧⲟⲩⲥⲓ ⲫⲏⲧⲁⲫⲉⲣ
ⲉⲡⲓⲧⲓⲙⲁⲛ ⲛⲛⲓⲑⲏⲟⲩ ⲃⲉⲛ ⲫⲓⲟⲙ ⲉⲛⲭⲁⲓ ⲛⲓⲃⲉⲛ ⲥⲉⲃ-
ⲛⲟⲛ ⲛⲭⲱⲟⲩ ⲛⲁⲕ ϯⲛⲟⲩ ⲁⲙⲟⲩ ⲡⲁⲟⲩ ⲃⲉⲛ ⲧⲁⲓⲟⲩⲛⲟⲩ
ⲉⲧⲉⲕⲛⲏⲟⲩ ⲓⲏⲥ ⲁⲣⲓⲃⲟⲏⲑⲓⲛ ⲉⲧⲁⲙⲉⲧⲭⲱⲃ ⲭⲉ ⲁⲛⲟⲕ
ⲟⲩⲣⲉⲫⲉⲣⲛⲟⲃⲓ. ⲙⲁⲣⲟⲩⲁⲥⲓⲁⲓ ⲉⲃⲟⲗ ⲥⲁⲣⲟⲓ ⲛⲭⲉ ⲛⲁⲓⲙ-
ⲕⲉ. ⲃ. ⲕⲁⲩⲍ ⲭⲉ ⲡⲓⲱⲟⲩ ⲫⲱⲕ ⲡⲉ ⲟⲩⲟⲥ ⲉⲫⲙⲉⲍ ⲛⲱⲟⲩ
ⲛⲭⲉ ⲡⲉⲕⲣⲁⲛ ⲱⲗ ⲉⲛⲉⲍ ⲁⲙⲏⲛ. ⲉⲫⲭⲱⲕ ⲇⲉ ⲙⲡⲓ-

ⲁⲙⲏⲛ ⲁⲩⲥⲓⲧⲟ ⲉⲃⲟⲩⲛ ⲉⲡⲓⲧⲣⲟⲭⲟⲥ ⲁⲩⲃⲟⲕ ⲉⲭⲱⲟ
ⲉⲙⲁⲱⲱ ⲥⲁⲧⲟⲧⲟ ⲁ ⲡⲉⲫⲥⲱⲙⲁ ⲉⲣ ⲓ̅ ⲙⲙⲉⲣⲟⲥ. ⲛ†ⲟⲩ-
ⲛⲟⲩ ⲁⲫⲫⲁⲓ ⲛⲧⲉⲫⲥⲙⲏ ⲉⲡⲱⲱⲓ ⲛⲁⲉ ⲇⲁⲇⲓⲁⲛⲟⲥ
ⲉⲫⲭⲱ ⲙⲙⲟⲥ ⲁⲉ ⲁⲣⲓⲉⲙⲓ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲟⲩⲟⲩ ⲭⲉⲙⲛⲟⲙ†
ⲭⲉ ⲙⲙⲟⲛ ⲛⲟⲩ† ⲉⲃⲏⲗ ⲉⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲛⲉⲙ ⲡⲓⲉⲣⲙⲏⲥ
ⲕ̅ⲍ̅. ⲁ. ⲛⲉⲙ ⲡⲓⲍⲉⲩⲥ ⲛⲉⲙ †ⲁⲑⲉⲛⲛⲁⲥ ⲛⲉⲙ ⲡⲓⲥⲕⲁⲙⲁⲛⲇⲣⲟⲥ
ⲛⲉⲙ ⲡⲓⲫⲉⲥⲧⲟⲥ ⲛⲉⲙ ⲡⲓⲉⲣⲁⲕⲗⲏⲥ ⲛⲉⲙ ⲡⲟⲥⲓⲇⲱⲛ
ⲛⲏⲉⲧⲁⲩⲉⲣ ⲡⲉⲑⲛⲁⲛⲉⲩ ⲙⲡⲓ ⲛⲥⲁ ⲛⲧⲉ ⲫⲓⲟⲙ
ⲛⲏ ⲉⲧⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲃⲓ ⲭⲟⲙ ⲉⲃⲟⲗ ⲥⲓⲧⲟⲧⲟⲩ ⲁⲫⲑⲱⲛ
ⲛⲁⲉ †ⲛⲟⲩ ⲫ† ⲛⲣⲉⲱⲣⲓⲟⲥ ⲫⲏⲉⲧⲟⲩⲙⲟⲩ† ⲉⲣⲟⲩ
ⲭⲉ ⲓ̅ⲏ̅ⲥ̅ ⲫⲏⲉⲧⲁⲩⲁⲱⲩ ⲫⲏ ⲉⲧⲁ ⲛⲓⲓⲟⲩⲇⲁⲓ ⲃⲟⲑⲃⲉⲩ
ⲉⲑⲃⲉⲟⲩ ⲙⲡⲉⲫⲓ ⲛⲧⲉⲫⲛⲁⲥⲙⲉⲩ ⲉⲃⲟⲗⲃⲉⲛ ⲛⲁⲭⲓⲭ.
ⲕ̅ⲍ̅. ⲃ. ⲁⲫⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲛⲁⲉ ⲡⲓⲇⲣⲁⲕⲱⲛ ⲛⲧⲉ ⲫⲛⲟⲩⲛ ⲉⲑⲣⲟⲩ-
ⲃⲉⲣⲃⲉⲣ ⲛⲛⲉⲫⲕⲁⲥ ⲥⲁⲃⲟⲗ ⲛ†ⲡⲟⲗⲓⲥ ⲉⲃⲣⲏⲓ ⲉⲟⲩ-
ⲗⲁⲕⲕⲟⲥ ⲉⲫⲱⲟⲩⲱⲟⲩ ⲉⲫⲭⲱ ⲙⲙⲟⲥ ⲛⲃⲣⲏⲓ ⲛⲃⲏⲧⲫ
ⲭⲉ ⲙⲏⲡⲱⲥ ⲛⲧⲉ ⲛⲓⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲥⲓⲙⲓ ⲛⲛⲉⲫⲕⲁⲥ
ⲛⲧⲟⲩⲕⲱⲧ ⲛⲟⲩⲙⲁⲣⲧⲏⲣⲓⲟⲛ ⲉⲣⲟⲫ ⲛⲧⲟⲩⲧⲟⲩⲛⲟⲥ
ⲡⲉⲫⲥⲛⲟⲫ ⲉⲃⲣⲏⲓ ⲉⲭⲱⲛ. ⲛⲉ ⲫⲛⲁⲩ ⲛⲟⲩⲱⲙ ⲇⲉ ⲡⲉ
ⲁⲫⲱⲉ ⲛⲁⲫ ⲛⲁⲉ ⲡⲟⲩⲣⲟ ⲉⲟⲩⲱⲙ ⲛⲉⲙ ⲡⲓⲕⲉ ⲝ̿ⲑ̿
ⲍ̅. ⲁ. ⲛⲟⲩⲣⲟ ⲛⲉⲙⲁⲫ. ⲉⲩⲟⲩⲱⲙ ⲇⲉ ⲁⲫⲱⲡⲓ ⲛⲁⲉ ⲟⲩⲛⲓⲱ†
ⲙⲙⲟⲛⲙⲉⲛ. ⲛⲟⲩⲥⲟ† ⲃⲉⲛ ⲟⲩⲥⲟ† ⲁ ⲧⲫⲉ ⲃⲗⲱⲕ
ⲛⲃⲏⲡⲓ ⲟⲩⲟⲥ ⲁⲥⲱⲱⲡⲓ ⲛⲁⲉ ⲟⲩⲛⲓⲱ† ⲛⲥⲟ† ⲥⲱⲥ
ⲧⲉ ⲛⲧⲉ ⲛⲓⲧⲱⲟⲩ ⲫⲱⲥⲓ ⲃⲉⲛ ⲟⲩⲉⲝⲁⲡⲓⲛⲁ ⲛⲧⲉ ⲡⲕⲁⲥⲓ
ⲕⲓⲙ ⲛⲧⲉ ⲫⲓⲟⲙ ⲱⲑⲟⲣⲧⲉⲣ ⲛⲥⲱⲓⲙⲓ ⲟⲩⲟⲥ ⲛⲧⲉ
ⲛⲉⲫⲭⲟⲗ ⲫⲟⲥⲓ ⲉⲡⲱⲱⲓ ⲙⲙⲁⲓ ⲙⲙⲁⲥⲓ. ⲁⲫⲉⲣⲥⲁⲗⲡⲓⲍⲓⲛ
ⲛⲁⲉ ⲙⲏⲭⲁⲏⲗ ⲃⲉⲛ ⲡⲓⲧⲁⲡ ⲥⲏⲡⲡⲉ ⲓⲥ ⲡ̅ⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲁⲫⲓ
ⲍ̅. ⲃ. ⲥⲓⲭⲉⲛ ⲡⲉⲫⲥⲁⲣⲙⲁ ⲛⲭⲉⲣⲟⲩⲃⲓⲙ ⲁⲫⲟⲥⲓ ⲉⲣⲁⲧⲫ ⲥⲓⲭⲉⲛ
ⲛⲉⲛⲥⲫⲟⲧⲟⲩ ⲙⲡⲓⲗⲁⲕⲕⲟⲥ ⲡⲉⲭⲁⲫ ⲙⲙⲏⲭⲁⲏⲗ ⲡⲓⲁⲣ-
ⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲭⲉ ⲙⲁⲱⲉ ⲛⲁⲕ ⲉⲡⲉⲥⲏⲧ ⲉⲡⲓⲗⲁⲕⲕⲟⲥ
ⲑⲱⲟⲩ† ⲛⲛⲉⲛⲕⲁⲥ ⲙⲡⲁⲁⲗⲟⲩ ⲅⲉⲱⲣⲅⲓⲟⲥ. ⲉⲡⲓⲇⲉ

aqcobni ⲛxe piaxōri ⲃen peqsht ⲛxe geōr-
gioc icxe neqōnⲃ xe ϯnanoseim an ⲙpaicon
ebolⲃen paimankanon aixaq aqraogō ⲛⲃhtq
ⲕⲏ. a. xe ⲛteqnast ⲃen peqsht thrq ogos ⲛteq-
emi xe anok pe ϕϯ ϕh ete ogonōxommoq
enoseim ⲙmaiatq. a mhxanl ōe naq epesht
epilakkoc aqsebte picōma eqoiaⲃ ⲛte
piarioc geōrgioc. a pⲱⲧ ⲁmoni ⲛteqxix eq-
xw ⲙmoc xe geōrgioc pamenrit shppe ic ϯxix
etasqamio ⲛⲁⲇam piōorp ⲛrōmi ⲛⲑoc on
ϯnoy eqoiaseim cōnt ⲙmok a pⲱⲧ niqi eⲃoyn
ⲕⲏ. b. ⲃen peqso aqmass ⲛⲛōnⲃ ⲛke cop. aqerac-
pazesqe ⲙmoq ⲛxe pⲱⲧ aqōe naq epōoi eni-
fhoyi nem neqaggelloc eqoiaⲃ. aqtōnq ⲃen
oyiōc ⲛxe piarioc geōrgioc ebolⲃen nieq-
mōoyt. oyos naqmōōi pe ⲃen pipalati(sic) ⲛte
ϯbaki eqkōt ⲛca niogrōōy(sic). menenca
nai ⲇe aqximi ⲛⲛiogrōoy ⲃen pipⲗatia(sic)
ⲕⲑ. a. eysemci caⲃoyn eyϯsap oyos aqqōxi eⲃoyn
exōoy pexaq nōōy xe tetencōoyn ⲙmoi an
ō niogrōoy. aqqai ⲛneqbal epōoi ⲛxe poypo
adianoc ⲃen oyōipi eqxw ⲙmoc ⲙpiarioc xe
ⲛⲑok nim ⲙpairϯ. pexe pimartyroc ⲛte
pⲭc naq xe anok pe geōrgioc fhetatenⲃōteⲃ
(sic) ⲙmoq ⲛcaq eⲃe tetenmetreqϯōōō epa-
ⲕⲑ. b. noyϯ fai ethnatake ⲑhnoy ⲙpate oyeski ōōpi.
poypo ⲇe adianoc eqmhn eqsomc eⲃoyn
ⲃen psō ⲙpiarioc pexaq naq xe ⲛⲑok an
pe alla teqⲃhibi te ke oyai ⲇe pexaq xe
arhoy aqōni ⲙmoq. etaqemi ⲇe ⲛxe anatolioc

ⲡⲓⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲡⲉⲭⲁⲕ ⲍⲉ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ⲫⲁⲓ
ⲡⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲧⲁⲕⲧⲁⲕⲧⲱⲛⲕ (sic) ⲉⲃⲟⲗϧⲉⲛ
ⲛⲏ ⲉⲑ ⲙⲱⲟⲩⲧ ⲁⲕⲛⲁⲥϯ ⲇⲉ ⲛⲍⲉ ⲁⲛⲁⲇⲟⲗⲓⲟⲥ(sic)
Ⲗ̄. ⲁ. ⲛⲉⲙ ⲛⲁⲧⲉⲕⲧⲁⲍⲓⲥ ⲧⲏⲣⲥ. ⲁⲥⲱⲱⲡⲓ ⲇⲉ ⲛⲍⲉ ⲧⲏⲡⲓ
ⲛⲛⲏⲉⲧⲁⲩⲛⲁⲥϯ ⲉⲡⲭ̄ⲥ̄ ⲥⲉⲓⲣⲓ ⲛⲓ̄ ⲛⲱⲟ ⲛⲉⲙ Ⲑ̄ ⲛⲉⲙ
ⲟⲩⲥⲥⲓⲙⲓ ⲉⲃⲟⲗϧⲉⲛ ⲡⲓⲙⲏⲱ. ⲟⲩⲟⲥ ⲁⲕⲟⲩⲁⲥⲥⲁⲍⲛⲓ
ⲛⲍⲉ ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁⲛⲟⲥ ⲉⲑⲣⲟⲩⲥⲓⲧⲟⲩ ⲧⲏⲣⲟⲩ ⲥⲁ-
ⲃⲟⲗ ⲛϯⲃⲁⲕⲓ ϧⲉⲛ ⲟⲩⲙⲁ ⲛⲱⲁⲕⲉ ⲁⲩⲁⲓⲧⲟⲩ ⲛⲁ̄
ⲙⲓⲙⲉⲣⲟⲥ ⲁⲩⲃⲟⲧⲃⲉⲧ ⲙⲙⲱⲟⲩ. ⲡⲁⲓⲣⲏϯ ⲁⲩⲭⲱⲕ ⲛⲧⲟⲩ-
ⲙⲁⲣⲧⲩⲣⲓⲁ ⲛⲥⲟⲩ ⲓ̄ⲉ̄ ⲙⲫⲁⲙⲉⲛⲱⲑ ϧⲉⲛ ⲟⲩⲉⲃⲟⲟⲩ
ⲛⲥⲁⲃⲃⲁⲧⲟⲛ ϧⲉⲛ ⲁⲭⲡⲑ̄ ⲙⲡⲓⲉⲃⲟⲟⲩ ⲟⲩⲟⲥ ⲁⲩⲱⲉ
Ⲗ̄. ⲃ. ⲛⲱⲟⲩ ϧⲉⲛ ⲟⲩⲱⲟⲩ ⲉⲡⲓⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲉⲩⲃⲓ ⲥⲙⲟⲧ
ⲉⲃⲣⲏⲓ ⲉϧⲉⲛ ⲛⲓⲣⲉⲫⲉⲣⲛⲟⲃⲓ. ⲁⲫⲟⲩⲁⲥⲥⲁⲍⲛⲓ ⲛⲍⲉ ⲡⲟⲩ-
ⲣⲟ ⲉⲑⲣⲟⲩⲓⲛⲓ ⲙⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉϧⲉⲛ ⲡⲓⲃⲏⲙⲁ
ⲟⲩⲟⲥ ⲁⲫⲭⲟⲥ ⲉⲑⲣⲟⲩⲓⲛⲓ ⲛⲟⲩⲃⲗⲟⲭ ⲙⲓⲃⲉⲛⲓⲡⲓ ⲥⲓⲛⲁ
ⲛⲥⲉⲱⲛⲥ ⲙⲡⲓⲑⲙⲏⲓ ⲉⲣⲟⲕ ⲟⲩⲟⲥ ⲁⲫⲑⲣⲟⲩⲥⲁϯ ⲃⲁ
ⲟⲩⲧⲁⲧⲥ ⲱⲁⲧ ⲉⲫⲃⲱⲗ ⲉⲃⲟⲗ ⲟⲩⲟⲥ ⲛⲥⲉⲓⲛⲓ ⲛⲟⲩ-
ⲙⲟⲕⲓ ⲙⲡⲥⲙⲟⲧ ⲛⲟⲩⲭⲟⲛⲓ ⲙⲓⲃⲉⲛⲓⲡⲓ ⲛⲥⲉⲥⲓⲧⲕ ⲉϧⲣⲏⲓ
Ⲗ̄Ⲁ̄. ⲁ. ⲉⲣⲱⲕ ⲟⲩⲟⲥ ⲁⲫⲑⲣⲟⲩⲑⲟⲩⲍ̄ ⲛⲍ̄ ⲛⲓⲕⲧ ⲉⲧⲉⲕⲁⲫⲉ
ⲉϧⲟⲩⲛ ⲉⲡⲓⲃⲗⲟⲭ ⲁⲫⲑⲣⲟⲩⲓⲛⲓ ⲛⲟⲩⲛⲓⲱϯ ⲛⲱⲛⲓ ⲉⲕ-
ⲫⲟⲛⲕ ⲕⲁⲧⲁ ⲧⲉⲕⲁⲫⲉ ⲟⲩⲟⲥ ⲁⲩⲥⲓ ⲧⲉⲕⲁⲫⲉ ⲉϧⲣⲏⲓ
ⲉⲣⲟⲕ ⲉⲧⲁⲭⲣⲟⲥ ⲛⲧⲁⲧⲕ ⲛⲥⲉⲥⲕⲉⲣⲕⲉⲣ ⲙⲙⲟⲕ ⲛⲉⲙ
ⲡⲓⲱⲛⲓ ⲟⲩⲟⲥ ⲛⲧⲟⲩⲃⲱⲗ ⲉⲃⲟⲗ ⲛⲛⲓⲧⲁⲥⲟ ⲉⲣⲁⲧⲟⲩ
ⲛⲧⲉ ⲛⲉⲕⲕⲁⲥ. ⲉⲧⲁⲕⲁⲙⲟⲛⲓ ⲇⲉ ⲛⲧⲟⲧⲕ ϧⲉⲛ ⲧⲁⲓ-
ⲃⲁⲍⲁⲛⲟⲥ ϧⲉⲛ ⲟⲩⲙⲉⲧⲭⲱⲣⲓ ⲟⲩⲟⲥ ⲁⲕⲟⲩⲁⲥⲥⲁⲍⲛⲓ
Ⲗ̄Ⲁ̄. ⲃ. ⲉⲑⲣⲟⲩⲓⲛⲓ ⲙⲡⲓⲱⲛⲓ ⲉⲃⲟⲗ ⲥⲁⲣⲟⲕ ⲉⲁⲱⲕ ⲉⲡⲱⲱⲓ
ⲛⲥⲁⲭⲱⲕ ⲟⲩⲟⲥ ⲛⲧⲟⲩⲙⲟⲩⲣ ⲛⲟⲩⲛⲓⲱϯ ⲛⲱⲛⲓ ⲛϧⲏⲧⲕ
ⲛⲉⲙ ⲉⲃⲉⲣⲉ ⲟⲩⲛⲓⲱϯ ⲛⲭⲣⲉⲙⲧⲥ ⲉⲡⲱⲱⲓ ϧⲁⲣⲟⲕ.
ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲇⲉ ⲁⲕⲟⲩⲁⲥⲥⲁⲍⲛⲓ ⲉⲥⲓⲧⲕ ⲉϧⲟⲩⲛ
ⲉⲟⲩⲙⲁⲥⲓ ⲛⲍⲟⲙⲧ ⲛⲉⲙ ⲉⲧⲱⲧⲥ ⲛⲍⲁⲛⲓⲕⲧ ⲉⲩⲱⲛⲟⲩ

ⲉϧⲟⲩⲛ ⲉⲣⲟⲩ. ⲁⲫⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲛⲁⲉ ⲡⲓⲁⲛⲟⲙⲟⲥ ⲛⲟⲩⲣⲟ
ⲗⲃ̄. ⲁ. ⲉⲑⲣⲟⲩⲓⲛⲓ ⲛⲟⲩⲙⲁⲛⲕⲁⲛⲱⲛ ⲙ̀ⲡⲓⲙⲁⲥⲓ ⲛ̀ⲧⲟⲩⲕⲱϯ
ⲉϧⲟⲩⲛ ϩⲓⲛⲁ ⲛ̀ⲧⲟⲩϧⲟⲙϧⲉⲙ ⲙ̀ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲓⲁⲅⲓⲟⲥ
ⲛⲁⲉ ⲛⲓⲓϥⲧ ⲟⲩⲟϩ ⲛ̀ⲧⲉ ⲛⲉϥⲙⲉⲗⲟⲥ ⲉⲣ ⲙ̀ⲫⲣⲏϯ ⲛⲟⲩ-
ⲱⲟⲓⲱ ⲛ̀ⲧⲉ ⲟⲩϧⲛⲱⲟⲩ ϧⲉⲛ ⲡⲓⲱⲱⲙ. ⲁϥⲁ̀ⲙⲟⲛⲓ
ⲛ̀ⲧⲟⲧϥ ⲟⲛ ϧⲉⲛ ⲟⲩⲙⲉⲧⲥⲱⲣⲓ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲁⲉ
ⲟⲛ ⲉⲑⲣⲟⲩϩⲓϯϥ ⲉⲡⲓⲱⲧⲉⲕⲟ ⲛⲉⲙ ⲉⲧⲟⲥϥ ⲉⲡⲱⲉ ⲱⲁ
ⲧⲉϥⲥⲟⲃⲛⲓ ⲁⲉ ϥⲛⲁⲉ̀ⲣⲟⲩ ⲛⲁϥ ⲓⲉ ⲁⲉ ϥⲛⲁⲧⲁⲕⲟϥ
ⲛ̀ⲁⲱ ⲛ̀ⲣⲏϯ ⲛⲉ ⲟⲩⲥⲁⲓⲉ ⲡⲉ ⲉⲙⲁⲱⲱ ϧⲉⲛ ⲧⲉϥⲭⲓⲛ-
ⲗⲁⲩ ⲁ ⲡ̅ⲟ̅ⲥ̅ ⲟⲩⲟⲛϩϥ ⲉⲣⲟϥ ϧⲉⲛ ⲡⲓⲉ̀ϫⲱⲣϩ ⲉⲧⲉⲙⲙⲁⲩ
ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲁⲉ ⲁⲙⲱⲛⲓ ⲛ̀ⲧⲟⲧⲕ ⲡⲁⲥⲟⲧⲡ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲟⲩⲟⲥ ϫⲉⲙⲛⲟⲙϯ ⲙ̀ⲡⲉⲣⲃⲱⲗ ⲉⲃⲟⲗ ⲁⲉ ⲁⲛⲟⲕ ϯϫⲏ
ⲛⲉⲙⲁⲕ ⲟⲩⲟⲛ ⲟⲩⲛⲓⲱϯ ⲛ̀ⲣⲁⲱⲓ ⲱⲟⲡ ⲛⲁⲕ ϧⲉⲛ ⲧϥⲉ
ⲉϩⲣⲏⲓ ⲉϫⲉⲛ ⲡⲉⲕⲁ̀ⲅⲱⲛ. ϩⲛⲧⲧⲉ ⲓⲥ ⲟⲩⲥⲟⲡ ⲁⲕⲙⲟⲩ
ⲙ̀ⲙⲟⲩ ⲁⲓⲧⲟⲩⲛⲟⲥⲕ ⲉ̀ⲧⲓ ϫⲛⲁⲙⲟⲩ ⲛ̀ⲕⲉ ⲥⲟⲡ̅ⲃ̅
ⲗⲅ̄. ⲁ. ⲟⲩⲟⲥ ϯⲛⲁⲧⲟⲩⲛⲟⲥⲕ ⲟⲛ ϧⲉⲛ ⲡⲓⲙⲁϩⲥ̅ ⲁⲉ ⲛ̀ⲥⲟⲡ
ⲁⲛⲟⲕ ⲉⲑⲛⲁⲓ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲓ ϧⲉⲛ ϩⲁⲛϭⲏⲡⲓ ⲟⲩⲟⲥ
ϯⲡⲁⲣⲁⲑⲏⲕⲏ ⲉⲧⲁⲓϫⲁⲗⲟⲥ ⲉⲡⲉⲕⲥⲱⲙⲁ ϯⲛⲁⲃⲓⲧⲥ
ⲁⲛⲟⲕ ⲉⲑⲛⲁϯϫⲟⲙ ⲙ̀ⲡⲉⲕⲥⲱⲙⲁ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲧⲁ-
ⲑⲣⲉⲕⲙ̀ⲓⲧⲟⲛ ⲙ̀ⲙⲟⲕ ⲛⲉⲙ ⲁⲃⲣⲁⲁⲙ ⲛⲉⲙ ⲓⲥⲁⲁⲕ ⲛⲉⲙ
ⲓⲁⲕⲱⲃ ⲙ̀ⲡⲉⲣⲉⲣⲱⲗⲁϩ ⲛ̀ϩⲏⲧ ⲁⲛⲟⲕ ϯϫⲏ ⲛⲉⲙⲁⲕ
ⲉⲥⲉⲱⲱⲡⲓ ⲅⲁⲣ ⲛⲁⲉ ⲧⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲙ̀ⲡⲉⲙⲑⲟ ⲙ̀ⲡⲁⲓ
ⲟ̅ ⲛⲟⲩⲣⲟ ⲛⲁⲓ ⲉⲕⲉⲣⲙⲉⲑⲣⲉ ⲙ̀ⲡⲟⲩⲙ̀ⲑⲟ ⲉⲑⲃⲏⲧ ϫⲛⲁⲉⲣ
ⲍ̄ ⲛ̀ⲣⲟⲙⲡⲓ ⲉⲩⲉⲣⲃⲁⲍⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟⲕ ⲉ̀ϩⲣⲏⲓ ⲥⲓϫⲉⲛ
ⲗⲅ̄. ⲃ. ⲡⲁⲣⲁⲛ ϫⲉⲙⲛⲟⲙϯ ⲙ̀ⲡⲉⲣⲉⲣⲱⲗⲁϩ ⲛ̀ϩⲏⲧ ϧⲉⲛ ⲡϫⲓⲛ-
ⲑⲣⲉⲕⲧⲁⲓⲉⲙⲟⲩϯ ⲉⲣⲟⲩ ⲛⲁⲉ ⲡ̅ⲟ̅ⲥ̅ ⲁⲕⲱⲉ ⲛⲁⲩ ⲉⲡⲱⲱⲓ
ⲉⲛⲓⲫⲏⲟⲩⲓ ⲛⲉⲙ ⲛⲉⲕⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲉⲣⲉ ⲡⲓϫⲱⲣⲓ
ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲥⲟⲙⲥ ⲉⲣⲟⲩ ⲟⲩⲟⲥ ⲛ̀ⲑⲟⲩ
ⲁⲉ ⲛⲁⲕⲙⲏⲛ ⲉⲃⲟⲗϧⲉⲛ ⲡⲱⲣⲱⲓⲥ ⲱⲁⲧⲉ ⲡⲓⲟⲩⲱⲓⲛⲓ
ⲱⲁⲓ ⲉⲃⲟⲗ ⲉⲕⲟⲩⲛⲟⲩ ⲙ̀ⲙⲟⲩ ϧⲉⲛ ⲡⲓⲉ̀ⲣⲟⲩⲟⲧ ⲉⲧⲁ-

ⲗⲁ. ⲁ. ⲡⲟⲥ ⲧⲏⲓⲕ ⲛⲁⲕ. ⲉⲧⲁⲱⲱⲣⲡ ⲇⲉ ⲱⲱⲡⲓ ⲁⲕⲟⲩⲁⲍⲥⲁⲍⲛⲓ
ⲛⲁⲉ ⲡⲟⲩⲣⲟ ⲉⲑⲣⲟⲩⲓⲛⲓ ⲙⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲁⲉⲛ
ⲡⲓⲃⲏⲙⲁ. ⲉⲧⲁⲩⲉⲛⲕ ⲇⲉ ⲡⲉⲁⲉ ⲟⲩⲁⲓ ⲛⲁⲕ ⲉⲃⲟⲗϧⲉⲛ
ⲡⲓ ⲟ̄ ⲛⲟⲩⲣⲟ ⲉⲡⲉⲕⲣⲁⲛ ⲡⲉ ⲙⲁⲅ[ⲙ]ⲉⲛⲧⲓⲟⲥ ⲁⲉ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ϯⲉⲣⲉⲧⲓⲛ ⲛⲟⲩⲙⲏⲓⲛⲓ ⲛⲧⲟⲧⲕ. ⲉⲱⲱⲡ ⲁⲕⲱⲁ- 5
ⲛⲁⲓⲕ ⲙⲡⲁⲛⲏⲑⲟ ⲱⲉ ⲡⲉⲛⲛⲏⲃ ⲡⲓⲣⲏ ⲛⲉⲙ ⲡⲓⲟ̄ ⲛⲛⲟⲩϯ
ⲛⲉⲙ ⲑⲙⲁⲩ ⲛⲛⲓⲛⲟⲩϯ ϯⲁⲣⲧⲏⲙⲓⲥ ⲁⲉ ⲛⲑⲟⲥ ⲉⲑ-
ⲗⲁ. ⲃ. ⲛⲟⲍⲉⲙ ⲙⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲕ ⲁⲉ ϯⲛⲁⲛⲁⲍϯ ⲍⲱ
ⲉⲛⲉⲕⲛⲟⲩϯ ⲛⲧⲁⲱⲉⲙⲱⲓ ⲙⲙⲱⲟⲩ ⲛⲕⲁⲗⲱⲥ. ⲡⲉⲁⲉ
ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁⲕ ⲁⲉ ⲗⲁⲉ ⲡⲉⲕⲉⲑⲏⲙⲁ ⲛⲏⲓ. 10
ⲡⲉⲁⲉ ⲙⲁⲕⲙⲉⲛⲧⲓⲟⲥ ⲡⲟⲩⲣⲟ ⲛⲁⲕ ⲁⲉ ⲍⲏⲡⲡⲉ ⲓⲥ ⲟ̄
ⲛⲑⲣⲟⲛⲟⲥ ⲥⲉϧⲏ ⲉⲃⲣⲏⲓ ⲫⲟⲩⲁⲓ ⲫⲟⲩⲁⲓ ⲙⲛⲓⲑⲣⲟⲛⲟⲥ
ⲟⲩⲟⲍ ⲍⲁⲛⲫⲁⲧⲥⲓ ⲛⲃⲏⲧⲟⲩ ⲙⲙⲏⲛⲓ ⲛⲓⲃⲉⲛ ⲍⲁⲛⲟⲩⲟⲛ
ⲗⲉ. ⲁ. ⲙⲏⲛ ⲛⲧⲉ ⲍⲁⲛⲱⲱϩⲛ ⲛⲣⲉⲫϯⲟⲩⲧⲁⲍ ⲛⲉⲙ ⲍⲁⲛⲟⲩⲟⲛ
ⲛⲁⲧⲟⲩⲧⲁⲍ. ⲉⲱⲱⲡ ⲟⲩⲛ ⲛⲧⲟⲩⲟⲩⲱⲛⲍ ⲉⲃⲟⲗ ⲛⲧⲟⲩⲱ- 15
ⲉⲡⲛⲟⲩⲛⲓ ⲛⲁⲉ ⲛⲓⲫⲁⲧⲥⲓ ⲛⲧⲉ ⲡⲓⲱⲱϩⲛ ⲛⲧⲉ ⲡⲓⲟⲩⲁⲓ
ⲡⲓⲟⲩⲁⲓ ⲛⲃⲏⲧⲟⲩ ⲫⲓⲣⲓ ⲉⲃⲟⲗⲍⲓⲧⲉⲛ ⲛⲉⲕⲧⲱⲃⲍ ⲟⲩⲟⲍ
ⲛⲧⲉ ⲛⲓⲫⲁⲓⲥⲓ(sic) ⲛⲣⲉⲫϯⲟⲩⲧⲁⲍ ⲫⲟⲣⲓ ⲉⲃⲟⲗ ⲟⲩⲟⲍ
ⲛⲧⲉ ⲛⲓⲁⲧⲟⲩⲧⲁⲍ ⲛⲁⲱⲃⲓ ⲫⲟⲣⲓ ⲉⲃⲟⲗ ⲃⲉⲛ ⲫⲁⲓ
ϯⲛⲁⲍϯ ⲉⲡⲉⲕⲛⲟⲩϯ. ⲁ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲍⲓⲧⲕ 20
ⲍⲓⲁⲉⲛ ⲡⲉⲕⲍⲟ ⲁⲕⲧⲱⲃⲍ ⲛⲫϯ ⲛⲟⲩⲛⲓⲱϯ ⲛⲛⲁⲩ ⲉⲕ-
ⲗⲉ. ⲃ. ⲕⲓⲁⲍⲟⲙ. ⲉⲧⲁⲕⲁⲱⲕ ⲇⲉ ⲉⲃⲟⲗ ⲛϯⲡⲣⲟⲥⲉⲩⲭⲏ ⲁⲕⲁⲱ
ⲙⲡⲓⲁⲙⲏⲛ ⲁⲥⲱⲱⲡⲓ ⲇⲉ ⲟⲩⲛⲓⲱϯ ⲛⲍⲟϯ ⲛⲉⲙ ⲟⲩ-
ⲥⲑⲉⲣⲧⲉⲣ ⲃⲉⲛ ⲡⲉⲕⲁⲓⲛⲧⲱⲛⲕ ⲟⲩⲡⲛ̄ⲛ̄ⲁ̄ ⲅⲁⲣ ⲛⲧⲉ
ⲡⲛ̄ⲥ̄ ⲁⲕⲓ ⲉⲁⲉⲛ ⲛⲓⲑⲣⲟⲛⲟⲥ ⲁⲩϯⲟⲩⲱ ⲉⲃⲟⲗ ⲁⲩⲃⲉⲡ- 25
ⲛⲟⲩⲛⲓ ⲛⲁⲉ ⲛⲓⲫⲁⲧⲥⲓ ⲁⲩⲫⲓⲣⲓ ⲉⲃⲟⲗ ⲟⲩⲟⲍ ⲛⲏⲉⲧⲟⲓ
ⲛⲣⲉⲫϯⲟⲩⲧⲁⲍ ⲁⲩϯ ⲟⲩⲧⲁⲍ ⲛⲏ ⲉⲧⲟⲓ ⲛⲁⲧⲟⲩⲧⲁⲍ
ⲗⲍ. ⲁ. ⲁⲩⲍⲓ ⲭⲱⲃⲓ ⲉⲃⲟⲗ. ⲧⲟⲧⲉ ⲡⲉⲁⲉ ⲙⲁⲣⲙⲉⲛⲧⲓⲟⲥ ⲡⲟⲩⲣⲟ
ⲛⲁⲕ ⲁⲉ ⲟⲩⲛⲓⲱϯ ⲛⲛⲟⲩϯ ⲡⲉ ⲡⲓⲉⲣⲁⲕⲗⲏⲥ ⲁⲉ ⲛⲉⲙ
ⲛⲓⲕⲉⲱⲉ ⲉⲧⲱⲟⲩⲱⲟⲩ ⲁⲕⲟⲩⲱⲛⲍ ⲛⲧⲉⲕⲭⲟⲙ ⲉⲃⲟⲗ 30

ⲛⲃⲏⲧⲟⲩ ⲙⲡⲁⲓⲣⲏϯ. ⲁϥⲉⲣⲟⲩⲱ ⲛⲁⲉ piarioc gewr-
gioc ⲉϥⲭⲱ ⲙⲙⲟⲥ ⲁⲉ ϕϯ ϕⲏⲧⲁϥⲑⲁⲙⲓⲟ ⲛⲧϥⲉ
ⲛⲉⲙ ⲡⲕⲁⲥⲓ ϕⲏⲧⲁϥⲑⲣⲉ ⲛⲏⲧⲱⲟⲡ ⲁⲛ ⲱⲱⲡⲓ ⲁⲕ-
ⲧⲉⲛⲑⲱⲛϥ ⲉⲡⲓⲏⲣⲁⲕⲗⲏⲥ ⲡⲓⲇⲱⲗⲟⲛ ⲛⲕⲟⲩⲣ ⲙⲓⲃⲉⲗⲗⲉ
ⲗ̅ϩ̅. ⲃ. ϕⲏⲧⲉⲕⲛⲁⲧⲁⲕⲟ ⲛⲉⲙⲁϥ ⲛⲭⲱⲗⲉⲙ. ⲁⲉⲣⲟⲩⲱ ⲛⲁⲉ 5
ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁⲛⲟⲥ ⲡⲉⲭⲁϥ ⲙⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲡⲓⲥⲟⲧⲡ ⲛⲧⲉ ⲛⲓⲣⲁⲗⲓⲗⲉⲟⲥ ϯⲥⲱⲟⲩⲛ ⲁⲉ ϯⲛⲁⲧⲁ-
ⲕⲟⲕ ⲛⲁⲱ ⲛⲣⲏϯ. ⲧⲟⲧⲉ ⲁϥⲟⲩⲁⲍⲥⲁⲍⲛⲓ ⲉⲃⲣⲟⲩⲓⲛⲓ
ⲛⲟⲩⲛⲓⲱϯ ⲙⲓⲃⲁⲱⲟⲩⲣ ⲁⲩⲃⲓⲥⲓ ⲙⲙⲟϥ ϧⲉⲛ ⲧⲉϥⲙⲓⲛϯ
ⲁϥⲁⲓϥ ⲛⲃ̅ ⲟⲩⲟⲥ ⲡⲁⲓⲣⲏϯ ⲁϥϯ ⲙⲡⲓⲡⲡⲛ̅ⲁ̅. ⲁⲉⲣⲟⲩⲓⲛⲓ 10
ⲛⲟⲩⲛⲓⲱϯ ⲛⲗⲉⲃⲏⲥ ⲛⲥⲉⲥⲓⲟⲩⲓ ⲛϯⲧⲟⲓ ⲃ̅ϯ ⲛⲧⲉ ⲡⲥⲱ-
ⲙⲁ ⲙⲡⲓⲁⲣⲓⲟⲥ ⲉⲃⲣⲏⲓ ⲉⲙⲁⲩ ⲛⲉⲙ ⲟⲩⲧⲁⲧⲥ ⲛⲉⲙ
ⲗ̅ⲍ̅. ⲁ. ⲟⲩⲗⲁⲙⲭⲁⲡⲧ ⲛⲉⲙ ⲟⲩⲱⲧ ⲛⲧⲉⲃⲛⲏ ⲛⲉⲙ ⲟⲩⲙⲃⲣⲉⲥⲓ
ⲁⲩⲥⲁⲥϯ ⲥⲁⲣⲟϥ ⲉⲙⲁⲱⲱ ⲥⲱⲥⲧⲉ ⲛⲧⲉ ⲛⲉϥⲃⲉⲣ-
ⲃⲉⲣ ⲛⲉⲙ ⲛⲉϥⲱⲁⲥ ⲃⲓⲥⲓ ⲉⲡⲓⲥⲟⲩⲟ. ⲥⲱⲥⲧⲉ ⲛⲧⲉ 15
ⲛⲏⲧⲥⲁⲥϯ ϕⲱⲧ ⲉⲡⲁⲓⲥⲁ ⲛⲉⲙ ϕⲁⲓ ⲥⲓⲧⲉⲛ ⲡⲓⲥⲟⲩⲟ
ⲛⲧⲉ ⲡⲓⲱⲁⲥ ⲥⲱⲥⲧⲉ ⲛⲧⲉϥⲃⲓⲥⲓ ⲙⲓ̅ⲉ̅ ⲙⲙⲁⲥⲓ ⲁⲩⲓⲛⲓ
ⲛⲛⲓⲛⲉⲃⲥⲓ ⲛⲧⲉ ⲛⲓⲗⲉⲃⲏⲥ ⲙⲡⲟⲩⲣⲟ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲁⲉ
ⲗ̅ⲍ̅. ⲃ. ⲁϥⲟⲩⲱ ⲁϥⲙⲟⲩⲛⲕ ⲛⲁⲉ ⲡⲓⲃⲉⲣⲱⲟ ⲉⲧⲉⲙⲙⲁⲩ ⲁϥⲟⲩ-
ⲁⲍⲥⲁⲍⲛⲓ ⲛⲁⲉ ⲡⲟⲩⲣⲟ ⲉⲃⲣⲟⲩⲟⲗⲥ ⲛⲥⲉⲑⲟⲙⲥ ⲃⲉⲛ 20
ⲡⲓⲕⲁⲍⲓ ⲛⲉⲙ ⲡⲓⲕⲉⲗⲉⲃⲏⲥ ⲛⲉⲙ ⲡⲓⲙⲉⲗⲟⲥ ⲛⲧⲉ ⲡⲓⲁ-
ⲣⲓⲟⲥ ⲉⲧⲉ ⲛⲃⲏⲧⲥ ⲁⲉ ⲥⲓⲛⲁ ⲛⲛⲉ ⲛⲓⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲭⲓⲙⲓ
ⲛⲟⲩⲙⲉⲗⲟⲥ ⲛⲧⲁϥ ⲛⲧⲟⲩⲧⲟⲩⲛⲟⲥ ⲟⲩⲙⲁⲣⲧⲏⲣⲓⲟⲛ
ⲛⲁϥ. ⲉⲧⲁⲩⲕⲏⲛ ⲇⲉ ⲉⲑⲟⲙⲥ ⲙⲡⲓⲑⲙⲏⲓ ⲛⲁⲉ ⲛⲓⲍⲩⲡⲉ-
ⲣⲉⲧⲏⲥ ⲁⲩⲉⲣⲁⲛⲁⲭⲱⲣⲓⲛ ⲛⲱⲟⲩ ⲁϥⲱⲱⲡⲓ ⲛⲁⲉ 25
ⲟⲩⲛⲓⲱϯ ⲛⲱⲑⲟⲣⲧⲉⲣ ⲃⲉⲛ ⲡⲓⲗⲏⲣ ⲁ ⲡⲕⲁⲍⲓ ⲕⲓⲙ
ⲗ̅ⲏ̅. ⲁ. ⲱⲁ ⲛⲉϥⲥⲉⲛϯ ⲍⲏⲡⲡⲉ ⲓⲥ ⲡⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ ⲁϥⲓ
ⲉⲡⲉⲥⲏϯ ⲉⲃⲟⲗⲃⲉⲛ ⲧϕⲉ ⲛⲉⲙ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ
ⲁϥⲟⲍⲓ ⲉⲣⲁⲧϥ ⲉⲭⲉⲛ ⲡⲓⲙⲁ ⲉⲧⲉⲣⲉ ⲡⲓⲗⲉⲃⲏⲥ ⲑⲟⲙⲥ
ⲛⲃⲏⲧϥ. ⲟⲩⲟⲥ ⲡⲉⲭⲁϥ ⲛⲍⲁⲗⲁⲑⲓⲏⲗ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲁⲉ 30

ⲁⲛιογⲓ ⲙⲡⲁιⲗⲉⲃⲏⲥ ⲉⲡⲱⲱι ⲉⲧⲁⲫⲓⲛⲓ ⲇⲉ ⲙⲡⲁι-
ⲗⲉⲃⲏⲥ ⲉⲡⲱⲱι ⲁⲫⲫⲟⲛⲍ ⲉⲃⲟⲗ ⲍⲓϫⲉⲛ ⲡⲕⲁⲍⲓ. ⲁⲫⲉ-
ⲗ̅ⲏ̅. ⲃ. ⲣⲟⲩⲱ ⲛⲁⲉ ⲡ̅ⲟ̅ⲥ̅ ⲛⲧⲉ ⲛⲓϫⲟⲙ ⲉⲅⲣⲏⲓ ⲉϫⲱⲫ ϫⲉ
ⲅⲉⲱⲣⲅιος ⲡⲁⲥⲱⲧⲡ ⲧⲱⲛⲕ ⲉⲅⲣⲏⲓ ⲁⲛⲟⲕ ⲡⲉ ⲫⲏ
ⲉⲧⲁⲫⲧⲟⲩⲛⲟⲥ ⲗⲁⲍⲁⲣⲟⲥ ⲉⲃⲟⲗⲃⲉⲛ ⲛⲏ ⲉⲑⲙⲱⲟⲩⲧ
ⲡⲁⲓⲣⲏϯ ⲟⲛ ϯⲛⲟⲩ ⲁⲛⲟⲕ. ⲧⲟⲩⲁⲍⲥⲁⲍⲛⲓ ⲛⲁⲕ
ϫⲉ ⲧⲱⲛⲕ ⲟⲩⲟⲍ ⲁⲙⲟⲩ ⲉⲡⲱⲱι ⲉⲃⲟⲗⲃⲉⲛ ⲡⲓⲗⲉⲃⲏⲥ
ⲟⲅⲓ ⲉⲣⲁⲧⲕ ⲍⲓϫⲉⲛ ⲛⲉⲕⲃⲁⲗⲁⲩϫ ⲁⲛⲟⲕ ⲡⲉ ⲡ̅ⲟ̅ⲥ̅
ⲡⲉⲕⲛⲟⲩϯ. ⲁⲫⲧⲱⲛⲫ ⲃⲉⲛ ϯⲟⲩⲛⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ
ⲛⲁⲉ ⲡⲓϫⲱⲣⲓ ⲁⲗⲏⲑⲟⲥ ⲃⲉⲛ ⲟⲩⲛⲓⲱϯ ⲛⲁⲟⲙ ⲉⲥϫⲟⲣ
ⲗ̅ⲑ̅. ⲁ. ⲙⲫⲣⲏϯ ⲛⲟⲩⲁⲓ ⲉⲧⲉ ⲙⲡⲉⲫⲃⲓ ⲍⲗⲓ ⲛⲛⲓⲕⲁⲍ ⲉⲡⲧⲏⲣⲫ.
ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲩⲛⲁⲩ ⲁⲩⲉⲣⲱⲫⲏⲣⲓ. ⲡⲉⲭⲉ ⲡ̅ⲟ̅ⲥ̅
ⲛⲁⲫ ϫⲉ ⲃⲣⲟ ⲙⲙⲟⲕ ⲟⲩⲟⲍ ϫⲉⲙϫⲟⲙ ⲅⲉⲱⲣⲅιος
ⲡⲁⲙⲉⲛⲣⲓⲧ ϫⲉ ⲟⲩⲟⲛ ⲟⲩⲛⲓⲱϯ ⲛⲣⲁⲱⲓ ⲱⲱⲡⲓ ⲛⲁⲕ
ⲃⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ ⲛⲉⲙ ⲍⲓϫⲉⲛ ⲡⲓⲕⲁⲍⲓ ⲛⲉⲙ ⲙⲡⲉⲙⲑⲟ
ⲙⲡⲁⲓⲱⲧ ⲛⲁⲅⲁⲑⲟⲥ ⲛⲉⲙ ⲙⲡⲉⲙⲑⲟ ⲛⲛⲁⲁⲅⲅⲉⲗⲟⲥ
ⲉⲅⲣⲏⲓ ⲉϫⲉⲛ ⲡⲉⲕⲁⲅⲱⲛ ⲱⲱⲡⲓ ⲉⲕ ϫⲉⲙⲛⲟⲙϯ ϫⲉ
ⲁⲛⲟⲕ ϯϫⲏ ⲛⲉⲙⲁⲕ. ⲟⲩⲟⲍ ⲁⲫⲱⲉ ⲛⲁⲫ ⲉⲡⲱⲱι ⲉⲛⲓ-
ⲗ̅ⲑ̅. ⲃ. ⲫⲏⲟⲩⲓ ⲛⲉⲙ ⲛⲉⲫⲁⲅⲅⲉⲗⲟⲥ ⲉⲑ ⲟⲩⲁⲃ. ⲛⲑⲟⲫ ⲇⲉ ⲁⲫ-
ⲧⲱⲛⲫ ⲁⲫⲙⲟⲱⲓ ⲟⲩⲟⲍ ⲁⲫⲟⲩⲱⲣⲡ ⲅⲁ ⲡⲟⲩⲣⲟ ⲛⲁⲉ
ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅιος ⲉⲫϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲅⲏⲡⲡⲉ ϯⲥⲛⲏⲓⲛⲓ
ⲙⲙⲟⲓ ⲃⲉⲛ ϯⲡⲟⲗⲓⲥ ⲟⲩⲟⲍ ϯϯⲥⲃⲱ. ⲃⲉⲛ ϯⲟⲩⲛⲟⲩ
ⲉⲧⲉⲙ[ⲙⲁⲩ] ⲁⲫⲟⲩⲁⲍⲥⲁⲍⲛⲓ ⲛⲁⲉ ⲡⲟⲩⲣⲟ ⲉⲁⲙⲟⲛⲓ
ⲙⲙⲟⲫ ⲉⲑⲣⲟⲩⲉⲛⲫ ⲅⲁⲣⲟⲫ ⲉϫⲉⲛ ⲡⲓⲃⲏⲙⲁ. ⲉⲫⲛⲏⲟⲩ
ⲇⲉ ⲛⲁⲫⲱⲱ ⲉⲃⲟⲗ ϫⲉ ⲡⲓⲃⲏⲙⲁ ⲡⲓⲃⲏⲙⲁ ⲁⲓⲓ ⲅⲁⲣⲟⲕ
ⲋ. ⲁ. ⲛⲑⲟⲕ ⲛⲉⲙ ⲡⲉⲕⲁⲡⲟⲗⲗⲟⲛ ⲁⲛⲟⲕ ⲅⲱ ⲛⲉⲙ ⲡⲁⲩ̅ⲥ̅
ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲡⲱⲏⲣⲓ ⲙⲫϯ ⲉⲧⲱⲛⲃ. ⲅⲏⲡⲡⲉ ⲓⲥ ⲟⲩⲥⲅⲓⲙⲓ
ⲉⲡⲉⲥⲣⲁⲛ ⲡⲉ ϫⲟⲗⲗⲁⲥⲧⲓⲕⲏ ⲁⲥ̈ⲱⲱ ⲉⲃⲟⲗ ⲉⲥϫⲱ
ⲙⲙⲟⲥ ⲟⲩⲃⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅιος ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲧⲉ
ⲡⲭ̅ⲥ̅ ϫⲉ ⲡⲁⲩ̅ⲥ̅ ⲅⲉⲱⲣⲅιος ⲁ ⲡⲁⲱⲏⲣⲓ ⲛⲱⲍⲉⲃ ⲙⲡⲉⲫ-

ⲙⲁⲥⲓ ⲃⲉⲛ ⲧⲕⲟⲓ ⲁⲫⲥⲉⲓ ⲛⲁⲉ ⲡⲓⲙⲁⲥⲓ ⲟⲩⲟⲥ ⲁⲫⲙⲟⲩ
ⲁⲣⲓⲃⲟⲏⲑⲓⲛ ⲉⲧⲁⲙⲉⲧⲁⲱⲃ ϯⲉⲙⲓ ⲡⲁⲟ̅ⲥ̅ ⲁⲉ ⲟⲩⲟⲛⲱⲁⲟⲙ
Ⲙ̅. Ⲃ. ⲙⲫϯ ⲉⲃⲟⲗⲫⲓⲧⲟⲧⲕ. ⲡⲉⲁⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲛⲁⲥ ⲁⲉ ⲃⲓ
ⲙⲡⲁⲓⲱⲃⲱⲧ ⲉⲃⲟⲗⲃⲉⲛ ⲛⲁⲁⲓⲁ ⲙⲁⲱⲉ ⲛⲉ ⲉⲧⲕⲟⲓ ⲭⲱ
ⲙⲡⲁⲓⲱⲃⲱⲧ ⲉⲁⲉⲛ ⲫⲙⲟⲩⲧ ⲙⲡⲓⲙⲁⲥⲓ ⲉⲣⲉⲁⲱ ⲙⲙⲟⲥ
ⲁⲉ ⲛⲁⲓ ⲛⲉ ⲛⲏ ⲉⲧⲉⲫⲁⲱ ⲙⲙⲱⲟⲩ ⲛⲁⲉ ⲣⲉⲱⲣⲓⲟⲥ ⲁⲉ
ⲃⲉⲛ ⲫⲣⲁⲛ ⲛⲓⲏⲥ̅ ⲡⲭ̅ⲥ̅ ⲧⲱⲛⲕ ⲟⲅⲓ ⲉⲣⲁⲧⲕ. ⲛⲑⲟⲥ ⲇⲉ
ⲁⲥⲓⲣⲓ ⲕⲁⲧⲁ ⲫⲣⲏϯ ⲉⲧⲁⲫⲭⲟⲥ ⲛⲁⲥ ⲟⲩⲟⲥ ⲁⲫⲧⲱⲛⲫ
ⲛⲁⲉ ⲡⲓⲙⲁⲥⲓ ⲃⲉⲛ ϯⲟⲩⲛⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ ⲁⲥϯⲱⲟⲩ
Ⲙ̅Ⲁ̅. Ⲁ. ⲙⲫϯ ⲛⲁⲉ ϯⲥⲅⲓⲙⲓ ⲉⲥⲭⲱ ⲙⲙⲟⲥ ⲁⲉ ⲥⲙⲁⲣⲱⲟⲩⲧ
ⲛⲁⲉ ϯⲟⲩⲛⲟⲩ ⲉⲧⲁⲕⲓ ⲉⲧⲁⲓ ⲡⲟⲗⲓⲥ ⲙⲙⲟⲥ ⲁⲗⲏⲑⲟⲥ
ⲛⲑⲟⲕ ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ ⲟⲩⲟⲥ ⲁ ⲫϯ ⲭⲉⲙⲡⲱⲓⲛⲓ ⲙⲡⲉⲕ-
ⲗⲁⲟⲥ. ⲡⲁⲗⲓⲛ ⲁⲫⲟⲩⲱⲣⲡ ⲛⲁⲉ ⲇⲁⲇⲓⲁⲛⲟⲥ ⲛⲥⲁ ⲡⲓ-
ⲙⲁⲣⲧⲩⲣⲟⲥ. ⲉⲧⲁⲫⲓ ⲇⲉ ⲡⲉⲁⲉ ⲡⲟⲩⲣⲟ ⲧⲣⲁⲕⲓⲁⲗⲗⲓ
ⲛⲉⲙⲁⲫ ⲁⲉ ⲣⲉⲱⲣⲓⲟⲥ ⲛⲓⲱⲉ ⲉⲧⲱⲟⲩⲱⲟⲩ ⲉⲧⲁⲩⲫⲓⲣⲓ
ⲉⲃⲟⲗ ⲧⲉⲛⲉⲙⲓ ⲁⲛ ⲁⲕⲣⲓⲃⲱⲥ ⲁⲉ ⲡⲉⲕⲛⲟⲩϯ ⲡⲉ ⲉⲧⲁ⫯
Ⲙ̅Ⲁ̅. Ⲃ. ⲑⲣⲟⲩⲫⲓⲣⲓ ⲉⲃⲟⲗ ⲁⲉ ⲛⲉⲛⲛⲟⲩϯ ⲛⲉ ⲁⲗⲗⲁ ⲥⲏⲡⲡⲉ
ⲓⲥ ⲟⲩⲙⲥⲁⲩ ⲉⲫⲭⲏ ⲃⲁⲧⲟⲧⲉⲛ ⲃⲉⲛ ϯⲡⲉⲧⲣⲁ ⲉⲟⲩ-
ⲙⲱⲓⲧ ⲡⲉ ⲛⲣⲉⲫⲭⲁ ⲣⲉ[⫯ⲙ]ⲱⲟⲩⲧ ⲙⲓⲙⲟⲛ ⲥⲗⲓ ⲛⲣⲱⲙⲓ
ⲉⲙⲓ ⲉⲡⲉ⫯ⲙⲱⲓⲧ ⲟⲩⲇⲉ ⲡⲉ⫯ⲣⲟ ⲉⲱⲟⲡ ⲟⲩⲛ ⲉⲃⲟⲗ-
ⲥⲓⲧⲉⲛ ⲛⲉⲕⲧⲱⲃⲥ ⲛⲧⲟⲩⲧⲱⲟⲩⲛⲟⲩ ⲛⲁⲉ ⲛⲓⲕⲁⲥ ⲛⲧⲉ
ⲛⲏ ⲉⲑⲙⲱⲟⲩⲧ ⲱⲉ ⲡⲁⲛⲏⲃ ⲡⲓⲣⲏ ⲛⲉⲙ ⲡⲓⲟⲥ ⲛⲉⲙ
Ⲙ̅Ⲃ̅. Ⲁ. ϯⲁⲣⲧⲉⲙⲓⲥ ⲑⲙⲁⲩ ⲛⲛⲓⲛⲟⲩϯ ⲉⲓⲉⲛⲁⲥϯ ⲥⲱ ⲉⲡⲉⲕ-
ⲛⲟⲩϯ ⲛⲧⲁⲱⲱⲡⲓ ⲛⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲁⲫⲉⲣⲟⲩⲱ ⲛⲁⲉ
ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲉⲫⲭⲱ ⲙⲙⲟⲥ ⲁⲉ ⲥⲉⲛⲧⲟⲧ
ⲛⲁⲉ ϯⲥⲙⲏ ⲉⲧⲁⲓⲥⲟⲑⲙⲉⲥ ⲃⲉⲛ ⲡⲓⲉⲩⲁⲣⲅⲉⲗⲓⲟⲛ ⲉⲧ-
ⲭⲱ ⲙⲙⲟⲥ ⲁⲉ ⲉⲱⲱⲡ ⲟⲩⲟⲛ ⲧⲉⲧⲉⲛⲛⲁⲥϯ ⲙⲙⲁⲩ
ⲙⲡⲥⲙⲟⲧ ⲛⲟⲩⲛⲁⲫⲣⲓ ⲛⲱⲉⲗⲧⲁⲙ ⲛⲧⲉⲧⲉⲛ ⲭⲟⲥ ⲙⲡⲁⲓ-
ⲧⲱⲟⲩ ⲁⲉ ⲟⲩⲱⲧⲉⲃ ⲉⲃⲟⲗ ⲧⲁⲓ ⲟⲩⲟⲥ ⲛⲛⲉⲥⲗⲓ ⲉⲣⲁⲧ-
Ⲙ̅Ⲃ̅. Ⲃ. ⲭⲟⲙ ⲛⲧⲉⲛⲑⲏⲛⲟⲩ ⲧⲱⲛⲕ ⲛⲑⲟⲕ ⲛⲉⲙ ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓ-

ⲁⲛⲟⲥ ⲛⲉⲙ ⲛⲓⲕⲉⲟⲩⲣⲱⲟⲩ ⲛⲧⲉ ⲭⲏⲙⲓ ⲙⲁⲱⲉⲛⲱⲧⲉⲛ
ⲁⲟⲩⲱⲛ ⲙ̀ⲫⲣⲟ ⲙ̀ⲡⲓⲙ̀ⲥⲁⲩ ⲟⲩⲟⲥ ⲟⲩⲓ ⲛ̀ⲛⲓⲕⲁⲥ ⲛⲧⲉ
ⲛⲓⲣⲉⲫⲙⲱⲟⲩⲧ ⲉⲧⲁⲩⲗⲟⲫⲗⲉⲕ ⲉ̀ⲃⲟⲗ ⲛⲉⲙ ⲛⲓⲱⲱⲓⲱ
ⲛⲧⲉ ⲛⲏⲉⲧⲁⲩⲙⲟⲩ ⲁⲛⲓⲧⲟⲩ ⲛⲏⲓ ⲙ̀ⲙⲁⲓ. ⲟⲩⲟⲥ ⲁⲩⲱⲉⲛ-
ⲱⲟⲩ ⲥⲁⲧⲟⲧⲟⲩ ⲛ̀ⲭⲉ ⲡⲓⲏ ⲛ̀ⲟⲩⲣⲟ ⲉ̀ⲫⲙⲱⲓⲧ ⲙ̀ⲡⲓⲙ̀-
ⲅⲏ. ⲁ. ⲥⲁⲩ ⲁⲩⲟⲩⲱⲛ ⲙ̀ⲡⲓⲣⲟ ⲛⲧⲉ ⲡⲓⲙ̀ⲥⲁⲩ ⲙ̀ⲡⲟⲩⲭⲉⲙ
ⲥⲗⲓ ⲛ̀ⲕⲁⲥ ⲛⲧⲉ ⲛⲓⲣⲉⲫⲙⲱⲟⲩⲧ ⲛ̀ⲃⲏⲧⲕ ⲁⲩⲱⲕⲓ
ⲛ̀ⲛⲓⲑⲙⲓⲥ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲛⲓⲕⲁⲥ ⲉⲧⲁⲩⲭⲉⲙⲟⲩ ⲁⲩⲓ̀ⲛⲓ
ⲙ̀ⲙⲱⲟⲩ ⲙ̀ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ. ⲧⲟⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉ-
ⲱⲣⲅⲓⲟⲥ ⲁⲕⲥⲓⲟⲩⲓ̀ ⲙ̀ⲙⲟⲕ ⲥⲓⲭⲉⲛ ⲛⲉⲕⲕⲉⲗⲓ ⲁⲕⲧⲱⲃⲥ
ⲱⲁ ⲫⲛⲁⲩ ⲛ̀ⲟⲩⲟⲩⲛⲟⲩ ⲃⲉⲛ ⲡⲭⲓⲛⲑⲣⲉⲕⲭⲱⲕ ⲙ̀ⲡⲓⲁ̀-
ⲙⲏⲛ ⲉ̀ⲃⲟⲗ ⲁⲕⲱⲱⲡⲓ ⲛ̀ⲭⲉ ⲟⲩⲛⲓⲱⲧ ⲛ̀ⲱⲑⲟⲣⲧⲉⲣ
ⲛⲉⲙ ⲥⲁⲛⲥⲉⲧⲉⲃⲣⲏⲭ ⲛ̀ⲭⲣⲱⲙ ⲟⲩⲟⲥ ⲁⲩⲉⲣⲟⲩⲱⲓⲛⲓ
ⲏⲓ. ⲃ. ⲉ̀ⲛⲓⲕⲁⲥ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲟⲩⲟⲥ ⲥⲁⲧⲟⲧⲟⲩ ⲁⲩⲓ̀ ⲉ̀ⲃⲟⲗ
ⲛ̀ⲃⲏⲧⲟⲩ ⲛ̀ⲭⲉ ⲉ̅ ⲛ̀ⲣⲱⲙⲓ ⲛⲉⲙ ⲑ̅ ⲛ̀ⲥⲥⲓⲙⲓ ⲛⲉⲙ ⲅ̅
ⲛ̀ⲕⲟⲩⲭⲓ ⲛ̀ⲁ̀ⲗⲟⲩ. ⲛⲓⲟⲩⲣⲱⲟⲩ ⲇⲉ ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲉ̀ⲫⲏ-
ⲉ̀ⲧⲁⲫⲱⲡⲓ ⲁⲩⲉⲣⲱⲫⲏⲣⲓ ⲗⲟⲓⲡⲟⲛ ⲁ̀ ⲛⲓⲟⲩⲣⲱⲟⲩ
ⲙⲟⲩⲧ ⲉ̀ⲟⲩⲁⲓ ⲃⲉⲛ ⲛⲏ ⲉ̀ⲧⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲉ̀ⲃⲟⲗⲃⲉⲛ
ⲛⲏⲉ̀ⲑⲙⲱⲟⲩⲧ ⲡⲉⲭⲱⲟⲩ ⲛⲁⲕ ⲭⲉ ⲛⲓⲙ ⲡⲉ ⲡⲉⲕⲣⲁⲛ.
ⲁⲩⲉⲣⲟⲩⲱ̀ ⲛ̀ⲭⲉ ⲫⲏⲉ̀ⲧⲁⲕⲧⲱⲛⲕ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲛⲏⲉ̀ⲑ-
ⲓⲋ. ⲁ. ⲙⲱⲟⲩⲧ ⲉⲕⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲓⲥⲟⲩⲃⲏⲛ ⲡⲉ ⲡⲁⲣⲁⲛ. ⲡⲉⲭⲉ
ⲡⲟⲩⲣⲟ ⲛⲁⲕ ⲭⲉ ⲓⲥ ⲟⲩⲏⲣ ⲛ̀ⲣⲟⲙⲡⲓ ⲓⲥⲭⲉⲛ ⲉⲧⲁⲕⲙⲟⲩ.
ⲭⲉ ⲓⲥ ⲥⲟⲩⲟ̀ ⲥ̅ ⲛ̀ⲣⲟⲙⲡⲓ. ⲡⲉⲭⲉ ⲡⲟⲩⲣⲟ ⲛⲁⲕ ⲭⲉ
ⲃⲉⲛ ⲡⲓⲥⲛⲟⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲛⲉ ⲁⲕⲓ̀ ⲛ̀ⲭⲉ ⲡⲭ̅ⲥ̅ ⲉ̀ⲡⲓ-
ⲕⲟⲥⲙⲟⲥ ⲱⲁⲛ ⲙ̀ⲫⲏ. ⲡⲉⲭⲉ ⲫⲏⲉ̀ⲧⲁⲕⲧⲱⲛⲕ ⲉ̀ⲃⲟⲗⲃⲉⲛ
ⲛⲏⲉ̀ⲑⲙⲱⲟⲩⲧ ⲛⲁⲕ ⲭⲉ ⲧ̀ⲓⲣⲓ ⲙ̀ⲫⲙⲉⲩⲓ̀ ⲁⲛ ⲟⲩⲇⲉ
ⲙ̀ⲡⲓⲥⲱⲧⲉⲙ ⲥⲟⲗⲱⲥ ⲭⲉ ⲁⲕⲓ̀. ⲡⲉⲭⲉ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲛⲁⲕ
ⲓⲋ. ⲃ. ⲭⲉ ⲛⲁⲕⲛⲁⲥⲧ ⲉ̀ⲛⲓⲙ ⲛ̀ⲛⲟⲩⲧ. ⲡⲉⲭⲉ ⲫⲏⲉ̀ⲧⲁⲕⲧⲱⲛⲕ
ⲛⲁⲕ ⲭⲉ ⲙ̀ⲡⲉⲣⲉⲣ ⲥⲗⲓ ⲛ̀ⲁ̀ⲛⲁⲅⲕⲏ ⲉ̀ⲣⲟⲓ ⲱ̀ ⲡⲟⲩⲣⲟ
ⲧⲱⲓⲡⲓ ⲟⲩⲛ ⲉ̀ⲭⲟⲥ ⲭⲉ ⲁⲓⲛⲁⲥⲧ ⲉ̀ⲛⲓⲙ ⲛ̀ⲛⲟⲩⲧ ⲛⲁⲓ-

ναϩϯ πε ἐoyαι εymoyϯ ἐρoϥ xε πιαπoλλωn
oyϣox ὴκoyρ ὴβo ὴβελλε ἐταιxω oyn ὴcωι
ὴϯxinωnϧ ετϩώoy ὴτε παιβioc αιϣωπι ειωnϧ
ϧεn nimωit ϵttη ϧεn πιιαρo ὴxρωm ϣλ
Ϫϵ. α. ϯϣεnnι ἐϧρηι ἐρoϥ αϥὴmαy ὴxε πιϥint ὴα- 5
τenκot ϩαρα ὴθoκ ὴπekcωτem ἐnιγραφη ὴτε
nιxριcτiὰnoc ecφιρι ἐβoλ akϯ ὴφmeγὶ nηι
ὴπιἐϩooy ϵttη ετoι nϩoϯ πimωit ετε ὴmon
βoὴθιὰ ὴmαy αλλα oγτωmτ πε nem oγϩoϯ
ὴmon ϩλι ὴnαι ὴϧητϥ oγδε ὴπαγϣθετ 10
ὴπϩητ ὴπιρεϥϯϩαπ αλλα πϩωβ ὴπioγαι
πioγαι ἐταϥαιϥ xη ὴπεmθo ὴnεϥβαλ ἐβoλ.
Ϫ. β. τoτε ϣαϥἐρoγὼ ὴxε πιxαnα ὴτεϥxoc xε
ματαmoι ἐπϩωβ ὴπioγαι πioγαι ὴmωτen
ϩinα ὴταϯ nαϥ ὴπεϥβεxε κατα nη ἐταϥ- 15
αιτoy cωτem oγn ὴταφιρι ϧατoτκ ὠ πoγρo
xε ρωmι nιβen εθnαϣωπι ϩixen πικαϩι oγoϩ
ὴτεϥoγωnϩ ἐβoλ ὴφηἐταγερcταγρωnιn ὴmoϥ
ἐτε ⲡⲝⲥ πε καn ἐϣωπ ἐoγon oγmηϣ
ΜΞ. α. ὴnoβι βὶ ἐπεϥcωmα oγoϩ ὴτεϥὸτεβ ἐβoλϧen 20
πλικocmoc ἐτϩωoy ϣαϥϣωπι ϧen ϩαncnαγϩ
εθβε nεϥnoβι αλλα ϧen ϯκyριὰκη ceϯ ὴτon
nαϥ xε oγηι ἐρε ⲡⲟⲩⲥ ⲓⲏⲥ comc ἐϧρηι ἐnικo-
λαcιc ὴπεϩooy ὴϯκyριακη ànoκ δε oγδε ϩen
πεϩooy ὴϯκyριὰκη ὴπαγϯ ὴτon nαn ἐπτηρϥ 25
ἐπι δε ὴπioγωnϩ ὴτεϥmετⲟⲩⲥ ἐβoλ ειϣoπ
ΜΞ. β. ϩixen πικαϩι πωc ραρ ennαoγωnϩ ἐβoλ enep-
cεβηcθε ὴϩανὶδωλon nem ϩανθoγωτ ὴπαγκιm
ἐρωoy ἐπτηρϥ. αϥερoγὼ nαϥ ὴxε πoγρo πε-
xαϥ xε à πekϩητ xω ἐβoλϩιτen παϣαι ὴπιx- 30

ⲣⲟⲛⲟⲥ ⲛⲧⲉ ⲡⲁⲓ̅ⲥ̅ ⲛⲣⲟⲙⲡⲓ. ⲁⲩⲥⲟⲙⲥ ⲇⲉ ⲛⲁⲉ ⲫⲏ
ⲉⲧⲁⲩⲧⲱⲛⲩ ⲉⲃⲟⲗϧⲉⲛ ⲛⲏⲉⲑⲙⲓⲱⲟⲩⲧ ⲉⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲛⲧⲉ ⲡⲭ̅ⲥ̅ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲁⲩ ⲛⲁⲩ ϫⲉ
ⲙ̅ⲍ̅. ⲁ. ⲡⲁⲩ̅ⲥ̅ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲧⲉ ⲡⲭ̅ⲥ̅ ⲧⲉⲛϯⲥⲟ ⲉⲣⲟⲕ ⲙⲟⲓ
ⲛⲁⲛ ⲙ̀ⲡⲓⲱⲙⲥ ⲉⲑⲟⲩⲁⲃ ⲛⲧⲉ ⲡⲭ̅ⲥ̅ ϫⲉ ⲛⲛⲟⲩⲥⲓⲧⲧⲉⲛ
ⲉⲛⲓⲕⲟⲗⲁⲥⲓⲥ ⲉⲧⲉⲛⲛ̀ϧⲏⲧⲟⲩ ⲛ̀ⲕⲉⲥⲟⲡ. ⲉⲧⲁϥⲛⲁⲩ ⲟⲩⲛ
ⲛⲁⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲡⲟⲩⲛⲁϩϯ ⲁϥϯ ⲛⲟⲩⲱⲉⲛ-
ϕⲁⲧ ϧⲉⲛ ⲡⲓⲕⲁϩⲓ ⲁϥϥⲱⲭⲓ ⲉⲡⲱⲱⲓ ⲛⲁⲉ ⲟⲩⲙⲱⲟⲩ
ⲟⲩⲟϩ ⲁϥϯⲱⲙⲥ ⲛⲱⲟⲩ ϧⲉⲛ ϕⲣⲁⲛ ⲙ̀ⲫⲓⲱⲧ ⲛⲉⲙ
ⲡⲱⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ ⲡⲉϫⲁϥ ⲛⲱⲟⲩ ϫⲉ
ⲙ̅ⲍ̅. ⲃ. ⲙⲁⲱⲉ ⲛⲱⲧⲉⲛ ϧⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ ⲉⲡⲓⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲟⲩⲟϩ
ⲥⲁⲧⲟⲧⲟⲩ ⲁⲩⲉⲣ ⲁⲑⲟⲩⲱⲛϩ ⲉⲃⲟⲗ. ⲙ̀ⲡⲟⲩⲛⲁⲩ ⲉⲣⲱⲟⲩ
ϫⲉ ⲁϥⲱⲱⲡⲓ ⲛⲁⲉ ⲡⲟⲩⲣⲟ ⲉϥⲱⲛⲱ ⲉⲃⲟⲗ ⲛⲁⲩⲛ̀ⲟⲩ-
ⲛⲟⲩ ⲁⲩⲉ̀ⲣⲟⲩⲱ̀ ⲛⲁϥ ⲛⲁⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲉⲑⲛⲉⲙⲁϥ
ⲡⲉϫⲱⲟⲩ ϫⲉ ⲡⲁⲓⲣⲱⲙⲓ ⲟⲩⲣⲉϥⲉⲣϩⲓⲕ ⲡⲉ ϫⲉ ⲉⲃⲟⲗ-
ϩⲓⲧⲉⲛ ⲛⲉϥⲙⲁⲣⲓⲁ̀ ⲁϥⲧⲁϩⲟ ⲛ̀ϩⲁⲛⲁⲉⲙⲱⲛ ⲉⲣⲁⲧⲟⲩ
ⲙ̀ⲡⲉⲛⲛ̅ⲑⲟ ⲉⲃⲟⲗ ⲁϥϫⲟⲥ ϫⲉ ⲁⲓⲧⲟⲩⲛⲟⲥ ϩⲁⲛⲣⲉϥ-
ⲙ̅ⲏ̅. ⲁ. ⲙⲱⲟⲩⲧ ⲁⲛⲟⲕ ϩⲱ ⲧⲛⲟⲩ ⲧⲛⲁϯⲱⲱⲱ ⲙ̀ⲡⲁⲓⲣⲉⲛⲛⲟⲥ
ⲧⲏⲣϥ ϫⲉ ⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ ϫⲉ ⲥⲱⲧⲡ
ⲛⲏⲓ ⲛⲟⲩⲭⲏⲣⲁ ⲛϩⲏⲕⲓ ⲑⲏ ⲉⲧⲉ ⲙⲓⲙⲟⲛ ϩⲗⲓ ⲛϩⲏⲕⲓ
ⲙ̀ⲡⲉⲥⲣϯ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲟⲩⲟϩ ⲁⲩⲕⲱϯ ϧⲉⲛ ⲧⲡⲟ-
ⲗⲓⲥ ⲁⲩϫⲓⲙⲓ ⲛⲁϥ ⲛ̀ϯⲭⲏⲣⲁ ⲛϩⲏⲕⲓ ⲁⲩⲥⲓⲟⲩⲓ̀ ⲙ̀ⲡⲓⲑⲙⲏⲓ
ⲉϧⲟⲩⲛ ⲛⲉⲙⲁⲥ ϩⲱⲥ ⲉϥⲟⲩⲱⲱ ⲉⲧⲱⲱⲱ ⲛⲛⲓⲭⲣⲏⲥ-
ⲧⲓⲁⲛⲟⲥ. ⲉⲧⲁⲩⲉⲛ ⲡⲓⲑⲙⲏⲓ ⲉϧⲟⲩⲛ ⲉⲡⲏⲓ ⲛ̀ϯⲭⲏⲣⲁ
ⲙ̅ⲏ̅. ⲃ. ⲡⲉϫⲁϥ ⲛⲁⲥ ϫⲉ ⲙⲟⲓ ⲛⲏⲓ ⲛⲟⲩⲱⲓⲕ ϫⲉ ⲟⲩⲏⲓ ϯϩⲱⲕⲉⲣ
ⲁⲥⲉ̀ⲣⲟⲩⲱ̀ ⲛϩⲉ ϯϩⲓⲙⲓ ⲛⲁϥ ⲛ̀ϩⲏⲣⲁ ⲛϩⲏⲕⲓ ϫⲉ
ⲙ̀ⲙⲟⲛ ⲱⲓⲕ ϧⲉⲛ ⲡⲁⲏⲓ ⲁⲛⲟⲕ ⲡⲁⲩ̅ⲥ̅. ⲡⲉϫⲉ ⲡⲓⲁⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁⲥ ϫⲉ ⲁⲣⲉⲛⲁϩϯ ⲉⲛⲓⲙ ⲛⲛⲟⲩϯ ϫⲉ
ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲛⲱⲓⲕ ϧⲉⲛ ⲡⲉⲏⲓ. ⲡⲉϫⲉ ϯϩⲓⲙⲓ ⲛⲁϥ
ϫⲉ ⲉⲓⲛⲁϩϯ ⲉⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲛⲉⲙ ⲡⲓⲉ̀ⲣⲁⲕⲗⲏⲥ ⲛⲓⲛⲓⲱϯ

ὴηογϯ ὴτε νιογρωογ. πεχε πιὰριος γεωργιος
ηας χε ὰληθος ογϩαπ ὴμηι ὴτε φϯ πε φαι
ϥ̄θ̄. α. χε ὴμον ϩλι ὴωικ ϧεν πεηι. ἐταccομc ἐϧογη
ϧεν πεϥϩο ὴχε ϯcϩγμι(sic) ας̣ηαγ ἐπεϥϩο
ὴπcμοτ ὴογαγγελος ὴτε πο̄ο̄ πεχας ὴϧρηι
ὴϧητc ὴχε ϯcϩιμι χε ϯηαϣε ηηι ἐβολ
ὴτακωϯ ὴca ωικ ὴτοτογ ὴηαϭιcεγ ηεμ ηα-
θεϣεγ ϩινα ὴταχω ϧαρoϥ ὴπαιρωμι ὴτε φϯ.
παητος ϧεη πεϥχιηὶ ἐϧογη ἐπαηι ὴταχιμι
ϥ̄θ̄. β. ὴογϩμοτ ὴιπεμθο ἐβολ ὴηαθεϣεγ. ας̣ϣωπι
ογη ϧεη πχιηθρεcϩωλ ἐβολ ὴχε ϯcϩιμι ὴχηρα
ὴϩηκι. πιθμηι ϫε ηαϥϩεμcι ϧαρατc ὴογϧαcιc
ὴτε ογcτγλλος ὴϣε ἐϧογη ϧεη πεcηι catotϥ
ογη ας̣ϥϣεπνογνι ὴχε πιcτγλλος ογοϩ ας̣ϥι χαλ
ἐβολ ας̣ϥωπι ὴχε [ογ]νιωϯ ὴϣϣηη ογοϩ ας̣ϥερ-
cαπϣωι ὴπιηι ὴ ῑ̄ε̄ ὴμαϩι ἐπϣωι ϩηππε ιc
ν̄. α. μηχαηλ πιαρχηαγγελος ας̣ὶ ϣαρoϥ ηεμ ογ-
τραπεζα ecμεϩ ἐβολϧεη ἀγαθον νιβεη ας̣ογωμ
ογοϩ ας̣χεμνομϯ ὴχε πιὰριος ογοϩ ηαρε
ϯτραπεζα μεϩ ὴωικ ηεμ αγαθον νιβεη ἐτασὶ
ἐϧογη ὴχε ϯcϩιμι ὴχηρα ὴϩηκι ἐϧογη ἐπεcηι
ας̣ηαγ ἐϩαννιωϯ ὴϣφηρι ογτραπεζα ecχη
ἐϧρηι ecμεϩ ὴαγαθον νιβεη ηεμ πιcτιλλος(sic)
ν̄. β. ἐταϥϣεπνογνι ϧεη ογϣε εϥϣογὼογ πεχας
ϧεη πεcϩητ χε ὰ φϯ ὴνιχριcτιὰνος ερφμεγὶ
ὴταμετϩηκι ϧα ϯχηρα ας̣ιηι ὴπεϥμαρτγρος
ἐϧογη ἐπαηι ϧα ϯταλεπωρος ὴψγχη ϣα-
τεϥερβοὴθιν ἐροι ογοϩ catotc ac̣ϩιτc ἐϧρηι
ϧα ηενϭαλαγχ ὴπιὰριος acογωϣτ ὴμοϥ.
ν̄λ̄. α. ας̣ερογὼ ηας ὴχε πιὰριος γεωργιος εϥχω ὴμος

ⲭⲉ ⲧⲱⲟⲩⲛⲓ ⲟⲥⲓ ⲉⲣⲁⲧ ⲉⲭⲉⲛ ⲛⲉⲃⲁⲗⲁⲩⲭ ⲁⲛⲟⲕ
ⲅⲁⲣ ⲁⲛⲟⲕ ⲁⲛ ⲡⲉ ⲫⲧ ⲛⲛⲓⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲁⲗⲗⲁ ⲁⲛⲟⲕ
ⲃⲱⲕ ⲛⲧⲁⲩ ⲉⲓⲱⲉⲡⲃⲓⲥⲓ ⲉⲃⲣⲏⲓ ⲉⲭⲉⲛ ⲡⲉⲫⲣⲁⲛ ⲉⲑⲟⲩ-
ⲁⲃ. ⲡⲁⲗⲓⲛ ⲡⲉⲭⲉ ⲧⲥⲃⲓⲙⲓ ⲛⲁⲩ ⲭⲉ ⲡⲁ̅ⲩ̅ⲥ̅ ⲓⲥⲭⲉ ⲁⲓ-
ⲭⲓⲙⲓ ⲛⲟⲩⲃⲙⲟⲧ ⲙⲡⲉⲕⲙⲑⲟ ⲙⲛⲓⲥ ⲛⲏⲓ ⲉⲑⲣⲓⲉⲣⲧⲟⲗ- 5
ⲙⲁⲛ ⲛⲧⲁⲭⲱ ⲛⲟⲩⲥⲁⲭⲓ ⲙⲡⲉⲕⲙⲑⲟ ⲉⲃⲟⲗ. ⲡⲉⲭⲉ
ⲡⲓⲁⲣⲓⲟⲥ ⲛⲁⲥ ⲭⲉ ⲥⲁⲭⲓ. ⲡⲉⲭⲉ ⲧⲥⲃⲓⲙⲓ ⲛⲁⲩ ⲭⲉ ⲡⲁ̅ⲩ̅ⲥ̅
ⲛⲁ̅. ⲃ. ⲟⲩⲟⲛ ⲛⲧⲏⲓ ⲙⲙⲁⲩ ⲛⲟⲩⲁⲗⲟⲩ ⲉⲩⲭⲏ ⲃⲉⲛ ⲑ̅ ⲛⲣⲟⲙ-
ⲡⲓ ⲟⲩⲟⲥ ⲫⲁⲓ ⲟⲩⲃⲉⲗⲗⲉ ⲡⲉ ⲛⲕⲟⲩⲣ ⲛⲉⲃⲟ ⲛⲃⲁⲗⲉ
ⲧⲱⲓⲙⲓ ⲛⲧⲁⲙⲟⲩ ⲛⲛⲁⲑⲉⲱⲉⲩ ⲉⲱⲟⲡ ⲟⲩⲛ ⲛⲧⲉⲕ- 10
ⲑⲣⲉⲩⲛⲁⲩ ⲙⲃⲟⲗ ⲛⲧⲉⲩⲥⲱⲧⲉⲙ ⲟⲩⲟⲥ ⲛⲧⲉⲩⲥⲁⲭⲓ
ⲧⲛⲁⲥⲧ ⲥⲱ ⲉⲡⲉⲕⲛⲟⲩⲧ. ⲁⲩⲉⲣⲟⲩⲱ ⲛⲭⲉ ⲡⲓⲑⲙⲏⲓ
ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲁⲛⲓⲟⲩⲓ ⲙⲡⲓⲁⲗⲟⲩ ⲛⲏⲓ ⲙⲛⲁⲓ. ⲧⲟⲧⲉ
ⲁⲥⲓⲛⲓ ⲙⲡⲓⲁⲗⲟⲩ ⲛⲁⲩ ⲉⲃⲟⲗⲃⲉⲛ ⲧⲙⲁⲥ ⲣ̅ⲧ ⲛⲟⲩ-
ⲛⲃ. ⲁ. ⲁⲥⲙⲓ ⲛⲧⲉ ⲡⲉⲥⲏⲓ ⲟⲩⲟⲥ ⲁⲥⲱⲧⲟⲩ ⲃⲉⲛ ⲕⲉⲛⲩ ⲙⲡⲓⲑ- 15
ⲙⲏⲓ. ⲡⲓⲁⲣⲓⲟⲥ ⲇⲉ ⲣⲉⲱⲣⲓⲟⲥ ⲛⲁⲩⲙⲏⲛ ⲉⲃⲟⲗ ⲉⲩⲧⲱⲃⲥ
ⲉⲃⲣⲏⲓ ⲉⲭⲱⲩ ⲛⲁⲣⲉ ⲭⲱⲩ ⲭⲟⲃⲥ ⲉⲡⲉⲥⲏⲧ ⲡⲉ ⲟⲩⲟⲥ
ⲉⲣⲉ ⲡⲓⲁⲗⲟⲩ ⲃⲉⲛ ⲕⲉⲛⲩ ⲁⲩⲛⲓⲫⲓ ⲉⲃⲟⲩⲛ ⲉⲃⲣⲁⲩ
ⲁⲩⲃⲉⲓ ⲉⲃⲟⲗⲃⲉⲛ ⲛⲉⲫⲃⲁⲗ ⲛⲭⲉ ⲃⲁⲛⲕⲉⲕⲥ ⲥⲁⲧⲟⲧⲩ
ⲁⲩⲛⲁⲩ ⲙⲃⲟⲗ. ⲡⲉⲭⲉ ⲧⲥⲃⲓⲙⲓ ⲛⲁⲩ ⲭⲉ ⲡⲁ̅ⲩ̅ⲥ̅ ⲧⲧⲥⲟ 20
ⲉⲣⲟⲕ ⲉⲑⲣⲉⲩⲥⲁⲭⲓ ⲟⲩⲟⲥ ⲛⲧⲉⲩⲥⲱⲧⲉⲙ ⲃⲉⲛ ⲛⲉⲩ-
ⲛⲍ̅. ⲃ. ⲙⲁⲱⲭ ⲛⲧⲉⲩⲧⲱⲛⲩ ⲛⲧⲉⲩⲙⲟⲱⲓ ⲉⲭⲉⲛ ⲛⲉⲩⲃⲗⲁⲩⲭ.
ⲡⲉⲭⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲣⲉⲱⲣ[ⲣⲓⲟⲥ] ⲛⲁⲥ ⲭⲉ ⲧⲥⲃⲓⲙⲓ ⲫⲁⲓ
ⲣⲱⲱⲓ ⲙⲙⲟⲩ ⲧⲛⲟⲩ ⲭⲉ ⲉⲉⲣⲭⲣⲓⲁ ⲙⲙⲟⲩ ⲉⲑⲣⲉⲩ-
ⲱⲉⲙⲱⲓ ⲙⲙⲟⲓ ⲛⲟⲩⲥⲱⲃ ⲁⲓⲱⲁⲛⲙⲟⲩⲧ ⲉⲣⲟⲩ ⲉⲧⲉⲩ- 25
ⲥⲱⲧⲉⲙ ⲉⲡⲁⲃⲣⲱⲟⲩ ⲟⲩⲟⲥ ⲛⲧⲉⲩⲙⲟⲱⲓ ⲛⲧⲉⲩ ⲉⲣ
ⲁⲓⲁⲕⲟⲛⲓⲛ ⲛⲏⲓ ⲙⲡⲓⲥⲁⲭⲓ. ⲟⲩⲟⲥ ⲙⲡⲉⲥⲱⲭⲉⲙⲭⲟⲙ
ⲛⲏ̅. ⲁ. ⲛⲭⲉ ⲧⲥⲃⲓⲙⲓ ⲛⲉⲣⲟⲩⲱ ⲛⲁⲩ ⲛⲟⲩⲉⲁⲭⲓ ⲛⲁⲥⲛⲁⲩ ⲅⲁⲣ
ⲉⲡⲉⲩⲥⲟ ⲙⲫⲣⲏⲧ ⲙⲡⲥⲟ ⲛⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛⲧⲉ ⲫⲧ.
ⲧⲟⲧⲉ ⲡⲓⲁⲛⲟⲙⲟⲥ ⲛⲁⲥⲉⲃⲏⲥ ⲛⲟⲩⲣⲟ ⲇⲁⲇⲓⲁⲛⲟⲥ ⲛⲉⲙ 30

ⲛⲓⲕⲉⲝⲏ ⲛⲟⲩⲣⲟ ⲉⲑⲛⲉⲙⲁⲕ ⲉⲧⲁⲩⲓ ⲉⲃⲟⲗϧⲉⲛ ⲡⲓⲁ-
ⲣⲓⲥⲧⲟⲛ ⲁⲩⲱⲱⲡⲓ ⲉⲩⲥⲛⲏⲓⲛⲓ ⲙ̀ⲙⲱⲟⲩ ϧⲉⲛ ⲛⲓⲡⲗⲁⲧⲓⲁ
ⲛ̀ⲧⲉ ϯⲃⲁⲕⲓ. ⲉⲧⲁϥⲥⲟⲙⲥ ⲇⲉ ⲛ̀ⲭⲉ ⲡⲓⲇⲣⲁⲕⲱⲛ ⲛ̀ⲧⲉ
ϥⲛⲟⲩⲛ ⲛⲟⲩⲣⲟ ⲇⲁⲇⲓⲁⲛⲟⲥ ⲁϥⲛⲁⲩ ⲉ̀ⲡⲓⲱⲱⲏⲙ ϥⲏ
ⲉⲧⲁϥⲣⲱⲧ ⲉⲃⲟⲗⲥⲓⲧⲟⲧϥ ⲙ̀ⲡⲓⲭⲉ ⲛ̀ⲑⲙⲏⲓ ⲛⲁϥⲱⲓⲛⲓ
ⲛ̄ⲅ̄. ⲃ. ⲉⲛⲁⲣⲭⲟⲥ ⲛ̀ⲧⲁϥ ⲭⲉ ⲡⲁⲓⲭⲓⲛⲛⲁⲩ ⲙ̀ⲃⲉⲣⲓ ⲟⲩⲕⲉⲛⲧⲉ
ⲡⲉ ⲡⲁⲓⲱⲱⲏⲛ ⲁϥⲧⲁⲙⲟϥ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ϕⲁⲓ ⲡⲉ
ⲡⲓⲙⲱⲓⲧ ⲉⲛⲁϥⲥⲱⲟⲩⲓ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲣⲟϥ ⲛ̀ⲭⲉ ⲡⲓⲁⲣⲓⲟⲥ
ⲡⲓⲛⲓⲱϯ ⲛ̀ⲧⲉ ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ. ⲛ̀ⲑⲟϥ ⲇⲉ
ⲡⲟⲩⲣⲟ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲉⲑⲣⲟⲩⲉⲛϥ ⲛ̀ⲥⲉⲧⲁϩⲟϥ ⲉ̀ⲣⲁⲧϥ
ⲙ̀ⲡⲉϥⲙ̀ⲑⲟ ⲛ̀ⲇⲉⲙⲟⲥⲓⲁ ⲁϥⲑⲣⲟⲩⲛⲉⲩⲅⲣⲓⲍⲓⲛ ⲙ̀ⲙⲟϥ
ϧⲉⲛ ⲟⲩⲙⲉⲧⲁⲑⲛⲁⲓ ⲱⲁⲧⲉ ⲛⲉϥⲥⲁⲣⲝ ⲗⲟϥⲗⲉϥ ⲉⲃⲟⲗ
ⲛ̄ⲇ̄. ⲁ. ⲟⲩⲟϩ ⲛ̀ⲧⲉ ⲛⲉϥⲥϕⲓⲣⲱⲟⲩ ⲗⲱⲃⲱ ϩⲓⲧⲉⲛ ⲡⲁⲱⲁⲓ
ⲙ̀ⲡⲓⲭⲣⲱⲙ ⲛ̀ⲧⲟⲩϩⲓⲟⲩⲓ ⲛ̀ⲟⲩⲃⲁⲥⲓⲥ ⲛ̀ⲭⲣⲱⲙ ϩⲓϫⲉⲛ
ⲧⲉϥⲁϕⲉ. ⲙⲉⲛⲉⲛⲥⲱⲥ ⲁϥⲑⲣⲟⲩⲁⲱⲟϥ ⲟⲛ ⲛ̀ⲥⲉϩⲱⲕⲓ
ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲛ̀ⲥⲉⲙⲉϩ ⲛ̀ϩⲁⲛϕⲩⲁⲗⲏ ⲙ̀ⲃⲉⲛⲓⲡⲓ ⲉⲩ-
ⲙⲉϩ ⲛ̀ⲭⲣⲱⲙ ⲛ̀ⲥⲉϩⲓⲧⲟⲩ ϧⲁ ⲛⲉϥⲥϕⲓⲣⲱⲟⲩⲓ ⲱⲁ
ⲧⲉϥϯ ⲙ̀ⲡⲓⲡⲛ̄ⲛ̄ⲁ̄ ⲟⲩⲟϩ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲛ̀ⲭⲉ ⲡⲟⲩⲣⲟ
ⲉⲑⲣⲟⲩⲃⲓ ⲙ̀ⲡⲉϥⲥⲱⲙⲁ ⲛ̀ⲥⲉⲃⲉⲣⲃⲱⲣ ⲉ̀ⲃⲟⲗ ϩⲓϫⲉⲛ
ⲛ̄ⲇ̄. ⲃ. ⲟⲩⲧⲱⲟⲩ ⲉϥⲃⲟⲥⲓ ⲛⲁϥⲭⲱ ⲟⲩⲛ ⲙ̀ⲙⲟⲥ ⲡⲉ ⲛ̀ⲭⲉ
ⲡⲓⲇⲣⲁⲕⲱⲛ ϧⲉⲛ ⲡⲉϥϩⲏⲧ ⲭⲉ ⲥⲉⲛⲁⲓ ⲛ̀ⲭⲉ ⲛⲓϩⲁⲗⲁϯ
ⲛ̀ⲧⲉ ⲧⲫⲉ ⲛ̀ⲥⲉⲟⲩⲱⲙ ⲛ̀ⲛⲉϥⲥⲁⲣⲝ. ⲉⲧⲁⲩⲱⲗⲓ ⲟⲩⲛ
ⲙ̀ⲡⲓⲥⲱⲙⲁ ⲛ̀ⲧⲉ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲉⲃⲟⲗ ϩⲓϫⲉⲛ ⲡⲁⲓⲧⲱⲟⲩ
ϕⲏⲉⲧⲟⲩⲙⲟⲩϯ ⲉⲣⲟϥ ⲭⲉ ⲥⲓⲣⲓⲥ ⲁⲩⲃⲉⲣⲃⲱⲣϥ ⲉⲃⲟⲗ
ⲙ̀ⲡⲓⲙⲁ ⲉⲧⲉⲙⲙⲁⲩ ⲟⲩⲟϩ ⲁⲩⲧⲁⲥⲑⲱⲟⲩ ⲛ̀ⲭⲉ ⲛⲓ-
ϩⲩⲡⲉⲣⲉⲧⲏⲥ. ⲉⲧⲁⲩⲟⲩⲉⲓ ⲇⲉ ⲙ̀ⲃⲟⲗ ⲙ̀ⲡⲓⲧⲱⲟⲩ ⲛ̀ⲟⲩ-
ⲛ̄ⲉ̄. ⲁ. ⲕⲟⲩϧⲓ ⲛ̀ⲭⲉ ⲛⲓϩⲩⲡⲉⲣⲉⲧⲏⲥ ⲛ̀ⲧⲉ ⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ ⲛⲁⲩ
ⲗ̄ ⲛ̀ⲥⲧⲁⲇⲓⲟⲛ ⲁⲩⲱⲱⲡⲓ ⲛ̀ⲭⲉ ⲟⲩϧⲁⲣⲁⲃⲁⲓ ϧⲉⲛ ⲧⲫⲉ
ⲛⲉⲙ ϩⲁⲛⲥⲉⲧⲉⲃⲣⲏⲝ ϩⲱⲥ ⲧⲉ ⲛ̀ⲧⲉ ⲡⲓⲧⲱⲟⲩ ⲧⲏⲣⲟ
ⲉⲧⲉⲙⲙⲁⲩ ⲥⲑⲉⲣⲧⲉⲣ ϩⲏⲡⲡⲉ ⲓⲥ ⲡ̄ⲟ̄ⲥ̄ ⲁⲭⲓ ⲉⲩⲧⲁⲗⲏ-

ⲟⲩⲧ ⲉ̀ϩⲉⲛ ⲟⲩⲃⲏⲡⲓ ⲟⲩⲟⲥ ⲡⲉϫⲁⲕ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ϩⲉ ⲡⲁⲥⲱⲧⲡ ⲉⲑ ⲛⲁⲛⲉⲕ ⲧⲱⲛⲕ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓⲉⲛ-
ⲕⲟⲧ ⲟⲩⲟⲥ ⲥⲁⲧⲟⲧⲕ ⲁⲕⲧⲱⲛⲕ ⲛ̀ϩⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲛ̅ⲉ̅. ⲃ. ⲛ̀ⲧⲉ ⲡ̅ϫ̅ⲥ̅ ⲁⲕⲃⲟϩⲓ ⲥⲁⲫⲁ[ⲥⲟⲩ] ⲛ̀ⲥⲁ ⲛⲓⲥⲩⲡⲉⲣⲉⲧⲏⲥ
ⲉⲕⲱⲱ ⲉ̀ⲃⲟⲗ ⲟⲩⲃⲏⲟⲩ ⲉⲕϩⲱ ⲙ̀ⲙⲟⲥ ϩⲉ ⲟ̀ⲥⲓ ⲛⲏⲓ 5
ⲛ̀ⲟⲩⲕⲟⲩϩⲓ ⲱⲁ ⲧ̀ⲓ ⲛⲉⲙⲱⲧⲉⲛ. ⲉ̀ⲧⲁⲩⲥⲟⲙⲥ ⲁⲉ
ⲥⲓⲫⲁⲥⲟⲩ ⲙ̀ⲙⲱⲟⲩ ⲛ̀ϩⲉ ⲛⲓⲥⲩⲡⲉⲣⲉⲧⲏⲥ ⲁⲩⲛⲁⲩ-
ⲉ̀ⲡⲓⲑⲙⲏⲓ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲕⲃⲟϩⲓ ⲥⲓⲫⲁⲥⲟⲩ ⲙ̀ⲙⲱⲟⲩ
ⲁⲩⲧ̀ⲱⲟⲩ ⲙ̀ⲫⲧ ⲁⲩⲥⲓⲧⲟⲩ ⲉ̀ⲃⲣⲏⲓ ⲃⲁⲣⲁⲧⲟⲩ ⲛ̀ⲛⲉⲕ-
ⲃⲁⲗⲁⲩϫ ⲁⲩⲧⲥⲟ ⲉ̀ⲣⲟⲕ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϩⲉ ⲙⲟⲓ ⲛⲁⲛ 10
ⲥⲱⲛ ⲛ̀ⲧⲥⲫⲣⲁϫⲓⲥ (sic) ⲛ̀ⲧⲉ ⲡ̅ϫ̅ⲥ̅. ⲡⲓⲛⲁⲓⲁⲧⲕ ⲟⲩⲛ
ⲛ̅ϛ̅. ⲁ. ⲛ̀ⲑⲙⲏⲓ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲕⲧⲱⲙⲥ ⲛⲱⲟⲩ ⲃⲉⲛ
ⲫⲣⲁⲛ ⲙ̀ⲫⲣⲁⲛ (sic) ⲙ̀ⲫⲓⲱⲧ ⲛⲉⲙ ⲡⲱⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡ̅ⲛ̅ⲁ
ⲉⲑ ⲟⲩⲁⲃ ⲟⲩⲟⲥ ⲁⲩⲓ̀ ⲁⲩⲟ̀ⲥⲓ ⲉⲣⲁⲧⲟⲩ ⲙ̀ⲡⲉⲙⲑⲟ
ⲙ̀ⲡⲟⲩⲣⲟ ⲛ̀ⲁⲛⲟⲙⲟⲥ ⲁⲩⲱⲱ ⲉ̀ⲃⲟⲗ ⲧⲏⲣⲟⲩ ⲥⲉ ⲁ̀ⲛⲟⲛ 15
ⲥⲁⲛϧⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲙ̀ⲡⲁⲣⲣⲏⲥⲓⲁ̀. ⲧⲟⲧⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ
ⲁⲩⲧⲱⲙⲧ ⲃⲉⲛ ⲟⲩⲛⲓⲱⲧ ⲙ̀ⲫⲟⲃⲟⲥ ⲉⲑⲃⲉ ⲡⲁⲓ ⲥⲱⲃ
ⲁⲫⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉ̀ⲓⲛⲓ ⲛ̀ⲛⲓⲥⲩⲡⲉⲣⲉⲧⲏⲥ ⲛ̀ⲥⲉⲧⲁϩⲱⲟⲩ
ⲛ̅ϛ̅. ⲃ. ⲉ̀ⲣⲁⲧⲟⲩ ⲛⲁϩⲣⲁⲕ. ⲫⲣⲁⲛ ⲛ̀ⲟⲩⲁⲓ ⲙ̀ⲙⲱⲟⲩ ⲡⲉ ⲕⲗⲁⲩ-
ⲇⲁⲛⲏ ⲁⲫⲑⲣⲟⲩⲓ̀ⲱⲓ ⲙ̀ⲙⲟⲕ ⲟⲩⲟⲥ ⲛ̀ⲥⲉⲧ ⲛⲁⲕ ⲛ̀ϩⲁⲛ- 20
ⲇⲓⲙⲱⲣⲓⲁ̀ ⲡⲓⲕⲉⲟⲩⲁⲓ ⲇⲉ ⲉⲩⲙⲟⲩⲧ ⲉ̀ⲣⲟⲕ ϫⲉ ⲗⲁⲥⲓⲣⲓ
ⲛⲉⲙ ⲗⲁⲥⲓⲣⲓⲁ̀ⲛⲏ ⲥⲓⲛⲁ ⲛ̀ⲧⲟⲩⲧⲏⲓⲧⲟⲩ ⲉ̀ⲧⲟⲧⲥ
ⲛ̀ⲧⲥⲏⲕⲓ. ⲕⲗⲏⲕⲱⲛ ⲁⲩⲧⲏⲓⲕ ⲉ̀ⲧⲟⲧⲕ ⲙ̀ⲡⲓⲑⲏⲣⲓⲟⲛ.
ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲟⲩⲛ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲛ̀ϩⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ
ⲉⲑⲣⲟⲩⲓ̀ⲛⲓ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲕⲉ̀ⲣⲟⲩⲱ̀ ⲛ̀ϩⲉ 25
ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲉϫⲁⲕ ⲛⲁⲕ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲱⲉ
ⲛ̅ⲍ̅. ⲁ. ⲡⲁⲩ̅ⲥ̅ ⲡⲓⲣϩ ⲛⲉⲙ ⲡⲓⲟⲥ ⲛⲉⲙ ⲛⲓⲛⲟⲩⲧ ⲛⲉⲙ ⲧⲟⲩ-
ⲙⲁⲩ ⲧⲁⲣⲧⲏⲙⲓⲥ ϫⲉ ⲧⲧⲁⲥⲟ ⲉ̀ⲣⲟⲕ ⲙ̀ⲫⲣⲏⲧ ⲛⲟⲩ-
ⲱⲏⲣⲓ ⲙ̀ⲙⲉⲛⲣⲓⲧ ⲛ̀ⲧⲏⲓ ⲟⲩⲟⲥ ⲥⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲉⲕ-
ⲛⲁⲉⲣⲉ̀ⲧⲓⲛ ⲙ̀ⲙⲱⲟⲩ ⲛ̀ⲧⲟⲧ ⲧⲛⲁⲧⲏⲓⲧⲟⲩ ⲛⲁⲕ ⲛ̀ϩⲙⲟⲧ 30

ⲙⲟⲛⲟⲛ ⲥⲱⲧⲉⲙ ⲛⲥⲱⲓ ⲥⲱⲥ ⲓⲱⲧ ⲟⲩⲟⲩ ⲙⲁⲙⲁⲧ
ⲥⲓⲛⲁ ⲛⲧⲉⲕⲓ ⲛⲧⲉⲕⲟⲩⲱⲱⲧ ⲛⲛⲓⲛⲟⲩⲧ ⲙⲙⲁⲩⲁⲧⲩ.
ⲁⲩⲉⲣⲟⲩⲱ ⲛⲁⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲭⲁⲩ ⲛⲁⲩ
ⲛⲍ. ⲃ. ⲭⲉ ⲧⲟⲓ ⲛⲱⲫⲏⲣⲓ ⲉⲛⲉⲕⲥⲁⲭⲓ ⲉⲧ ⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲧⲛⲟⲩ
ⲛⲁⲓⲭⲏ ⲛⲧⲟⲧⲉⲛ ⲱⲁ ⲫⲟⲟⲩ ⲉⲑⲃⲉⲟⲩ ⲙⲡⲉⲕⲭⲉ ⲛⲁⲓ
ⲛⲛⲓ ⲥⲏⲡⲡⲉ ⲓⲥ ⲍ ⲛⲣⲟⲙⲡⲓ ⲛⲉⲥⲟⲟⲩ ⲁⲩⲥⲓⲛⲓ ⲉⲕⲉⲣ-
ⲃⲁⲥⲁⲛⲓⲍⲓⲛ ⲙⲙⲟⲓ ⲁⲕⲃⲱⲧⲉⲃ ⲙⲙⲟⲓ ⲛ̄ ⲣ̄ ⲛⲥⲟⲡ ⲟⲩⲟⲥ
ⲁⲓⲙⲟⲩ ⲁⲫⲧⲟⲩⲛⲟⲥⲧ ⲙ̀ ⲡⲓ ⲣ̄ ⲛⲥⲟⲡ ⲛⲭⲉ ⲡⲁⲩ̄ⲥ ⲓⲏ̄ⲥ̄
ⲡⲭ̄ⲥ̄ ⲕⲉⲡⲉⲣ ⲙⲡⲓⲥⲱⲧⲉⲙ ⲉⲛⲁⲓ ⲥⲁ[ⲭⲓ][1]) ⲛⲧⲟⲧⲕ
ⲉⲃⲏⲗ ⲉ̀ⲧⲛⲟⲩ ⲕⲥⲱⲟⲩⲛ ⲁⲛ ⲱ̀ ⲡⲟⲩⲣⲟ ⲭⲉ ⲡⲁⲓ ⲅⲉⲛⲟⲥ
ⲛⲏ. ⲗ. ⲛⲧⲉ ⲛⲓⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲥⲁⲛⲫⲓⲗⲟⲛⲓⲕⲟⲥ ⲛⲉ ⲟⲩⲟⲥ
ⲥⲉⲧ ⲉⲃⲟⲩⲛ ⲉⲥⲣⲉⲛ ⲛⲏ ⲉⲧⲧ ⲉⲃⲟⲩⲛ ⲉⲥⲣⲁⲩ. ⲁⲗⲗⲁ
ⲧⲛⲟⲩ ⲧⲉⲣⲟⲩⲟⲧ ⲛⲏⲓ ⲛⲧⲉ ⲧⲉⲕⲙⲉⲧⲛⲓⲱⲧ ⲧⲛⲁⲉⲣ-
ⲱⲟⲩⲱⲟⲩⲱⲓ ⲙⲡⲉⲕⲛⲓⲱⲧ ⲛⲛⲟⲩⲧ ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲫⲏ
ⲉⲧⲉⲕⲙⲉⲓ ⲙⲙⲟⲩ. ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲟⲩⲛ ⲉⲛⲁⲓ ⲛⲁⲉ
ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁⲛⲟⲥ ⲁⲩⲣⲁⲱⲓ ⲉⲙⲁⲱⲱ ⲁⲩⲁⲙⲟⲛⲓ
ⲛⲧⲁⲫⲉ ⲙⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲭⲉ ⲁⲩⲛⲁⲧⲫⲓ ⲉⲣⲟⲥ.
ⲁⲩⲧ ⲧⲟⲧⲩ ⲙⲙⲟⲩ ⲛⲁⲉ ⲡⲓⲑⲙⲏⲓ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲭⲉ
ⲛⲏ. ⲃ. ⲙ̀ⲫⲱⲣ ⲱ̀ ⲡⲟⲩⲣⲟ ⲟⲩⲕⲁⲥⲥ ⲁⲛ ⲧⲉ ⲛⲧⲉ ⲛⲓⲅⲁⲗⲓ-
ⲗⲉⲟⲥ ⲉ̀ⲱⲱⲡ ⲁⲩⲱⲧⲉⲙⲟⲩⲱⲱⲧ ⲛⲛⲓⲛⲟⲩⲧ ⲛ̀ⲱⲟⲣⲡ
ⲁⲗⲗⲁ ⲟⲩⲁⲥⲥⲁⲥ ⲧⲛⲟⲩ ⲉⲑⲣⲟⲩⲥⲓⲟⲩⲓ̀ ⲙⲙⲟⲓ ⲉⲡⲓⲱ-
ⲧⲉⲕⲟ ⲱⲁ ⲡⲉⲫⲣⲁⲥⲧ. ⲁⲩⲉⲣⲟⲩⲱ ⲛⲁⲉ ⲡⲟⲩⲣⲟ ⲡⲉⲭⲁⲩ
ⲛⲁⲩ ⲭⲉ ⲛⲛⲉⲥⲱⲱⲡⲓ ⲛⲏⲓ ⲓⲥⲭⲉⲛ ⲧⲛⲟⲩ ⲛⲧⲁⲧⲏⲓⲕ ⲉ̀
ⲥⲗⲓ ⲛ̀ⲇⲓⲙⲟⲣⲓⲁ̀ ⲁⲗⲗⲁ ⲃⲓⲥⲓ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲓⲧⲏⲓⲧⲟⲩ
ⲛⲑ̄. ⲗ. ⲛⲁⲕ ⲭⲁⲩ ⲛⲏⲓ ⲉⲃⲟⲗ ⲥⲱⲥ ⲁⲓⲇⲓⲧⲟⲩ ⲛⲁⲕ ⲃⲉⲛ ⲟⲩ-
ⲙⲉⲧⲁⲧⲉⲙⲓ ⲙ̀ⲫⲣⲏⲧ ⲛ̀ⲟⲩⲓⲱⲧ ⲱⲟⲡⲧ ⲉⲣⲟⲕ. ⲁⲙⲟⲩ
ⲭⲉ ⲧⲛⲟⲩ ⲛⲧⲁⲃⲓⲧⲕ ⲥⲁⲃⲟⲩⲛ ⲉⲡⲓⲡⲁⲗⲗⲁⲧⲓⲟⲛ ⲉⲧ

[1]) Ms. ⲉⲛⲁⲓⲥⲁⲛⲁⲓ ⲛⲧⲟⲧⲕ. The Arabic version has منك هذا الكلام.

ⲥⲁ ϧⲟⲩⲛ ⲡⲓⲙⲱⲓⲧ ⲉⲧⲉⲣⲉ ϯⲟⲩⲣⲱ ⲁⲗⲉⲝⲁⲛⲇⲣⲁ
ⲭⲏ ⲙⲙⲟⲩ ϧⲉⲛ ⲡⲉⲥⲕⲟⲓⲧⲱⲛ ⲉⲥⲙⲟⲧⲉⲛ ⲙⲙⲟⲥ. ⲉⲧⲁ-
ⲣⲱⲗⲓ ⲇⲉ ⲙⲙⲟⲩ ⲉϧⲟⲩⲛ ⲛⲁⲉ ⲡⲟⲩⲣⲟ ⲁⲩⲥⲓⲟⲩⲓ
ⲙⲙⲟⲩ ⲉϧⲟⲩⲛ ⲛⲉⲙ ϯⲟⲩⲣⲱ ⲁⲗⲉⲝⲁⲛⲇⲣⲁ ⲁⲩⲙⲁⲱ-
ⲛⲑ̄. ⲃ. ⲑⲁⲙ ⲙⲡⲓⲣⲟ ⲉⲣⲱⲟⲩ ⲙⲡⲃ̄ ⲁⲩⲱⲉ ⲛⲁⲩ ⲛⲁⲉ ⲡⲟⲩⲣⲟ
ⲛⲉⲣⲟⲩⲥⲓ ⲅⲁⲣ ⲡⲉ. ⲧⲟⲧⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲁⲩⲕⲱⲗⲁ
ⲛⲛⲉⲩⲕⲉⲗⲓ ⲟⲩⲟⲥ ⲁⲩⲉⲣⲥⲏⲧⲥ ⲛⲧⲱⲃⲥ ⲙⲫⲧ ⲉⲩⲁⲱ
ⲙⲙⲟⲥ ⲁⲉ ⲫⲧ ⲡⲁⲛⲟⲩⲧ ⲙⲙⲟⲛ ⲡⲉⲧⲟⲛⲓ ⲙⲙⲟⲕ
ϧⲉⲛ ⲛⲓⲛⲟⲩⲧ ⲛⲑⲟⲕ ⲡⲉ ⲫⲧ ⲉⲧ ⲓⲣⲓ ⲛⲛⲓⲱⲫⲏⲣⲓ.
ⲉⲑⲃⲉⲟⲩ ⲥⲁⲛⲉⲑⲛⲟⲥ ⲁⲩⲱⲱ ⲉⲃⲟⲗ ⲟⲩⲟⲥ ⲥⲁⲛⲗⲁⲟⲥ
ⲁⲩⲉⲣⲙⲉⲗⲉⲧⲁⲛ ⲛⲥⲁⲛⲥⲁⲁⲓ ⲉⲩⲱⲟⲩⲓⲧ ⲁⲩⲑⲱⲟⲩⲧ
ⲝ̄. ⲁ. ⲉⲩⲙⲁ ⲛⲁⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲛⲧⲉ ⲡⲕⲁⲥⲓ ⲛⲉⲙ
ⲛⲟⲩ ⲕⲉ ⲁⲣⲭⲱⲛ ⲉⲩⲥⲟⲡ ⲁⲩⲥⲁⲁⲓ ⲛⲥⲁ ⲡⲟ̄ⲥ̄ ⲛⲉⲙ
ⲡⲉⲭⲣ̄ⲥ̄. ⲁⲥⲉⲣⲟⲩⲱ ⲛⲁⲉ ⲁⲗⲉⲝⲁⲛⲇⲣⲁ ϯⲟⲩⲣⲱ
ⲉⲥⲁⲱ ⲙⲙⲟⲥ ⲙⲡⲓⲁⲣⲓⲟⲥ ⲁⲉ ⲡⲁⲟ̄ⲥ̄ ⲣⲉⲱⲣⲓⲟⲥ ϯⲥⲱ-
ⲧⲉⲙ ⲉⲣⲟⲕ ⲛⲕⲁⲗⲱⲥ ⲟⲩⲟⲥ ϯⲉⲣⲉⲡⲓⲑⲩⲙⲩⲛ (sic)
ⲉⲛⲉⲕⲥⲁⲁⲓ ⲛⲓⲙ ⲇⲉ ⲛⲉ ⲛⲏ ⲉⲧ ⲱⲱ ⲉⲃⲟⲗ ⲓⲉ ⲛⲓⲙ
ⲛⲉ ⲛⲏ ⲉⲧⲁⲩⲉⲣⲙⲉⲗⲉⲧⲁⲛ ⲓⲉ ⲛⲓⲙ ⲡⲉ ⲡⲭ̄ⲥ̄ ⲙⲁⲧ-
ⲝ̄. ⲃ. ⲥⲁⲃⲟⲓ ⲉⲣⲟⲩ ⲛⲧⲁⲥⲟⲩⲱⲛⲩ. ⲁⲩⲉⲣⲟⲩⲱ ⲛⲁⲉ
ⲡⲓⲁⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲉϥⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲓⲥⲭⲉ ⲁⲣⲉ-
ⲧⲉⲣⲉⲣⲉⲧⲓⲛ ⲉⲓⲉⲙⲓ ⲉⲡⲭ̄ⲥ̄ ⲛⲉⲙ ⲛⲉⲩⲥⲁⲁⲓ ⲥⲱⲧⲉⲙ
ⲱ ⲁⲗⲉⲝⲁⲛⲇⲣⲁ. ⲥⲟⲧⲉ ⲉⲧⲁⲡⲟ̄ⲥ̄ ⲑⲁⲙⲓⲟ ⲛⲧⲫⲉ ⲛⲉⲙ
ⲡⲕⲁⲥⲓ ⲟⲩⲟⲥ ⲁϥⲃⲓ ⲛⲟⲩⲟⲙⲓ ⲉⲃⲟⲗϧⲉⲛ ⲡⲕⲁⲥⲓ ⲁϥ-
ⲑⲁⲙⲓⲟ ⲙⲡⲓⲣⲱⲙⲓ ⲉϥⲟⲛⲓ ⲙⲙⲟϥ ⲕⲁⲧⲁ ⲡⲉϥⲓⲛⲓ
ⲛⲉⲙ ⲧⲉϥⲥⲩⲕⲱⲛ ⲡⲱⲥ ⲁϥⲓⲣⲓ ⲛⲟⲩⲕⲁⲥⲓ ⲛⲥⲁⲣⲝ
ⲡⲁⲗⲓⲛ ⲁϥⲑⲁⲙⲓⲟ ⲛⲥⲁⲛⲙⲟϯ ⲉⲃⲟⲗ ⲙⲙⲟϥ ⲁϥⲑⲁⲙⲓⲟ
ⲝⲁ̄. ⲁ. ⲛⲟⲩⲱⲁⲣ ⲛⲉⲙ ⲛⲏⲉⲑⲛⲁⲩ ⲛⲧⲁϥ ⲛⲉⲙ ⲡⲥⲱⲭⲡ ⲛⲛⲓ-
ⲙⲉⲗⲟⲥ ϧⲉⲛ ⲡⲓⲣⲱⲙⲓ ⲁϥⲑⲁⲙⲓⲟ ⲛⲛⲓⲃⲁⲗ ⲛⲥⲁⲛ-
ⲃⲉⲗⲗⲉⲩ ⲛⲉⲙ ⲟⲩⲗⲁⲥ ⲛⲉⲙ ⲟⲩⲱⲃⲱⲃⲓ ⲁϥⲑⲁⲙⲓⲟ
ⲛⲥⲁⲛⲭⲓⲝ ⲛⲉⲙ ⲛⲏⲧⲏⲣⲟⲩ ⲉⲧⲧⲁⲕⲧⲏⲟⲩⲧ ⲉⲡⲓⲣⲱⲙⲓ

mn ouka2i an pe ⲉtxn ⲉⲃrni ⲁ ϕϯ pⲭⲥ aqer-
phorin ⲛteqcar2 ⲉbolⲃen ϯparⲑenoc ⲉⲑ ouaⲃ
maria ouo2 aqerrōmi ⲛⲑoq pe ϕϯ ϕn ⲉtaq-
ⲍⲁ. ⲃ. tounouct ⲉbolⲃen nhⲉⲑmōout eiōop ⲛnai
ⲃici ⲉ2rni ⲉxen peqran ⲉⲑ ouaⲃ nem peqiōt
ⲛⲁraⲑoc nem piⲡⲛⲁ ⲉⲑ ouaⲃ eⲑⲃe ⲁⲇam ⲱ
ⲁlexandra ϯouro ⲁ ϕϯ ⲑamiⲟ ⲛtϕe aqcōnt
ⲙpirn nem pioc ⲛreqerouōini nem nicioy
nem pcōxp. acⲉrouⲱ naq ⲛxe ϯouro xe
matamoi ⲉpicaxi. pexe piarioc geōrgioc nac
ⲍⲃ. ⲁ. xe oumetⲱamⲱe ⲓⲁōlon etⲱop ⲃen pikocmoc
ⲙphooy eⲩⲱemⲱi ⲛnitemcin ouo2 ϕϯ an
eouōⲱt ⲛ2anmounk ⲛxix ⲛrōmi ⲛⲓⲁōlon
ⲛatψyxn euϯⲱⲱⲱ ⲙϕϯ pireqⲑamiⲟ ⲛte
pieptnrq. pexe ϯouro naq xe ouk oun ni-
nouϯ 2anⲇemōn ne. pexe piarioc geōrgioc
nac xe ⲁ2a 2anⲇemōn ne. pexe ϯouro naq
xe ie ⲉtapikocmoc ⲱōpi ⲛaⲱ ⲛrnϯ. aqerouⲱ
ⲛxe piarioc geōrgioc nac xe cōtem ⲉroi
ⲍⲃ. ⲃ. ⲱ ϯouro ⲁlexandra qxō ⲙmoc ⲛxe piⲡro-
phtnc ⲇaγiⲇ xe phⲉⲧ2emci 2ixen nixeroubim
ouon2k ⲉbol matounoc tekxom ⲁmoy ⲉph-
na2men. ouo2 palin on pexaq xe eqⲉi ⲉpecht
ⲙphrϯ ⲛouⲙoy ⲛ2ōoy ⲉxen ouⲥōrt ⲉtⲉ ϯnai-
atc ⲙparⲑenoc maria te. palin aⲃⲃakoum
piⲡrophtnc eqⲱⲱ ⲉbol eqxō ⲙmoc xe pⲟⲥ
ⲍⲅ. ⲁ. aicōtem ⲉpekⲃrōoy ouo2 ⲁierⲥoϯ aiϯniat
ⲛnek2bnouⲓ ouo2 aitōmt. ⲉta piⲡrophtnc
xō ⲙphai ⲃen oumeⲑmni aqⲉⲙi gar xe qnnoy
ⲉpecht ⲉpikocmoc ⲛxe pⲭⲥ ⲓⲏⲥ ouo2 aqer2oϯ

ⲁⲫⲧⲛⲓⲁⲧⲫ ⲍⲉ ⲫⲧ ⲡⲉ ⲁⲫⲉⲣⲣⲱⲙⲓ ⲉⲑⲃⲉ ⲫⲏⲧⲉ
ⲫⲱⲛ ⲛⲟⲩⲍⲁⲓ ⲛⲧⲉⲫⲛⲁⲍⲙⲉⲛ ⲛⲧⲟⲧⲫ ⲙⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ
ⲡⲓⲍⲁⲍⲓ ⲛⲧⲉ ⲧⲙⲉⲑⲙⲏⲓ ⲛⲓⲃⲉⲛ ⲫⲏⲧⲁⲫⲉⲣⲅⲁⲗ
ⲅ̅ⲓ̅. ⲃ. ⲙⲡⲁⲓ ⲟ̅ ⲛⲟⲩⲣⲟ ⲛⲁⲛⲟⲙⲟⲥ ⲉⲧⲅⲱⲟⲩ. ⲁⲥⲉⲣⲟⲩⲱ
ⲛⲍⲉ ⲧⲟⲩⲣⲱ ⲡⲉⲍⲁⲥ ⲍⲉ ⲃⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ⲕⲁⲗⲱⲥ
ⲁⲕⲥⲁⲍⲓ ⲁⲕⲑⲱⲧ ⲙⲡⲁⲅⲏⲧ ⲉⲑⲃⲉ ⲡⲭ̅ⲥ̅ ⲍⲉ ⲫⲧ ⲡⲉ
ⲙⲡⲧⲏⲣⲫ ⲧⲛⲟⲩ ⲍⲉ ⲧⲧⲅⲟ ⲉⲣⲟⲕ ⲧⲱⲃⲅ ⲉⲅⲣⲏⲓ ⲉⲭⲱⲓ
ⲅⲓⲛⲁ ⲛⲧⲉⲥⲫⲱⲧ ⲉⲃⲟⲗ ⲅⲁⲣⲟⲓ ⲛⲍⲉ ⲡⲗⲁⲛⲏ ⲛⲓⲃⲉⲛ
ⲛⲧⲉ ⲛⲓⲇⲉⲙⲱⲛ ⲛⲉⲙ ⲛⲓⲇⲱⲗⲟⲛ ⲉⲩⲥⲟⲡ. ⲁⲫⲉⲣⲟⲩⲱ
ⲛⲍⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲍⲁⲫ ⲛⲁⲥ ⲍⲉ ⲁⲣⲉⲱⲁⲛ
ⲅ̅ⲍ̅ⲁ̅. ⲁ. ⲛⲁⲅⲧ ⲉⲫⲏⲧⲁⲩⲉⲣⲥⲧⲁⲩⲣⲱⲛⲓⲛ ⲛⲓⲙⲟⲫ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅
ⲛⲓⲙⲟⲛ ⲅⲗⲓ ⲛⲁⲃⲏⲓ ⲛⲧⲉ ⲛⲓⲇⲉⲙⲱⲛ ⲛⲁⲱⲃⲱⲛⲧ ⲉⲣⲟ
ⲁⲛ ⲉⲡⲧⲏⲣⲫ. ⲡⲉⲍⲁⲥ ⲛⲁⲫ ⲍⲉ ⲧⲛⲁⲍⲧ ⲡⲟ̅ⲥ̅ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲁⲗⲗⲁ ⲧⲉⲣⲍⲟⲧ ⲃⲁⲧⲅⲏ ⲙⲡⲟⲩⲣⲟ ⲍⲉ ⲫⲍⲱⲟⲩ
ⲉⲙⲁⲱⲱ ⲟⲩⲁⲙⲥⲁⲣⲍ ⲡⲉ ⲙⲫⲣⲏⲧ ⲛⲛⲓⲑⲏⲣⲓⲟⲛ ⲁⲣⲉⲍ
ⲇⲉ ⲉⲡⲁⲓⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲙⲡⲉⲣⲧⲁⲙⲉ ⲅⲗⲓ ⲱⲁ ⲧⲉⲣⲫⲟⲣⲓⲛ
ⲙⲡⲓⲭⲗⲟⲙ ⲛⲧⲉ ⲧⲙⲉⲧⲙⲁⲣⲧⲩⲣⲟⲥ ⲃⲉⲛ ⲑⲙⲉⲧⲟⲩⲣⲟ
ⲅ̅ⲍ̅ⲁ̅. ⲃ. ⲙⲡⲭ̅ⲥ̅ ⲭⲁⲧ ⲛⲧⲁⲛⲧⲟⲛ ⲙⲙⲟⲓ ⲱⲁ ⲱⲱⲣⲡ. ⲉⲧⲁⲧⲟⲟⲩⲓ
ⲇⲉ ⲱⲱⲡⲓ ⲁⲫⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲛⲍⲉ ⲡⲟⲩⲣⲟ ⲉⲑⲣⲉ ⲡⲓⲕⲓ-
ⲣⲓⲍ (sic) ⲱⲱ ⲉⲃⲟⲗ ⲃⲉⲛ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲉⲫⲭⲱ ⲛⲓⲙⲟⲥ
ⲍⲉ ⲑⲱⲟⲩⲧ ⲧⲏⲣⲟⲩ ⲛⲧⲉⲧⲉⲛⲛⲁⲩ ⲉⲡⲁⲓⲛⲓⲱⲧ ⲛⲧⲉ
ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲉⲫⲛⲁⲟⲩⲱⲱⲧ ⲙⲡⲓⲁⲡⲟⲗⲗⲱⲛ. ⲁⲫⲉⲣ
ⲕⲉⲗⲉⲩⲓⲛ ⲛⲍⲉ ⲡⲟⲩⲣⲟ ⲉⲑⲣⲟⲩⲱⲗⲓ ⲙⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲃⲉⲛ ⲟⲩⲧⲙⲏ ⲉⲡⲓⲉⲣⲫⲉⲓ ⲍⲉ ⲉⲫⲛⲁⲉⲣⲱⲟⲩⲱⲟⲩ-
ⲅ̅ⲍ̅ⲉ̅. ⲁ. ⲱⲓ ⲡⲉⲍⲁⲫ ⲙⲡⲓⲁⲡⲟⲗⲗⲱⲛ. ⲁⲫⲉⲣⲟⲩⲱ ⲛⲍⲉ ⲡⲓⲁⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲍⲁⲫ ⲛⲛⲓⲍⲩⲡⲉⲣⲉⲧⲏⲥ ⲉⲧⲁⲩⲓ ⲛⲥⲱⲫ
ⲍⲉ ⲙⲁⲱⲉ ⲛⲱⲧⲉⲛ ⲛⲑⲱⲧⲉⲛ ⲃⲁⲣⲁⲧⲫ ⲙⲡⲟⲩⲣⲟ ⲁⲛⲟⲕ
ⲍⲱ ⲛⲉⲙ ⲛⲓⲟⲩⲏⲃ ⲛⲉⲙ ⲛⲓⲥⲁⲧⲏⲣⲟⲩⲥ ⲛⲧⲉ ⲡⲓⲉⲣⲫⲉⲓ
ⲧⲉⲛⲛⲁⲱⲉ ⲛⲁⲛ ⲉⲣⲁⲧⲫ ⲙⲡⲓⲁⲡⲟⲗⲱⲛ ⲧⲉⲛⲟⲩⲱⲱⲧ
ⲙⲙⲟⲫ. ⲡⲓⲕⲓⲣⲓⲍ ⲇⲉ ⲛⲁⲫⲙⲏⲛ ⲉⲃⲟⲗⲃⲉⲛ ⲟⲩⲙⲉⲧⲍⲟⲩⲱ

ⲉⲁγθωογϯ ⲛⲁⲉ ⲛⲁϯπολις ⲧⲏⲣⲟγ ⲛⲓⲕⲟγⲁⲓ ⲛⲉⲙ
ⲝⲉ. ⲃ. ⲛⲓⲛⲓⲱϯ ⲉⲛⲁγ ⲉϯⲑⲉⲱⲣⲓⲁ. ⲉⲧⲁⲥⲥⲱⲧⲉⲙ ⲟγⲛ ⲛⲁⲉ
ϯⲥϩⲓⲙⲓ ⲛⲭⲏⲣⲁ ⲛϩⲏⲕⲓ ⲑⲏⲉⲧⲁⲡⲓⲁⲣⲓⲟⲥ ⲧⲁⲗⲃⲟ
ⲙⲡⲉⲥⲱⲏⲣⲓ ⲁⲫⲛⲁγ ⲙⲡⲟⲗ ⲥⲁⲧⲟⲧⲥ ⲁⲥⲭⲱ ⲛⲧⲉⲥⲁϥⲉ
ⲉⲃⲟⲗ ⲁⲥϥⲱϩ ⲛⲛⲉⲥϩⲃⲱⲥ ⲟγⲟϩ. ⲁⲥϯ ⲙⲡⲉⲥⲟγⲟⲓ
ⲉⲡⲓⲙⲱⲓⲧ ⲉⲛⲁⲣⲉ πιαριος ⲭⲏ ⲙⲙⲟϥ ⲡⲉⲭⲁⲥ ⲛⲁϥ
ⲭⲉ ϥⲏⲉⲧⲧⲟγⲛⲟⲥ ⲛⲓⲣⲉϥⲙⲱⲟγⲧ ⲉⲧⲉⲣⲟγⲱⲓⲛⲓ
ⲛⲛⲓⲃⲉⲗⲗⲉγ ⲙⲙⲓⲥⲓ ⲛⲟγⲛⲁγ ⲙⲡⲟⲗ ⲛⲏⲉⲧⲱⲟγⲱⲟγ
ϩϩ. ⲁ. ⲉⲧⲁγⲗⲟϥⲗⲉϥ ⲉⲃⲟⲗ ⲁⲕⲑⲣⲟγⲱⲱⲡⲓ ⲛϩⲁⲛⲱⲱϩⲛ
ⲙⲙⲁⲥⲟγⲧⲁϩ ⲟγⲟϩ ⲛⲧⲟγⲱⲱⲡⲓ ⲉγϥⲟⲣⲓ ⲉⲃⲟⲗ
ⲛⲕⲁⲗⲱⲥ ϥⲏⲉⲧⲁϥⲑⲣⲉ ⲡⲓⲥⲧⲩⲗⲗⲟⲥ ⲛⲧⲉ ⲡⲁⲛⲓ ⲃⲉⲡ-
ⲛⲟγⲛⲓ ⲁϥⲱⲱⲡⲓ ⲛⲟγⲱⲱϩⲛ ⲉϥⲃⲟⲥⲓ ⲟγⲟϩ ⲁϥⲙⲟϩ
ⲛⲧⲁⲧⲣⲁⲡⲉⲍⲁ ⲛⲱⲓⲕ ⲛⲉⲙ ⲁⲅⲁⲑⲟⲛ ⲛⲓⲃⲉⲛ ϥⲏⲉⲧⲁϥ-
ⲟγⲱⲛϩ ⲉⲃⲟⲗ ⲛϩⲁⲛⲙⲏⲱ ⲙⲙⲏⲛⲓⲛⲓ ⲉγⲱⲓⲡⲓ ⲙⲡⲓ-
ϩϩ. ⲃ. ⲇⲓⲁⲃⲟⲗⲟⲥ ϯⲛⲟγ ⲇⲉ ⲭⲛⲁⲱⲉ ⲛⲁⲕ ⲉⲣⲁⲧϥ ⲙⲡⲓⲁ-
πολλων ⲛⲧⲉⲕⲟγⲱⲱⲧ ⲙⲙⲟϥ ⲛⲧⲉⲕϯⲱⲓⲡⲓ ⲙⲡⲣⲉⲛⲟⲥ
ⲧⲏⲣϥ ⲛⲧⲉ ⲛⲓⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ. ⲉⲧⲁϥⲥⲱⲧⲉⲙ ⲇⲉ ⲉⲛⲁⲓ
ⲛⲁⲉ πιαριος γεωργιος ⲁϥⲛⲉⲧϥ ⲣⲱⲣ ⲛⲥⲱⲃⲓ
ⲉⲃⲟγⲛ ⲉⲭⲱⲥ ⲡⲉⲭⲁϥ ⲛⲁⲥ ⲭⲉ ⲭⲱ ⲙⲡⲉⲱⲏⲣⲓ
ⲉⲡⲉⲥⲛⲧ ϯⲛⲟγ ⲉⲃⲟⲗⲥⲓ ⲛⲉⲭⲓⲭ. ⲥⲁⲧⲟⲧⲥ ⲁⲥⲭⲱ
ⲙⲙⲟϥ ⲉⲡⲉⲥⲛⲧ. ⲡⲉⲭⲉ πιαριος γεωργιος ⲙⲡⲓ-
κογχι ⲛⲁⲗⲟγ ⲭⲉ ϯογⲱϥ ⲃⲉⲛ ϥⲣⲁⲛ ⲙⲡⲁ ⲟ ⲓ ⲏ ⲥ ⲡ ⲭ ⲥ
ⲛⲧⲉⲕⲓ ⲛⲧⲉⲕⲉⲣⲇⲓⲁⲕⲱⲛⲓⲛ ⲛⲏⲓ ⲙⲡⲁⲓϩⲱⲃ
ϩϩ. ⲁ. ⲥⲁⲧⲟⲧϥ ⲡⲓⲕⲟγⲭⲓ ⲛⲁⲗⲟγ ⲁϥⲥⲱⲧⲉⲙ ⲃⲉⲛ ⲛⲉϥ-
ⲙⲁⲱⲭ ⲁϥⲓ ⲁϥⲃⲓϥⲉⲓ ⲃⲁⲣⲁⲧϥ ⲙⲡⲓⲁⲣⲓⲟⲥ γεωργιος.
ⲡⲉⲭⲉ πιαριος γεωργιος ⲛⲁϥ ⲭⲉ ⲁⲙⲟγ ⲙⲁⲱⲉ
ⲛⲁⲕ ⲉⲃⲟγⲛ ⲉⲡⲓⲉⲣϥⲉⲓ ⲛⲧⲉ πιⲁπολλων ⲁⲭⲟⲥ
ⲙⲡⲓⲑⲱⲟγⲱⲧ ⲛⲧⲁϥ ⲭⲉ γεωργιος πιⲃⲱⲕ ⲛⲧⲉ
ⲡⲭⲥ ⲥⲙⲟγϯ ⲉⲣⲟⲕ ⲁϥⲱⲉ ⲛⲁϥ ⲃⲉⲛ ⲟγⲓⲱⲥ
ⲛⲭⲉ πικογχι ⲛⲁⲗⲟγ ⲉⲃⲟγⲛ ⲉⲡⲓⲉⲣϥⲉⲓ ⲡⲉⲭⲁϥ

ⲝⲍ. ϐ. ⲛⲁϥ ⲥⲉ ⲁⲓϫⲉⲣⲉ ⲉⲣⲟⲕ ⲛⲑⲟⲕ ⲡⲓⲃⲉⲗⲗⲉ ⲛⲓⲕⲟⲩⲣ[1]
ⲛⲁⲧⲉⲙⲓ ⲁⲙⲟⲩ ⲉⲃⲟⲗ ⲛϫⲱⲗⲉⲙ ⲥⲉ ϥⲙⲟⲩⲧ ⲉⲣⲟⲕ
ⲛⲁⲉ ⲡⲓⲃⲱⲕ ⲛⲧⲉ ⲡⲭ̅ⲥ̅ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ. ⲁ
ⲡⲓⲡⲛ̅ⲁ̅ ⲉⲧⲥⲱⲟⲩ ⲉⲧϫⲁⲗⲏⲟⲩⲧ ⲉⲡⲓⲇⲱⲗⲟⲛ ⲁϥⲱⲱ
ⲉⲃⲟⲗ ⲛⲃⲏⲧϥ ⲉϥϫⲱ ⲙⲙⲟⲥ ⲥⲉ ⲡⲓⲛⲁⲍⲱⲣⲉⲟⲥ ⲁⲕⲥⲉⲕ
ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲣⲟⲕ ⲡⲓⲕⲟⲩϫⲓ ⲛⲁⲗⲟⲩ ⲥⲱϥ ⲡⲉⲧⲁⲕ-
ⲟⲩⲱⲣⲡ ⲙⲙⲟϥ ⲥⲁⲣⲟⲓ ⲉⲧⲱⲱⲱ ⲛⲏⲓ. ⲥⲁⲧⲟⲧϥ ⲁ
ⲝⲏ. ⲁ. ⲡⲓⲑⲟⲩⲱⲧ ⲛⲧⲉ ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ϥⲟϫϥ ⲉⲃⲟⲗ ⲥⲓϫⲉⲛ
ⲧⲉϥⲃⲁⲥⲓⲥ ⲁϥⲓ ⲱⲁ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ. ⲁϥⲉⲣⲟⲩⲱ
ⲛⲁⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ⲥⲉ ⲁⲥⲁ
ⲛⲑⲟⲕ ⲡⲉ ϕ† ⲛⲧⲉ ⲛⲓⲉⲑⲛⲟⲥ. ⲡⲉϫⲁϥ ⲛⲁⲉ ⲡⲓⲇⲉⲙⲱⲛ
ⲉⲧϫⲁⲗⲏⲟⲩⲧ ⲉⲣⲟϥ ⲥⲉ ⲱⲟⲩⲛⲥⲏⲧ ⲛⲉⲙⲏⲓ ⲁⲛⲟⲕ
ⲉⲑⲛⲁⲧⲁⲙⲓⲟⲕ ⲉⲥⲱⲃ ⲛⲓⲃⲉⲛ ⲙⲡⲁⲧⲉⲕⲧⲁⲙⲟⲓ. ⲡⲉϫⲉ
ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁϥ ⲥⲉ ⲥⲁϫⲓ. ⲁϥⲉⲣⲥⲏⲧⲥ ⲛⲥⲁϫⲓ
ⲝⲏ. ⲃ. ⲟⲩⲟⲥ ⲉϕⲓⲣⲓ ⲉⲥⲱⲃ ⲛⲓⲃⲉⲛ ⲙⲡⲉϥⲙⲑⲟ ⲉⲃⲟⲗ ⲉϥϫⲱ
ⲙⲙⲟⲥ ⲥⲉ ⲡⲁⲱ̅ⲥ̅ ⲡⲓⲁⲅⲓⲟⲥ ⲛⲧⲉ ϕ† ⲉⲕⲟⲓ ⲛⲁⲧⲉⲙⲓ
ⲁⲛ ⲥⲉ ⲓⲥϫⲉⲛ ⲥⲏ ⲁ ϕ† ⲑⲁⲙⲓⲟ ⲛⲟⲩⲡⲁⲣⲁⲇⲓⲥⲟⲥ
ⲃⲉⲛ ⲉⲧⲉⲙ ⲉⲛⲁϥϫⲏ ⲥⲁ ⲡⲥⲁ ⲛⲛⲓⲙⲁⲛⲱⲱⲓ ⲁϥϫⲱ
ⲛⲃⲏⲧϥ ⲙⲡⲓⲣⲱⲙⲓ ϕⲁⲓ ⲉⲧⲁϥⲑⲁⲙⲓⲟϥ ⲛⲁⲉ ϕ†
ⲉϥⲟⲛⲓ ⲙⲙⲟϥ. ⲁϥϫⲟⲥ ⲛⲁⲉ ⲡⲟ̅ⲥ̅ ⲥⲉ ⲙⲁⲣⲟⲩⲓ ⲛⲁⲉ
ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲧⲟⲩⲟⲩⲱⲱⲧ ⲙⲙⲟϥ ⲥⲁⲧⲟⲧϥ ⲁϥⲓ
ⲑ̅. ⲁ. ⲛⲁⲉ ⲙⲓϫⲁⲏⲗ ⲛⲉⲙ ⲧⲉϥⲥⲧⲣⲁⲧⲓⲁ ⲧⲏⲣⲥ ⲛⲁⲅⲅⲉⲗⲟⲥ
ⲁⲩⲓ ⲁⲩⲟⲩⲱⲱⲧ ⲙⲙⲟϥ ⲁⲛⲟⲕ ⲇⲉ ⲙⲡⲓⲟⲩⲱⲱⲧ
ⲙⲡⲓⲣⲱⲙⲓ ϕⲏⲉⲧⲁϥⲑⲁⲙⲓⲟϥ ⲛⲁⲉ ϕ† ⲁⲗⲗⲁ ⲁⲓ-
ⲉⲣⲁⲛⲧⲓⲗⲉⲅⲓⲛ ⲙⲡⲓⲥⲁⲥⲓ ⲛⲧⲉ ϕ† ⲉⲓⲭⲱ ⲙⲙⲟⲥ ⲥⲉ
ⲱ ⲡⲓⲣⲉϥϯⲥⲁⲡ ⲙⲙⲏⲓ ⲁⲛⲟⲕ ⲟⲩⲱⲟⲣⲡ ⲉⲥⲟⲧⲉ ϕⲁⲓ
ⲡⲱⲥ ⲛⲧⲁⲟⲩⲱⲱⲧ ⲙⲡⲓⲕⲟⲩϫⲓ ⲉⲣⲟⲓ ⲥⲉⲉⲣⲃⲏⲓⲃⲓ
ⲉⲣⲟⲓ ⲛⲁⲉ ⲛⲓϫⲉⲣⲟⲩⲃⲓⲙ ⲉⲑⲙⲉⲥ ⲙⲃⲁⲗ. ⲧⲟⲧⲉ ⲁϥ-
ϫⲱⲛⲧ ⲉⲣⲟⲓ ⲛⲁⲉ ϕ† ⲁϥⲥⲓⲧ ⲉⲃⲟⲗⲃⲉⲛ ⲡⲁⲱⲟⲩ

[1]) Ms. ⲛⲕⲟⲩⲛ

ξθ̄. в. ⲉⲛⲁⲓⲭⲏ ⲛⲃⲏⲧⲕ ⲁⲕⲃⲉⲣⲃⲱⲣⲧ ⲉⲃⲟⲗⲃⲉⲛ ⲧⲫⲉ
ⲙⲫⲣⲏϯ ⲛⲟⲩⲁⲃⲱⲙ ⲥⲓⲭⲉⲛ ϯⲡⲉⲧⲣⲁ ⲟⲩⲟⲥ ⲁⲓⲱⲱⲡⲓ
ⲃⲉⲛ ⲃⲁⲛⲥⲛⲁⲩⲥ ϯⲛⲟⲩ ⲭⲉ ϯⲱⲟⲡ ⲃⲉⲛ ⲡⲁⲓⲇⲱⲗⲟⲛ
ⲉⲓⲥⲱⲣⲉⲙ ⲛⲛⲓⲱⲏⲣⲓ ⲛⲧⲉ ⲛⲓⲣⲱⲙⲓ ϯⲥⲁⲗⲗⲁⲓ ⲉⲓⲁⲱⲓ
ⲱⲁ ⲡⲓⲥⲧⲉⲣⲉⲱⲙⲁ ⲛⲧⲉ ⲧⲫⲉ ⲉⲓⲥⲱⲧⲉⲙ ⲉⲛⲓⲁⲅⲅⲉⲗⲟⲥ
ⲉⲩⲥⲱⲥ ⲉⲡⲟ̄ⲥ̄ ⲁⲓⲱⲁⲛⲥⲱⲧⲉⲙ ⲉⲧⲁⲗⲁⲡⲟⲫⲁⲥⲓⲥ ⲛⲟⲩⲁⲓ
ⲭⲉ ⲭⲛⲁⲙⲟⲩ ⲛⲧⲉⲭⲓ ⲉⲃⲟⲗⲃⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲱⲁⲓⲱⲉⲛⲛⲓ
ō. а. ⲱⲁⲣⲟⲕ ⲛⲧⲁϯ ⲃⲓⲥⲓ ⲛⲁⲕ ⲱⲁⲧⲉⲕⲭⲉⲟⲩⲁ ⲉⲫϯ.
ⲁⲕⲉⲣⲟⲩⲱ ⲛⲭⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲭⲁⲕ ⲛⲁⲕ
ⲭⲉ ⲙⲡⲉⲕⲭⲱ ⲛϯⲙⲉⲑⲙⲏⲓ ⲱ ⲫⲏⲉⲧⲥⲱⲛⲧ ⲙⲙⲉⲑⲛⲟⲩⲭ
ⲁⲗⲗⲁ ⲉⲩⲁⲩⲥⲓⲧⲕ ⲉⲃⲟⲗⲃⲉⲛ ⲧⲫⲉ ⲉⲑⲃⲉ ⲧⲉⲕⲙⲉⲧ-
ⲃⲁⲥⲓⲥⲏⲧ ⲃⲉⲛ ⲡⲭⲓⲛⲑⲣⲉⲫⲥⲟⲃϯ ⲛⲁⲕ ⲛⲟⲩⲑⲣⲟⲛⲟⲥ
ⲭⲉ ⲛⲧⲉⲕ ⲥⲉⲙⲓⲥⲓ ⲥⲓⲭⲱⲕ ⲛⲧⲉⲕ ⲉⲣ ⲥⲓⲥⲟⲥ ⲛⲉⲙ ⲫⲏⲉⲧ-
ō. в. ⲃⲟⲥⲓ ⲡⲉⲭⲁⲕ ⲃⲉⲛ ⲟⲩⲉⲍⲁⲡⲓⲛⲁ ⲁⲕⲃⲉⲣⲃⲱⲣⲕ ⲉⲃⲟⲗ-
ⲃⲉⲛ ⲧⲫⲉ ⲉⲃⲣⲏⲓ ⲉⲡⲉⲧⲱⲛⲕ ⲛⲧⲉ ⲫⲓⲟⲙ ⲛⲉⲙ ⲧⲉⲕ-
ⲥⲧⲣⲁⲧⲓⲁ ⲧⲏⲣⲥ. ⲛⲁⲓ ⲉⲧⲁⲕⲥⲟⲟⲙⲟⲩ ⲥⲁⲣⲟⲕ ⲁⲕⲑⲱⲙ
ⲙⲡⲉⲕⲭⲉⲙ ⲥⲁⲭⲓ ⲭⲉ ⲉⲭⲱ ⲉⲡⲧⲏⲣⲕ. ⲃⲉⲛ ϯⲟⲩⲛⲟⲩ
ⲁ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϯ ⲛⲟⲩⲱⲉⲛⲫⲁⲧ ⲃⲉⲛ ⲡⲓⲕⲁⲥⲓ
ⲁ ⲡⲓⲕⲁⲥⲓ ⲟⲩⲱⲛ ⲛⲣⲱⲕ ⲟⲩⲟⲥ ⲡⲉⲭⲁⲕ ⲙⲡⲓⲑⲟⲩⲱⲧ
ⲭⲉ ⲙⲁⲱⲉ ⲛⲁⲕ ⲭⲉ ϯⲛⲟⲩ ⲉⲡⲉⲥⲛⲧ ⲉⲫⲛⲟⲩⲛ ⲱ ⲡⲓⲡⲛⲁ
ⲛⲁⲁⲕⲁⲑⲁⲣⲧⲟⲛ ⲱⲁ ⲧⲉⲕϯ ⲗⲟⲅⲟⲥ ⲃⲁ ⲛⲓⲯⲩⲭⲏ
ō ⲁ̄. а. ⲧⲏⲣⲟⲩ ⲉⲧⲁⲕⲧⲁⲕⲱⲟⲩ. ⲥⲁⲧⲟⲧⲕ ⲃⲉⲛ ϯⲟⲩⲛⲟⲩ
ⲁⲕⲱⲉ ⲛⲁⲕ ⲉⲡⲉⲥⲛⲧ ⲉⲫⲛⲟⲩ[ⲛ] ⲛⲉⲙ ⲡⲓⲕⲉⲑⲟⲩⲱⲧ
ⲉⲧⲉⲣⲉ ⲡⲓⲡⲛ̄ⲛ̄ⲁ̄ ⲛⲁⲕⲁⲑⲁⲣⲧⲟⲛ ⲭⲁⲗⲏⲟⲩⲧ ⲉⲣⲟⲕ.
ⲁ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϯ ⲛⲟⲩⲱⲉⲛⲫⲁⲧ ⲃⲉⲛ ⲡⲓⲕⲁⲥⲓ
ⲁⲕⲱⲱⲱ ⲉⲃⲟⲗ ⲙⲡⲉⲕⲣⲏϯ ⲛⲕⲉⲥⲟⲡ. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ
ⲁⲕϯⲟⲩⲱ ⲙⲡⲉⲕⲃⲱⲕ ⲉⲃⲟⲗ ⲛⲭⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲁⲕϯ ⲙⲡⲉⲕⲟⲩⲟⲓ ⲉⲡⲓⲑⲟⲩⲱⲧ ⲛⲧⲉ ⲡⲓⲉⲣⲁⲕⲗⲏⲥ ⲁⲕⲥⲱⲕ
ō ⲁ̄ в. ⲙⲙⲟⲕ ⲉⲡⲕⲁⲥⲓ ⲁⲕⲃⲉⲙⲃⲟⲙⲕ ⲡⲉⲭⲁⲕ ⲙⲡⲥⲱⲭⲡ
ⲛⲛⲓⲇⲱⲗⲟⲛ ⲭⲉ ⲙⲁⲱⲉ ⲛⲱⲧⲉⲛ ⲉⲫⲛⲟⲩ[ⲛ] ⲱ ⲛⲓ-

ⲛογϯ ⲛⲧⲉ ⲛⲓⲉⲑⲛⲟⲥ ⲍⲉ ⲁⲓⲓ ϣⲁⲣⲱⲧⲉⲛ ⲃⲉⲛ
ⲟγⲍⲱⲛⲧ ⲛⲉⲙ ⲟγⲙⲓⲃⲟⲛ. ⲉⲧⲁγⲛⲁγ ⲇⲉ ⲛⲍⲉ ⲛⲓⲟγⲏⲃ
ⲛⲉⲙ ⲛⲓⲥⲁⲧⲏⲣⲟγⲥ ⲛⲧⲉ ⲡⲓⲉⲣⲫⲉⲓ ⲛⲉⲙ ⲛⲓⲍγⲡⲉⲣⲉⲧⲏⲥ
ⲉⲧϣⲉⲙϣⲓ ⲛⲛⲓⲓⲇⲱⲗⲟⲛ ⲉⲡⲓⲧⲁⲕⲟ ⲉⲧⲁϥⲧⲁⲍⲉ ⲛⲟγ-
ⲛⲟγϯ. ⲁγⲁⲙⲟⲛⲓ ⲙⲡⲓⲁⲣⲓⲟⲥ ⲁγⲥⲟⲛⲍϥ ⲛⲛⲉϥⲍⲓⲍ 5
ϭⲃ. ⲁ. ⲍⲓⲫⲁⲍⲟγ ⲙⲙⲟϥ ⲟγⲟⲍ ⲁγⲱⲗⲓ ⲙⲙⲟϥ ϣⲁ ⲡⲟγⲣⲟ
ⲁγⲧⲁⲙⲟϥ ⲉⲍⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲁγϣⲱⲡⲓ ⲛⲛⲓⲛⲟγϯ
ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲍⲉ ⲁγⲍⲓⲟγⲓ ⲙⲙⲟϥ ⲉⲡⲉⲥⲏⲧ ⲉⲫ-
ⲛⲟγⲛ. ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉⲧⲁϥⲥⲱⲧⲉⲙ ⲉⲛⲁⲓ ⲛⲍⲉ ⲡⲟγⲣⲟ
ⲇⲁⲇⲓⲁⲛⲟⲥ ⲁϥⲙⲟⲍ ⲛⲗⲓⲃⲓ ⲡⲉⲭⲁϥ ⲙⲡⲓⲁⲣⲓⲟⲥ ⲣⲉⲱⲣ- 10
ⲣⲓⲟⲥ ⲍⲉ ⲱ ⲫⲏⲉⲧⲉⲙⲡϣⲁ ⲙⲙⲟγⲛⲕϥ ⲙⲏ ⲙⲡⲉⲕⲭⲟⲥ
ϭⲃ. ⲃ. ⲛⲏⲓ ⲍⲉ ϯⲛⲁⲉⲣϣⲟγϣⲱⲟγϣⲓ ⲛⲛⲓⲛⲟγϯ ⲉⲧⲧⲁⲓⲏⲟγⲧ
ⲉϥⲙⲁ ⲉⲧⲉⲕⲟγⲱϣⲧ ⲛⲛⲓⲛⲟγϯ ⲟγⲟⲍ ⲛⲧⲉⲕⲧⲁⲗⲉ
ⲗⲓⲃⲁⲛⲟⲥ ⲛⲱⲟγ ⲉⲍⲣⲏⲓ ⲁⲕⲍⲓⲧⲟⲧⲕ ⲉⲍⲁⲛⲍⲃⲏⲟγⲓ
ⲙⲙⲁⲣⲓⲁ ⲙⲡⲁⲓⲣⲏϯ ⲕⲥⲱⲟγⲛ ⲁⲛ ⲍⲉ ⲉⲣⲉ ⲡⲉⲕⲡⲛ̄ⲛ̄ⲁ̄ 15
ⲭⲏ ⲃⲉⲛ ⲛⲁⲍⲓⲭ. ⲁⲫⲉⲣⲟγⲱ ⲛⲍⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ
ⲡⲉⲭⲁϥ ⲛⲁϥ ⲍⲉ ⲙⲁϣⲉ ⲛⲁⲕ ⲁⲛⲓⲟγ ⲛⲏⲓ ⲙⲡⲓⲁⲡⲟⲗⲗⲱⲛ
ⲛⲏⲓ ⲉⲙⲛⲁⲓ ⲁⲛⲟⲕ ⲡⲉⲑⲛⲁⲟγⲱϣⲧ ⲙⲙⲟϥ ⲙⲡⲉⲕⲙⲑⲟ
ϭⲅ̄. ⲁ. ⲉⲃⲟⲗ. ⲡⲉⲭⲉ ⲇⲁⲇⲓⲁⲛⲟⲥ ⲛⲁϥ ⲍⲉ ⲙⲡ[ⲁ]ⲓⲣⲏϯ ⲉⲧⲁγ-
ⲧⲁⲙⲟⲓ ⲉⲃⲟⲗⲍⲓⲧⲉⲛ ⲛⲓⲟγⲏⲃ ⲍⲉ ⲁϥⲍⲱⲗ ⲉⲫ[ⲛ]ⲟγⲛ 20
ⲟγⲟⲍ ϯⲛⲟγ ⲭⲟγⲱϣ ⲉⲑⲣⲓⲍⲱⲗ ⲙⲙⲁγ ⲍⲱ ⲉⲓⲱⲛϧ.
ⲁϥⲉⲣⲟγⲱ ⲛⲍⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲡⲉⲭⲁϥ ⲙⲡⲟγⲣⲟ
ⲍⲉ ⲓⲥⲍⲉ ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲡⲉⲕⲛⲓϣϯ ⲛⲛⲟγϯ ⲡⲉ ⲓⲉ
ⲡⲱⲥ ⲙⲡⲉϥϣⲁⲙⲭⲟⲙ ⲛⲉⲣⲃⲟ[ⲏ]ⲑⲓⲛ ⲙⲙⲟϥ ⲙⲙⲓⲛ
ϭⲅ̄. ⲃ. ⲙⲙⲟϥ ⲁⲗⲗⲁ ⲁϥϣⲱⲡⲓ ⲉⲡⲧⲁⲕⲟ ⲛϣⲟⲣⲡ ⲉⲛⲉⲕⲛⲟγϯ 25
ⲧⲏⲣⲟγ ⲛⲁⲓ ⲉⲧⲓⲣⲓ ⲛ̄ ⲟ̄ ⲃⲉⲛ ⲧⲟγⲏⲡⲓ ⲫⲁⲓ ⲛⲑⲟⲕ
ⲉⲧⲉⲕⲉⲣⲍⲉⲗⲡⲓⲥ ⲉⲣⲟϥ ⲍⲉ ϥⲛⲁⲛⲁⲍⲙⲉⲕ ⲃⲉⲛ ⲡⲓⲉ-
ⲍⲟⲟγ ⲉⲧⲍⲱⲟγ ⲍⲟⲧⲁⲛ ⲁϥϣⲁⲛⲓ ⲛⲍⲉ ⲡⲟ̄ⲥ̄ ⲡⲁⲛⲟγϯ
ⲉϣⲓⲃϯ ⲛⲧⲫⲉ ⲛⲉⲙ ⲡⲕⲁⲍⲓ ⲟγ ⲡⲉ ⲉⲧⲉⲕⲛⲁⲁⲓϥ
ⲛⲑⲟⲕ ⲛⲉⲙ ⲫⲏⲉⲧⲉⲕⲉⲣⲍⲉⲗⲡⲓⲥ ⲉⲣⲟϥ. ⲧⲟⲧⲉ ⲁϥϣⲉ ⲛⲁϥ 30

ⲛⲁⲉ pogro ϧen ogniⲱϯ ⲛ̀ⲛ̀kaⲍ ⲛⲍht eⲃⲉ p
ⲟ̅ⲁ̅. a. tako ⲙ̀pequogϯ piⲁpollwn ⲉϧogun ⲱa ϯogro
ⲁlexⲍandra eqxw ⲙ̀moc ⲥe aiϧici nem paigenoc
ⲥe ⲥe(sic) xristiⲁnoc(sic) paigaleoc(sic) gewr-
gioc. aⲥⲉrogⲱ ⲛⲁⲉ ϯogrw ⲁlexⲍandra pexaq
ⲙ̀pogro ⲥe ⲙ̀pixoc nak ⲛogmnⲱ ⲛcop ⲥe
ⲍenk ⲉⲃolⲍa paigenoc ⲛⲧe nixristiⲁnoc ⲥe
pognogϯ ⲛⲑoq pe fϯ ⲙ̀mni ⲛⲑoq on peⲑ-
ⲟ̅ⲁ̅. ⲃ. naⲑeⲃioк ϧen tekmetⲃaciⲍht. aqerogⲱ ⲛⲁⲉ
pioγro pexaq ⲛ̀ϯogrwoγ ogoi nni ⲁlexⲍandra
ϯϯerⲍoϯ nni ⲥe agfoⲍ ⲉro ⲍw ⲛⲁⲉ nimariⲁ
ⲛⲧe nixrhstiⲁnoc. aqⲁmoni ⲙ̀piqoi ⲛⲧe tecⲁfe
aqwⲱϯ ⲙ̀moc ⲱat eqenc ⲙ̀pemⲑo ⲉⲃol ⲛⲛi-
ogrwoγ eⲑnemaq ⲉⲧe pi ⲝ̅ⲑ̅ ne. ogoⲍ aqerⲍht c
ⲟ̅ⲉ̅. a. ⲛⲧamwoγ ⲉⲍwⲃ nibⲉn etaγⲱⲱpi. totⲉ nioγ-
rwoγ aγerkelegin eⲑroγenc ⲉⲃol ⲛtoγaⲱc
ⲉpierⲙetarion ⲛtoγⲍwki ⲙ̀moc. ⲛⲑoc ⲇe ⲙ̀pec-
xw ⲛⲍli ⲛcaxi alla nacⲱⲱpi eccomc ⲉpⲱwi
ⲉtfe. ⲉtaccomc ⲇe ⲍen pⲍo ⲙ̀piⲁrioc gewr-
gioc pexac naq ⲥe twⲃⲍ ⲉxwi ⲥe ϯⲃoci ϧen
naiⲃacanoc. aqⲉrogⲱ ⲛⲁⲉ piⲁrioc gewrgioc
ⲟ̅ⲉ̅. ⲃ. pexaq nac ⲥe ⲁrizγpomonin ⲛkekoγxi ⲱ
ϯoγrw ⲍina ⲛtebi ⲙ̀pixlom ⲛtotq ⲙ̀pⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅
pⲭ̅ⲥ̅. ⲛⲑoc ⲇe pexac naq ⲥe pⲁ̅ⲟ̅ⲥ̅ gewrgioc
ainaⲉroγ ⲥe ⲙ̀piⲃi ⲙ̀piⲱmc ⲉⲑoγaⲃ. pexe
piⲁrioc gewrgioc nac ⲥe moⲱi teraⲃi ⲙ̀piⲱmc
ⲉⲃolⲍitⲉn pifwn ⲉⲃol ⲛtⲉ cnoq ⲉⲑoγaⲃ.
eγⲱⲗi ⲙ̀moc oγn ⲉtakoc acⲱⲱ ⲉⲃol ecxw
ⲟ̅ⲝ̅. a. ⲙ̀moc ⲥe pⲁ̅ⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ pⲭ̅ⲥ̅ ⲍhppe aixw ⲙ̀fro
ⲙ̀papallation eqoγhn ⲙ̀piⲱtam ⲙ̀moq ⲛⲑok

ⲁⲉ ⲡⲟ̄ⲥ̄ ⲙ̀ⲡⲉⲣⲯⲧⲁⲙ ⲉⲣⲟⲓ ⲙ̀ⲫⲣⲟ ⲙ̀ⲡⲁⲣⲁⲇⲓⲥⲟⲥ
ⲛ̀ⲧⲉ ⲡⲟⲩⲛⲟⲩ. ⲉ̀ⲧⲁⲥⲟⲩⲱ̀ ⲁⲉ ⲉⲥⲭⲱ ⲛ̀ⲛⲁⲓ ⲁⲥⲭⲱⲕ
ⲛ̀ⲧⲉⲥⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲛ̀ⲭⲉ ⲁ̀ⲗⲉⲝⲁⲛⲇⲣⲁ ⲧⲟⲩⲣⲱ ⲛ̀ⲥⲟⲩ
ⲓ̄ⲉ̄ ⲙ̀ⲫⲁⲣⲙⲟⲩⲧ ⲛ̀ⲁⲭⲡ ⲣ̄ ⲙ̀ⲡⲓⲉ̀ⲯⲟⲟⲩ ⲃⲉⲛ ⲟⲩⲙⲉⲧ-
ⲅⲉⲛⲛⲉⲟⲥ ⲁⲥⲃⲓ ⲙ̀ⲡⲓⲭⲗⲟⲙ ⲛ̀ⲁⲧⲧⲁⲕⲟ. ⲙⲉⲛⲉⲛⲥⲁ
ⲛⲁⲓ ⲁⲉ ⲁ̀ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲙⲟⲩⲧ ⲉ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲟ̄ⲍ̄. ⲃ. ⲡⲉⲭⲱⲟⲩ ⲛⲁⲩ ⲭⲉ ⲯⲏⲡⲡⲉ ⲓⲥ ⲧⲕⲉⲟⲩⲣⲱ ⲁⲕⲧⲁⲕⲟⲥ
ⲛ̀ⲧⲟⲧⲉⲛ ⲗⲟⲓⲡⲟⲛ ⲁⲛⲥⲣⲱⲟⲩⲧ ⲉ̀ⲣⲟⲩ. ⲁⲩⲉⲣⲟⲩⲱ̀ ⲛ̀ⲭⲉ
ⲡⲟⲩⲣⲟⲩ ⲙⲁⲅⲙⲉⲛⲧⲓⲟⲥ ⲟⲩⲁⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ⲃⲏⲧⲟⲩ ⲡⲉ
ⲡⲉⲭⲁⲩ ⲭⲉ ⲙⲁⲣⲉⲛⲧ ⲛ̀ⲧⲉⲩⲁ̀ⲡⲟⲫⲁⲥⲓⲥ ⲁ̀ ⲡⲓⲯⲱⲃ
ⲓⲛⲁ (sic) ⲙ̀ⲙⲱⲟⲩ ⲧⲏⲣⲟⲩ. ⲁⲩⲯⲉⲙⲥⲓ ⲁⲉ ⲛ̀ⲭⲉ ⲡⲟⲩⲣⲟ
ⲁⲩⲥⲃⲁⲓ ⲛ̀ⲧⲉⲩ ⲁ̀ⲡⲟⲫⲁⲥⲓⲥ ⲙ̀ⲡⲁⲓⲣⲏⲧ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ
ⲟ̄ⲍ̄. ⲁ. ⲭⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲛⲓⲱⲧ ⲛ̀ⲧⲉ ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲫⲏⲉ̀ⲧⲁⲩⲭⲱ
ⲛ̀ⲥⲱⲩ ⲛ̀ⲛⲓⲡⲣⲟⲥⲧⲟⲅⲙⲁ (sic) ⲛ̀ⲧⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲧⲧ
ⲙ̀ⲙⲟⲩ ⲉ̀ⲧⲟⲧⲥ ⲛ̀ⲧⲥⲏⲩⲓ ⲁ̀ⲣⲓⲉ̀ⲙⲓ ⲟⲩⲛ ⲃⲁ ⲛⲓⲗⲁⲟⲥ
ⲭⲉ ⲧⲉⲛⲧⲟⲩⲃⲏⲟⲩⲧ ⲁ̀ⲛⲟⲛ ⲉ̀ⲃⲟⲗⲃⲁ ⲡⲉⲩⲥⲛⲟⲩ ⲧⲏⲣⲟⲩ
ⲙ̀ⲫⲟⲟⲩ. ⲁⲩⲥⲃⲁⲓ ⲃⲁⲣⲁⲧⲥ ⲛ̀ⲧⲉⲩ ⲉ̀ⲡⲓⲥⲧⲟⲗⲏ ⲛ̀ⲭⲉ
ⲡⲓⲕⲉ ⲝ̄ⲑ̄ ⲛ̀ⲟⲩⲣⲟ ⲉⲑⲃⲉ ⲛⲁⲓ. ⲧⲟⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲛⲁⲩⲙⲟⲱⲓ ⲡⲉ ⲉ̣ⲫⲣⲁⲱⲓ ⲉ̀ⲡⲓⲙⲁ ⲉ̀ⲧⲉⲩⲛⲁⲃⲓ
ⲟ̄ⲍ̄. ⲃ. ⲙ̀ⲡⲓⲭⲗⲟⲙ ⲙ̀ⲙⲟⲩ. ⲉⲧⲁⲩⲓ̀ ⲟⲩⲛ ⲙ̀ⲡⲓⲙⲁ ⲉ̀ⲧⲉⲙⲙⲁⲩ
ⲡⲉⲭⲁⲩ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ⲉⲧⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲙⲟⲩ ⲭⲉ ⲱⲟⲩ ⲛ̀ⲯⲏⲧ
ⲛⲉ ⲙⲏⲓ ⲛ̀ⲟⲩⲕⲟⲩⲭⲓ ⲛⲁⲥⲛⲏⲟⲩ ⲭⲉ ⲓⲥ ⲍ̄ ⲛ̀ⲣⲟⲙⲡⲓ
ⲁⲩⲥⲓⲛⲓ ⲉⲩⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟⲓ ⲥⲓⲧⲉⲛ ⲡⲁⲓ ⲟ̄ ⲛ̀ⲟⲩⲣⲟ
ⲥⲓⲛⲁ ⲛⲧⲁⲧⲱⲃⲥ ⲉ̀ⲭⲱⲟⲩ. ⲧⲟⲧⲉ ⲁⲩⲥⲟⲙⲥ ⲉ̀ⲡⲱⲱⲓ
ⲉ̀ⲧⲫⲉ ⲛ̀ⲭⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲭⲁⲩ ⲙ̀ⲡⲁⲓⲣⲏⲧ
ⲭⲉ ⲡⲁ̄ⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲫⲏⲉ̀ⲧⲁⲫⲟⲩⲱⲣⲡ ⲙ̀ⲡⲓⲭⲣⲱⲙ
ⲟ̄ⲏ̄. ⲁ. ⲉⲃⲟⲗⲃⲉⲛ ⲧⲫⲉ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲏ̀ⲗⲓⲁⲥ ⲱⲁⲧ ⲉⲫⲟⲩⲱⲙ
ⲙ̀ⲡⲓⲡⲉⲛⲧⲓⲕⲟⲛⲧⲁⲣⲭⲟⲥ ⲃ̄ ⲛⲉⲙ ⲡⲟⲩ ⲣ̄ ⲙ̀ⲙⲁⲧⲟⲓ ⲙⲁ-
ⲣⲉⲫⲓ̀ ⲭⲉ ⲧⲛⲟⲩ ⲛ̀ⲭⲉ ⲡⲓⲭⲣⲱⲙ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲉ̀ⲃⲟⲗ-
ⲥⲓⲧⲟⲧⲕ ⲛ̀ⲧⲉⲫⲣⲱⲕⲥ ⲙ̀ⲡⲁⲓ ⲟ̄ ⲛ̀ⲟⲩⲣⲟ ⲛⲉⲙ ⲛⲏⲉ̀ⲧⲕⲱⲧ

ερωογ ντεϣτεμ ογαι νογωτ σωχπ χε φωκ
πε πιϣογ ϣα ενεϩ ντε νιενεϩ τηρογ αμην.
ετι εqτωβϩ νχε πιαριος γεωργιος σατοτq
αqι επεσητ[1]) εβολβεν τφε νχε ογχρωμ
ϭη. β. ογοϩ ογοϩ (sic) αqογωμ ν̀πι ϭ νογρο νεμ
πογμηϣ ερετογνπι ιρι νε̄ νθβ̀. ογοϩ παλιν
πεχε πιαριος ννιματοι εθρογϣογ νϩητ νκε-
κογχι ναqτωβϩ ον εqχω μμος χε πᾱϭ̄ ιη̄ϲ̄
πχ̄ϲ̄ †ναγ ὲογμηϣ εqχη ν̀παιμα εγογωϣ ὲϣλι
ν̀πασωμα ογοϩ πισωμα ναρωϣι ν̀πικοσμος
αν ††ϩω ὲϩοκ μοι νογϩμοτ ν̀πασωμα ϩινα
ϭθ. α. ογον νιβεν ετϩεχϩωχ ϩιτεν ογπ̄ν̄ā ν̀ακα-
θαρτον ν̀τεqερφμεγι ν̀πεκβωκ γεωργιος μαρε
παραν ϣωπι ναq εγπεθνανεq. πϭ̄ πανογ†
ογον νιβεν εθναϣωπι βεν ογμαν†ϩαπ εqοι
νϩο† ὲμαϣω ν̀τεqερφμεγι ν̀παραν ν̀τεqι
ὲβολβεν ογϩιρηνη ογον νιβεν εθναcβαι
ν̀ταμαρτηριὰ(sic) νεμ ναιβιcι ὲταιϣοπογ εκὲc-
βε νογραν επχωμ ν̀πωνϧ. ecεϣωπι ὰρεϣαν
ϭθ. β. τφε ὰμονι ννεqμογνϩωογ ϩιχεν πκαϩι ογοϩ
ν̀τογφιρι ὲφραν ν̀φ† νγεωργιος ει†ϩο ὲροκ
μαρε τεκβοὴθιὰ ταϩωογ ν̀χωλεμ. φ† ν̀μμι
φηὲ†ϣεπ ννaιβιcι ὲϩρηι ὲχεν πεqραν ὲθογαβ
ὲερφμεγι ν̀ογον νιβεν εθνὰερ πιναι νεμ ογ-
ϩηκι βεν παραν ν̀τεκχω νωογ ὲβολ ννογνοβι
ὲταγαιτογ. ναι χε εqχω ν̀μωογ βεν φρωκϩ
π. α. ν̀τε πεqϩητ ν̀χε πιαριος ϩηππε ιc πϭ̄ ιη̄ϲ̄
πχ̄ϲ̄ αqογωνϩ ὲροq εqχω ν̀μμος χε ὰμογ χε

---

[1]) Ms. επεcεcητ

ⲧⲛⲟⲩ ⲉⲡⲱⲱⲓ ⲉⲧⲫⲉ ⲛⲧⲉⲕ ⲙⲡⲟⲛ ⲙⲙⲟⲕ ⲃⲉⲛ
ⲡⲓⲙⲁⲛⲱⲱⲡⲓ ⲉⲧⲁⲓⲥⲉⲃⲧⲱⲧⲕ ⲛⲁⲕ ⲛ̀ⲍⲣⲏⲓ ⲃⲉⲛ ⲑⲙⲉ-
ⲧⲟⲩⲣⲟ ⲙ̀ⲡⲁⲓⲱⲧ ⲉⲧⲃⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ. ⲱ ⲡⲁⲥⲱⲧⲡ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲍⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲕⲉⲣⲉ̀ⲧⲓⲛ ⲙ̀ⲙⲱⲟⲩ ⲧⲛⲁ-
ⲭⲟⲕⲟⲩ ⲛⲁⲕ ⲉ̀ⲃⲟⲗ ⲧⲏⲣⲟⲩ ⲛⲉⲙ ⲍⲁⲛⲕⲉⲙⲏⲱ ⲉⲩⲟⲓ
Π. Β. ⲛ̀ⲛⲓⲱⲧ ⲉ̀ⲛⲁⲓ. ⲡⲉⲭⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ⲛⲓⲕⲉⲥⲧⲟⲛ-
ⲛⲁⲣⲓⲟⲥ ⲭⲉ ⲁ̀ⲙⲱⲓⲛⲓ ⲧⲛⲟⲩ ⲭⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲕⲉⲗⲉⲩ-
ⲥⲓⲥ ⲑⲏⲧⲁⲩⲍⲉⲛⲍⲉⲛ ⲑⲏⲛⲟⲩ ⲉ̀ⲣⲟⲥ ⲟⲩⲟⲍ ⲁⲫⲥⲟⲩⲧⲉⲛ
ⲡⲉⲫⲙⲟⲩⲧ ⲉ̀ⲃⲟⲗ ⲁⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲉⲫⲁ̀ⲫⲉ ⲉ̀ⲑⲟⲩⲁⲃ ⲁⲫⲓ̀
ⲉ̀ⲃⲟⲗ ⲛ̀ⲭⲉ ⲟⲩⲙⲱⲟⲩ ⲛⲉⲙ ⲟⲩⲉ̀ⲣⲱⲧ. ⲁ̀ ⲡ̅ⲭ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅
ⲃⲓ ⲛ̀ⲧⲉⲫⲙⲁⲕⲁⲣⲓⲁ̀ ⲙ̀ⲡⲯⲩⲭⲏ ⲁⲫⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟⲥ
Π̅Ⲁ̅. Α. ⲁⲫⲃⲓⲧⲥ ⲛⲉⲙⲁⲫ ⲉ̀ⲡⲱⲱⲓ ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ ⲁⲫⲧⲏⲓⲥ ⲛ̀ⲇⲱⲣⲟⲛ
ⲙ̀ⲡⲉⲫⲓⲱⲧ ⲛ̀ⲁ̀ⲅⲁⲑⲟⲥ ⲛⲉⲙ ⲡⲓⲡⲛ̅ⲁ̅ ⲉ̀ⲑⲟⲩⲁⲃ. ⲃⲉⲛ
ⲧⲟⲩⲛⲟⲩ ⲁ̀ ⲡⲕⲁⲍⲓ ⲕⲓⲙ ⲱⲁ ⲛⲉⲫⲥⲉⲛⲧ ⲁⲩⲱⲱⲡⲓ
ⲛ̀ⲭⲉ ⲍⲁⲛⲍⲁⲣⲁⲃⲁⲓ ⲛⲉⲙ ⲍⲁⲛⲥⲉⲧⲉⲃⲣⲉⲭ ⲛ̀ⲟⲩⲍⲟⲧ
ⲃⲉⲛ ⲟⲩⲍⲟⲧ ⲍⲱⲥ ⲧⲉ ⲛ̀ⲧⲉⲱⲧⲉⲙ ⲟⲩⲣⲱⲙⲓ ⲛ̀ⲟⲩⲱⲧ
ⲥⲓⲛⲓ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲡⲓⲙⲁ ⲉ̀ⲧⲉⲙ̀ⲙⲁⲩ ⲉⲑⲃⲉ ⲧⲛⲓⲱⲧ
ⲛⲍⲟⲧ. ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁⲩⲉⲣⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲃⲟⲗⲍⲓⲧⲉⲛ
Π̅Ⲁ̅. Β. ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲥⲉⲓ̀ⲣⲓ ⲛ̀ⲏ̅ ⲛ̀ⲱⲟ ⲛⲉⲙ ⲭ̅ⲣ̅ⲑ̅ ⲛⲉⲙ
ⲁⲗⲉⲝⲁⲛⲇⲣⲁ ⲧⲟⲩⲣⲱ. ⲁⲫⲭⲱⲕ ⲛ̀ⲧⲉⲫⲙⲁⲣⲧⲓ̀ⲣⲓⲁ̀ (sic)
ⲉ̀ⲃⲟⲗ ⲛ̀ⲭⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ⲥⲟⲩ ⲕ̅ⲅ̅ ⲙ̀ⲡⲓⲁ̀ⲃⲟⲧ
ⲫⲁⲣⲙⲟⲩ́ⲑⲓ ⲛ̀ⲟⲩⲉ̀ⲍⲟⲟⲩ ⲛ̀ⲕⲓⲣⲓⲁⲕⲏ ⲛ̀ⲁⲭⲡ ⲑ̅ ⲙ̀ⲡⲓⲉ̀-
ⲍⲟⲟⲩ. ⲁ̀ⲛⲟⲕ ⲡⲉ ⲥⲩⲛⲕⲣⲁⲧⲏⲥ ⲡⲓⲃⲱⲕ ⲛ̀ⲧⲉ ⲡⲓⲁⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲓⲭⲏ ⲛⲉⲙ ⲡⲁⲱ̅ⲥ̅ ⲱⲁ ⲡⲭⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ
ⲧⲉⲫⲁ̀ⲑⲗⲩⲥⲓⲥ ⲕⲁⲧⲁ ⲛⲓⲁ̀ⲡⲟⲫⲁⲥⲓⲥ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲥⲉⲃⲏⲥ ⲛⲟⲩ-
ⲣⲱⲟⲩ ⲡⲁⲓⲣⲏⲧ ⲁⲓⲥⲃⲁⲓ ⲛ̀ⲧⲉⲫⲙⲁⲣⲧⲏⲣⲓⲁ̀ (sic) ⲉ̀ⲑⲟⲩ-
ⲁⲃ ⲙ̀ⲡⲓⲧⲟⲩⲍⲟ ⲉ̀ⲭⲱⲟⲩ ⲟⲩⲇⲉ ⲙ̀ⲡⲓⲱⲗⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ⲃⲏⲧⲟⲩ
Π̅Ⲃ̅. Α. ⲉⲫⲉ̀ⲧⲧⲟⲧⲕ ⲛⲉⲙⲏⲓ ⲛ̀ⲭⲉ ⲡⲁ̅ⲩ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲫⲁⲓ ⲉ̀ⲧⲉⲡⲓ̀-
ⲱⲟⲩ ⲫⲱⲕ ⲡⲉ ⲛⲉⲙ ⲡⲉⲫⲓⲱⲧ ⲛ̀ⲁ̀ⲅⲁⲑⲟⲥ ⲛⲉⲙ ⲡⲓⲡⲛ̅ⲁ̅
ⲉ̀ⲑⲟⲩⲁⲃ ⲱⲁ ⲉ̀ⲛⲉⲍ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲛⲉⲍ ⲧⲏⲣⲟⲩ ⲁ̀ⲙⲏⲛ.

ΠΓ̄. Ā. ΝΑΙ ΝΕ ΝΙϪΟΜ ΝΕΜ ΝΙϣϕΗΡΙ ÈΤΑ ϕ† ΑΙΤΟΥ ÈΒΟΛϩΙΤΟΤϥ ⲘΠΙÀΡΙΟC ΓΕϣΡΓΙΟC ΜΕΝΕΝCA ΤΕϥΜΑΡΤΙΡΙÀ ΝΕΜ ΠϪΙΝÌ ⲚΤΕ ΠΕϥCϣΜΑ ÈΤΙΟCΠΟΛΙC ΤΕϥΒΑΚΙ ΝΕΜ ΠΙϪΙΝΚϣΤ ⲚΤΕ ΠΕϥΤΟΠΟC ΝΕΜ †ϪΙΝϪϣ ⲚΤΕ ΠΕϥCϣΜΑ ⲚϷΗΤϥ ΑϒϪΟΚϥ ÈΒΟΛ ΑϒΕΡÀΡΙÀϨΙΝ ⲘΠΕϥΤΟΠΟC ⲚCΟΥϨ̄ ⲘΠΙÀΒΟΤ ÀΘϣΡ ΠΙÀΡΙΟC ΘΕϢ̀ΔΟΡΟC ΠΙÈΠΙCΚΟΠΟC ⲚΤΕ ĪΛH̄M̄ ⲚΘΟϥ

ΠΓ̄. Β̄. ΠΕ ÈΤΑϥΤΑΟΥÒ ⲚΝΙϪΟΜ ΝΕΜ ΝΙϣϕΗΡΙ ÈΤΑ ϕ† ΑΙΤΟΥ ΝΕΜ ΠΙÀΡΙΟC ΓΕϣΡΓΙΟC ΝΕΜ ΝΙϨΜΟΤ ÈΤΑΥϣϢΠΙ ϷΕΝ ΠΙΜΑΡΤΗΡΙΟΝ ÈΘ ΟΥΑΒ ÈΤΑϥΤΑΟΥÒ ⲘΠΑΙΕΡΓΟΜΙΟΝ ϷΕΝ ΠÈϨΟΟΥ ⲘΠΕϥΕΡϕΜΕΥĪ ÈΘ ΟΥΑΒ ÈΤΕ CΟΥϨ̄ ⲚÀΘϣΡ ΠΕ ΕΥΕΡϢΑΙ ϷΕΝ ΠΤΟΠΟC ⲘΠΙÀΡΙΟC ΓΕϣΡΓΙΟC ΕΥϢ̀ΟΥ ⲘΠΕ-ⲚŌC ĪHC ΠX̄C.

†ΝΑΟΥΩΝ ⲚΡϢΙ ϷΕΝ ϨΑΝΠΑΡΑΒΟΛΗ ⲚΤΑCΑΧΙ

ΠΔ̄. Ā. ⲚΝΗÈΤϨΗΠ ΙCΧΕΝ ϢΟΡΠ ΝΗÈΤΑΝCΟΘΜΟΥ ΟΥΟϨ ΑΝÈΜΙ ÈΡϢΟΥ ΝΗÈΤΑΝΕΝΙΟ† CΑΧΙ ⲘΜϢΟΥ ϷΑΤΟΤΕΝ. ΚΑΤΑ ΦΡΗ† ÈΤΑ ΠΙΠ̄Ν̄Ā ÈΘ ΟΥΑΒ CΑΧΙ ÈΒΟΛϷΕΝ ΡϢϥ ⲚΔΑΥΙΔ ΠΙΟΥΡΟ ⲚΔΙΚΕΟC. ΠΑΙΡΗ† ÀΝΟΚ ϨΩ †ΝΑΟΥΩΝϨ ΝϢΤΕΝ ÈΒΟΛ ⲚΝΙΤΑΙΟ ΝΕΜ ΝΙϣϕΗΡΙ ÈΤΑΥϣϢΠΙ ÈΒΟΛϨΙΤΟΤϥ ⲘΠΙÀΡΙΟC ΓΕϣΡ-

ΠΔ̄. Β̄. ΓΙΟC ΠΙΔΙΝΑΤΟC ⲘΜΑΡΤΥΡΟC ⲚΤΕ ΠX̄C̄ ΝΕΜ ΝΗÈΤΑΥϣϢΠΙ ⲘΜΟϥ ϷΕΝ CωΡ †ΒΑΚΙ ΕΤΑϥϪϢΚ ⲚϷΗΤC ϨΙΤΕΝ ΔΑΔΙÀΝΟC ΠΙÀΝΟΜΟC ⲚΤΕ ΝΙΠΕΡCΙC ÈΤΕ ΘΑΙ ΤΕ ΘΒΑΚΙ ⲘΠΟΥΡΟ ΝΑΒΟϪΟΔΟΝΟCΟΡ

ϥⲏⲉⲧⲁϥⲉⲣⲟⲩⲣⲟ ⲥⲓⲝⲉⲛ ⲛⲓⲭⲁⲗⲇⲉⲟⲥ ⲧⲏⲣⲟⲩ ⲟⲩⲟⲥ
ⲁϥⲭⲱ ⲛ̀ⲥⲱϥ ⲛ̀ⲥⲱⲣ ⲧⲉϥⲃⲁⲕⲓ ⲁϥⲱⲉ ⲛⲁϥ ⲉⲑⲃⲁⲃⲓⲗⲱⲛ
ⲁϥⲕⲟⲧⲥ ⲛ̀ⲕⲁⲗⲱⲥ ⲁϥⲧⲁⲝⲣⲟⲥ ⲁϥⲁⲓⲥ ⲙ̀ⲓⲃⲁ[ⲕ]ⲓϥ ⲛ̀ⲧⲉ
ⲡⲉ̅. ⲗ. ⲧⲙⲉⲧⲟⲩⲣⲟ. ⲁⲥⲱⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲁ̀ⲫⲉ ⲙ̀ⲡⲓⲁ̀-
ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲱⲱⲡⲓ ⲉϥⲥⲛⲧ ⲉ̀ⲃⲟⲗ ⲓⲥⲝⲉ ⲛ̀ⲁⲝⲡⲑ̅ 5
ⲙ̀ⲡⲓⲉ̀ⲥⲟⲟⲩ ⲱⲁⲧⲉ ⲫⲣⲏ ⲥⲱⲧⲡ. ⲡⲁⲥⲓⲛⲕⲣⲁⲧⲟⲥ ⲇⲉ
ⲡⲓⲃⲱⲕ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱ̀ⲣⲅⲓⲟⲥ. ⲛⲁϥⲟ̀ⲥⲓ ⲥⲁⲃⲟⲗ
ⲙ̀ⲙⲟϥ ⲉϥⲣⲓⲙⲓ ⲉ̀ⲣⲟϥ ⲉϥⲁ̀ⲣⲉⲥ ⲉ̀ⲣⲟϥ. ⲥⲏⲡⲡⲉ ⲁ̀ ⲫⲧ
ⲧⲏⲓⲥ ⲉ̀ⲃⲣⲏⲓ ⲉⲡⲥⲏⲧ ⲙ̀ⲡⲉϥⲕⲉⲱⲫⲏⲣ ⲃ̅ ⲙ̀ⲃⲱⲕ ⲁⲩⲓ̀
ⲉ̀ⲧⲃⲁⲕⲓ ⲉⲭⲉⲙⲡⲱⲓⲛⲓ ⲙ̀ⲡⲟⲩⲟ̅ⲥ̅ ⲥⲓⲛⲁ ⲛ̀ⲧⲟⲩⲉ̀ⲙⲓ 10
ⲡⲉ̅. ⲃ̅. ⲉ̀ϥⲏⲉⲧⲁϥⲱⲱⲡⲓ ⲙ̀ⲙⲟϥ ⲁⲩⲧⲁⲙⲱⲟⲩ ⲭⲉ ⲉⲧⲁⲩⲃⲟⲏ-
ⲃⲉϥ ⲙ̀ⲫⲟⲟⲩ. ⲛ̀ⲑⲱⲟⲩ ⲇⲉ ⲁⲩⲣⲓⲙⲓ ⲁⲩⲫⲱⲃ ⲛ̀ⲛⲟⲩⲥ-
ⲃⲱⲥ ⲟⲩⲟⲥ ⲁⲩⲓ̀ ⲛ̀ⲥⲁ ⲡⲉϥⲥⲱⲙⲁ ⲁⲩⲭⲓⲙⲓ ⲙⲡⲁ-
ⲥⲩⲛⲕⲣⲁⲧⲟⲥ ⲉϥⲥⲉⲙⲥⲓ ⲉϥⲣⲓⲙⲓ. ⲛ̀ⲑⲱⲟⲩ ⲥⲱⲟⲩ
ⲁⲩⲥⲉⲙⲥⲓ ⲁⲩⲣⲓⲙⲓ ⲛⲉⲙⲁϥ. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁⲩⲧⲱⲟⲩ- 15
ⲛⲟⲩ ⲉⲩⲥⲟⲡ ⲛⲉⲙ ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ⲁⲩⲧⲱⲙⲓ ⲛ̀ⲧⲉϥⲁ̀ⲫⲉ
ⲉ̀ⲡⲉϥⲥⲱⲙⲁ ⲁⲥⲧⲱⲙⲓ ⲇⲉ ⲉ̀ⲣⲟϥ ⲙ̀ⲫⲣⲏⲧ ⲭⲉ ⲙ̀ⲡⲟⲩ-
ⲡⲥ̅. ⲕ̅. ⲭⲟⲭⲥ ⲉ̀ⲃⲟⲗ ⲉ̀ⲡⲧⲏⲣϥ ⲁⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲥⲩⲛⲇⲟⲛⲓⲟⲛ ⲛ̀ⲧⲉ
ⲟⲩⲁⲓ ⲉⲥⲭⲟⲗⲥ ⲙ̀ⲙⲟϥ ⲁⲩⲕⲟⲩⲗⲟⲗⲟⲥ ⲉ̀ⲡⲉϥⲥⲱⲙⲁ
ⲉ̀ⲑ ⲟⲩⲁⲃ ⲉϥⲭⲟⲕⲉⲙ ⲛ̀ⲥⲛⲟϥ ⲁⲩⲭⲓⲙⲓ ⲙ̀ⲟⲩⲙ̀ⲥⲁⲩ 20
ⲙ̀ⲃⲉⲣⲓ ⲉϥⲥⲁⲃⲟⲗ ⲛ̀ⲧⲡⲟⲗⲓⲥ ⲉϥⲃⲉⲛⲧ ⲉ̀ⲣⲱⲟⲩ ⲁⲩ-
ⲥⲓⲟⲩⲓ̀ ⲙ̀ⲡⲥⲱⲙⲁ ⲙ̀ⲫⲏ ⲉ̀ⲑ ⲟⲩⲁⲃ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲣⲟϥ ⲱⲁⲧⲉ
ⲱⲱⲣⲡ ⲱⲱⲡⲓ ⲛⲁⲩⲥⲉⲙⲥⲓ ⲥⲁⲃⲟⲗ ⲙ̀ⲡⲓⲣⲟ. ⲁⲥⲱⲱⲡⲓ
ⲇⲉ ⲙ̀ⲡⲉϥⲣⲁⲥⲧ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲁⲩⲱⲉⲛⲱⲟⲩ ⲉ̀ⲃⲣⲏⲓ
ⲡⲉ̅. ⲃ̅. ⲉ̀ⲧⲡⲟⲗⲓⲥ ⲁⲩⲱⲱⲡ ⲛ̀ⲥⲁⲛⲥⲑⲟⲓ ⲛ̀ⲟⲩⲫⲓ ⲛⲉⲙ ⲥⲁⲛ- 25
ⲥⲩⲛⲇⲟⲛⲓⲟⲛ ⲁⲩⲉ̀ⲛⲟⲩ ⲁⲩⲧⲏⲓⲧⲟⲩ ⲉ̀ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩⲭⲓⲙⲓ ⲛ̀ⲧⲁ̀ⲫⲉ ⲉⲥⲥⲱⲗⲕ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲓ-
ⲥⲱⲙⲁ ⲙ̀ⲫⲣⲏⲧ ⲉϥⲱⲛⲃ ⲟⲩⲟⲥ ⲙ̀ⲡⲉⲥⲗⲓ ⲙ̀ⲙⲏⲓⲛⲓ ⲛ̀ⲧⲉ
ⲧⲱⲉⲛⲥⲓϥⲓ ⲱⲱⲡⲓ ⲛ̀ⲃⲏⲧϥ ⲉ̀ⲡⲧⲏⲣϥ ⲟⲩⲟⲥ ⲁⲩⲉⲣⲱ-
ⲫⲏⲣⲓ ⲉ̀ⲙⲁⲱⲱ ⲛ̀ⲭⲉ ⲛⲉϥⲁ̀ⲗⲗⲱⲟⲩⲓ̀ ⲟⲩⲟⲥ ⲁⲩⲛⲁⲥⲧ 30

ϧⲉⲛ ⲡⲟⲩϩⲏⲧ ⲧⲏⲣϥ ⲍⲉ ⲁ ⲫⲧ ⲱⲟⲡϥ ⲉⲣⲟϥ ϧⲉⲛ
ⲡⲍ̅. ⲁ. ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲁ ⲫⲧ ⲁⲓⲧⲟⲩ ⲛⲁϥ ⲓⲥⲍⲉⲛ ⲉϥⲱⲛϧ
ⲍⲉ ⲥⲉⲛⲁⲱⲱⲡⲓ ⲙⲙⲉⲑⲙⲏⲓ ⲧⲏⲣⲟⲩ ⲁⲩⲧ ⲛⲛⲓⲥⲑⲟⲓ
ⲛⲟⲩϥⲓ ⲉⲣⲟϥ ⲁⲩⲕⲟⲥϥ ⲛⲕⲁⲗⲱⲥ ⲕⲁⲧⲁ ⲧⲕⲁϩⲥ ⲛⲛⲁ
ⲧⲟⲩⲭⲱⲣⲁ ⲉⲩⲕⲱⲥ ⲁⲩϩⲓⲧϥ ⲉϧⲟⲩⲛ ⲉⲉⲡⲓⲛϩⲁⲩ
ⲁⲩⲧⲟⲃϥ ⲁⲩⲧ ⲛϩⲁⲛⲥⲫⲣⲁⲅⲓⲥ ⲉⲣⲟϥ ⲁⲩⲭⲱ ⲙⲡⲁ-
ⲥⲩⲛⲕⲣⲁⲧⲟⲥ ⲥⲁⲃⲟⲗ ⲙⲙⲟϥ ⲉϥⲣⲱⲓⲥ ⲉⲣⲟϥ. ⲟⲩⲟϩ.
ⲁ ⲡⲓⲕⲉ ⲃ̅ ϩⲱⲗ ⲉϧⲟⲩ[ⲛ̀] ⲉ̀ⲧⲃⲁⲕⲓ ⲁⲩⲉⲣϩⲱⲃ ϩⲓⲛⲁ
ⲛ̀ⲧⲟⲩⲱⲛϧ ⲟⲩⲟϩ ⲛ̀ⲥⲉⲭⲓⲙⲓ ⲛ̀ⲧϩⲏⲙⲓ ⲛ̀ⲧⲟⲩⲧⲁⲗⲟ
ⲡⲍ̅. ⲃ. ⲙ̀ⲡⲓⲥⲱⲙⲁ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲥⲉⲫⲉⲛⲱⲟⲩ ⲉ̀ⲧⲟⲩⲭⲱⲣⲁ. ⲁⲥ-
ⲱⲱⲡⲓ ⲇⲉ ⲙⲉⲛⲉⲛⲥⲁ ⲁ̀ⲃⲟⲧ ⲃ̅ ⲉⲩⲉⲣϩⲱⲃ ⲁ ⲫⲧ
ⲟⲩⲱⲣⲡ ϩⲁⲣⲱⲟⲩ ⲛ̀ⲟⲩⲭⲟⲓ ϧⲉⲛ ⲓⲟⲡⲏ ⲁⲫⲓ ⲉ̀ⲙⲁⲩ
ⲛⲉⲙ ⲟⲩⲡⲣⲁ[ⲅ]ⲙⲁⲧⲓⲁ ⲉ̀ⲧⲁⲩⲧ ⲙ̀ⲡⲓⲁⲟⲩⲓⲛ ⲉⲃⲟⲗ.
ⲁ ⲛⲓⲁⲗⲱⲟⲩⲓ ⲛ̀ⲧⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲥⲁⲥⲓ ⲛⲉⲙ
ⲛⲓⲛⲉϥ ⲁⲩⲛⲟⲩⲝ ⲛ̀ⲧϩⲉⲙⲓ ⲛⲉⲙⲱⲟⲩ ⲁⲩⲧⲁⲗⲱⲟⲩ
ⲛⲉⲙ ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϧⲉⲛ ϯⲃⲟⲏⲑⲓⲁ
ⲛ̀ⲧⲉ ⲫⲧ ⲁⲩⲓ ⲉϧⲟⲩⲛ ⲉⲓⲟⲡⲏ ϧⲉⲛ ⲟⲩⲭⲱⲗⲉⲙ. ⲟⲩⲟϩ
ⲡⲏ̅. ⲁ. ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲛ̀ⲭⲉ ⲛⲓⲛⲉϥ ⲛⲉⲙ ⲡⲓⲡⲣⲁⲅⲙⲁⲧⲉⲩⲧⲏⲥ
ⲭⲉ ⲫⲁⲓ ⲡⲉ ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲉⲗⲓⲧⲟⲛ
ⲛ̀ⲧⲉϯⲟⲥⲡⲟⲗⲓⲥ ⲫⲏⲉⲧⲁϥⲱⲉ ⲛⲁϥ ⲉⲧⲭⲱⲣⲁ ⲛ̀ⲧⲉ ⲛⲓ-
ⲡⲉⲣⲥⲓⲥ ⲛⲁⲩⲉⲣⲱⲫⲏⲣⲓ ⲡⲉ ⲭⲉ ⲁⲱ ⲛ̀ⲣⲏϯ ⲁϥⲙⲁⲣ-
ⲧⲩⲣⲟⲥ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲁⲩⲟⲩⲱⲱⲧ ⲙ̀ⲙⲟϥ ⲧⲏⲣⲟⲩ
ⲉⲩϯⲱⲟⲩ ⲙ̀ⲙⲫϯ ⲭⲉ ⲁⲩⲉⲣⲡⲉⲙⲡⲱⲁ ⲉⲑⲣⲉ ⲡⲓⲁⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲧⲁⲗⲏⲟⲩⲧ ⲉ̀ⲡⲟⲩⲭⲟⲓ. ⲟⲩⲁⲓ ⲇⲉ ⲉ̀ⲃⲟⲗ
ⲡⲏ̅. ⲃ. ⲛ̀ϧⲏⲧⲟⲩ ⲉ̀ⲡⲉϥⲣⲁⲛ ⲡⲉⲗⲉⲟⲛⲧⲓⲟⲥ ⲟⲩⲣⲉⲙⲓⲟⲡⲉ ⲡⲉ
ⲉϥⲥⲱⲟⲩⲛ ⲙ̀ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲓⲛⲓ ⲛⲟⲩⲧⲉⲃⲛⲏ
ⲁϥⲧⲁⲗⲟϥ ⲛⲱⲟⲩ ⲱⲁⲧⲉϥⲃⲓ ⲙ̀ⲡⲓⲥⲱⲙⲁ ⲉϧⲟⲩⲛ
ⲉⲡⲉϥⲏⲓ. ⲉⲧⲁⲩⲟⲗϥ ⲉⲡⲉϥⲏⲓ ⲁⲩⲥⲓⲙⲓ ⲛⲧⲉϥⲙⲁⲩ ⲛⲉⲙ
ⲧⲉϥⲥⲱⲛⲓ ⲉⲁⲩⲛ̀ⲓⲧⲟⲛ ⲙ̀ⲙⲱⲟⲩ. ⲁ ⲡⲓⲱⲓⲛⲓ ⲥⲱⲣ ⲉⲃⲟⲗ
ⲭⲉ ⲁⲩⲓⲛⲓ ⲙ̀ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉϧⲟⲩⲛ

ⲉ̀ⲡⲟⲩⲏⲓ ⲉⲧⲁϥⲉⲣⲙⲁⲣⲧⲩⲣⲟⲥ ⲟⲩⲟⲥ ⲓⲥ ⲍ̄ ⲛ̀ⲣⲟⲙⲡⲓ
ⲡⲑ̄. ⲁ. ⲁϥⲭⲟⲕⲟⲩ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲉⲛⲛⲁⲩ ⲉ̀ⲣⲟϥ ⲉ̀ⲡⲓⲇⲏ ⲛⲉ ϩⲁⲛ-
ⲭⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ ⲛⲉ ⲁⲩϩⲓⲧⲟⲩ ⲉ̀ⲃⲣⲏⲓ ⲁⲩⲟⲩⲱⲱⲧ
ⲙ̀ⲙⲟϥ ⲉⲩⲣⲓⲙⲓ ⲉⲩⲉⲣⲯⲫⲏⲣⲓ ⲛ̀ⲛⲏⲉ̀ⲧⲁⲩⲱⲟⲡⲓ ⲙ̀ⲙⲟϥ
ⲡⲁⲗⲓⲛ ⲟⲛ ⲛⲁⲩⲣⲁⲯⲓ ⲡⲉ ⲉⲩⲧ̀ⲱⲟⲩ ⲙ̀ⲫⲧ ⲍⲉ ⲁⲩⲉⲣ- 5
ⲡⲉⲙⲡϣⲁ ⲛ̀ⲟⲩⲁ̀ⲱⲣⲟⲛ ⲙ̀ⲡⲁⲓⲣⲏⲧ. ⲡⲁⲥⲓⲛⲕⲣⲁⲧⲟⲥ
ⲁⲉ ⲛⲉⲙ ⲡⲓⲃⲱⲕ ⲃ̄ ⲉ̀ⲧⲉ ⲛⲁⲓ ⲛⲉ ⲛ̀ⲟⲩⲣⲁⲛ ⲟⲩⲁⲓ ⲍⲉ
ⲗⲟⲩⲕⲓⲟⲥ ⲡⲓⲕⲉⲟⲩⲁⲓ ⲍⲉ ⲕⲓⲣⲓⲛⲛⲉⲟⲥ ⲛⲁⲩⲥⲁϩⲓ ⲡⲉ
ⲡⲑ̄. ⲃ. ⲛⲉⲙ ⲛⲓⲣⲱⲙⲓ ⲛ̀ⲧⲉ ϯⲡⲟⲗⲓⲥ ⲛ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲩ-
ⲱⲱⲡⲓ ⲙ̀ⲡⲟⲩⲟ̄ⲟ̄ ⲛⲁⲩⲉⲣⲯⲫⲏⲣⲓ ⲁⲉ ⲧⲏⲣⲟⲩ ⲡⲉ 10
ⲁⲩϫⲱ ⲙ̀ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ϧⲉⲛ ⲟⲩⲕⲟⲓⲧⲟⲛ ⲛ̀ⲧⲉ
ⲡⲉϥⲏⲓ ⲛ̀ⲟⲩⲉⲃⲁⲱⲙⲁⲥ ⲛ̀ⲉ̀ϩⲟⲟⲩ ⲉⲩⲛⲏⲟⲩ ϩⲁⲣⲟϥ
ⲉⲩⲟⲩⲱⲱⲧ ⲙ̀ⲙⲟϥ ⲧⲏⲣⲟⲩ. ⲉⲧⲁ ⲟⲩⲛⲓⲱϯ ⲇⲉ ⲛ̀ⲉ-
ϩⲟⲟⲩ ⲱⲱⲡⲓ ⲛ̀ⲱⲁⲓ ⲁⲩⲑⲱⲟⲩϯ ⲧⲏⲣⲟⲩ ⲉ̀ϯⲉⲕⲕⲗⲏⲥⲓⲁ̀
ⲁⲩⲱⲱ ⲛ̀ⲧⲉϥⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲉ̀ⲡⲓⲗⲁⲟⲥ ⲧⲏⲣϥ ⲙ̀ⲡⲓⲥⲧⲟⲥ 15
ϥ̄. ⲁ. ϧⲉⲛ ϕⲁⲓ ⲟⲩⲛ ⲁⲩⲉⲣⲯⲫⲏⲣⲓ ⲛ̀ϩⲟⲩⲟ̀ ⲉ̀ϧⲉⲛ ⲛⲓⲏⲉ̀-
ⲧⲁⲩⲱⲱⲡ ⲙ̀ⲙⲟϥ ⲧⲏⲣⲟⲩ ⲛⲁⲩϯⲱⲟⲩ ⲙ̀ⲫⲧ ⲡⲉ ⲛⲉⲙ
ⲡⲉϥⲁⲣⲓⲟⲥ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ. ϩⲛⲡⲡⲉ ⲓⲥ ⲟⲩⲛⲓⲱϯ ⲛ̀ⲣⲱⲙⲓ
ⲛ̀ⲣⲁⲙⲁⲟ̀ ⲛ̀ⲧⲉ ⲉ̀ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲁⲛⲇⲣⲉⲁⲥ ⲟⲩ ⲉ̀ⲃⲟⲗ
ⲡⲉ ϧⲉⲛ ⲡⲣⲉⲛⲟⲥ ⲛ̀ⲑⲙⲁⲩ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϕⲁⲓ 20
ⲉⲧⲁϥⲥⲱⲧⲉⲙ ⲉⲧⲉϥⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲉⲩⲱⲱ ⲙ̀ⲙⲟⲥ ⲁ̀ ⲫⲧ
ⲟⲩⲱⲛ ⲙ̀ⲡⲉϥϩⲏⲧ ⲁϥⲧϩⲱⲏϥ ⲉ̀ⲡⲓⲙⲁ ⲉⲧⲁ ⲫⲧ ⲟⲩ-
ⲟⲛϩϥ ⲉ̀ⲣⲟϥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲍⲉ ϯⲱⲣⲕ ⲉ̀ⲣⲟⲓ ⲙ̀ⲙⲓⲛ
ϥ̄. ⲃ. ⲙ̀ⲙⲟⲓ ⲍⲉ ⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁⲉⲣⲟ̀ⲙⲟⲗⲟⲅⲓⲛ ⲛⲉⲕ-
ⲃⲓⲥⲓ ⲛ̀ⲛⲉϩϧⲗⲓ ⲙ̀ⲡⲉⲧϩⲱⲟⲩ ⲃⲟϩ ⲉ̀ⲣⲱⲟⲩ ⲍⲉ ϯⲉ̀ⲙⲓ 25
ⲅⲁⲣ ⲍⲉ ϩⲁⲛⲥⲁⲣⲝ ⲥⲓ ⲥⲛⲟϥ ⲛⲉ ⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ
ⲉⲑⲛⲁⲣⲁⲟⲩⲱ ϧⲉⲛ ⲁ̀ⲛⲁⲅⲕⲏ ⲛⲓⲃⲉⲛ ⲛ̀ⲛⲉϩϧⲗⲓ ⲙ̀ⲡⲉⲧ-
ϩⲱⲟⲩ ⲃⲟϩ ⲉ̀ⲣⲱⲟⲩ ⲓⲧⲉ ϧⲉⲛ ⲟ̀ⲩⲙⲁⲛϯϩⲁⲡ ⲉϥⲟⲓ
ⲛ̀ϩⲟϯ ⲓⲧⲉ ϧⲉⲛ ϩⲁⲛⲙⲱⲟⲩ ⲉⲩⲟⲱ ⲓⲧⲉ ϩⲓⲍⲉⲛ
ϩⲁⲛⲧⲱⲟⲩ ⲓⲧⲉ ϧⲉⲛ ϩⲟⲍϩⲉⲍ ⲛⲓⲃⲉⲛ ⲟⲩⲟⲥ ⲛ̀ⲧⲉϥ- 30

ϥ̄ā. a. ερφμεγì ⲛ̀ⲡαραⲛ ⲛεⲙ φραⲛ ⲛ̀ⲡαιωτ èⲧⲃεⲛ
ⲛιφηογì ⲛεⲙ ⲡιⲡⲡ̄ā̄ èθ ογαⲃ ογοϩ ⲛ̀ⲧεϥερ
φμεγì ⲛ̀ⲡαàλογ γεωργιος ειèⲛαϩμεϥ èⲃολⲃεⲛ
ϩοϫϩεϫ ⲛιⲃεⲛ ογοⲛ ⲛιⲃεⲛ èθⲛαⲥⲃαι ⲛ̀ⲧεκ-
ⲙαρτγριὰ ⲛεⲙ ⲛεκϫομ εϥογωⲛϩ ⲛ̀ⲡεκ èϩοογ
èⲃολ ⲛεⲙ ⲛιⲃιⲥι èⲧακѡⲟⲡογ èϫεⲛ ⲡαραⲛ
ϯⲛαⲥⲃε ⲛ̀ογραⲛ èⲡϫωⲙ ⲛ̀ⲡωⲛⲃ. φηεθⲛαϯ
ⲛ̀ογⲡροσφορα ⲛεⲙ ογà̀γαⲡη ⲃεⲛ ⲡεκραⲛ ιε
ϥā̄. b. φηεθⲛαθαⲙιò ⲛ̀ογϫωⲙ ⲃεⲛ ⲛεκⲃιⲥι ⲛ̀ⲧεϥ-
ⲧηιϥ èⲃογⲛ èⲡεκⲧοⲡος ⲃεⲛ ογⲛαϩϯ εγèⲟⲡϥ
ⲛεⲙ ⲛⲏ èθ ογαⲃ ⲛ̀ⲧⲏⲓ ογοϩ ⲛ̀ⲛαϫαϥ èⲫⲁⲧ
ⲛ̀ϩλι ⲛ̀αγαθοⲛ ⲃεⲛ ⲡαικοⲥμος ⲃεⲛ ⲡεϥωⲛⲃ
ⲧηρϥ ànok ⲡε ⲡ̄ⲟ̄ⲥ̄ ϕϯ φⲏ èⲧαϥϫφοϥ ϯⲛααιϥ
ⲙ̀ⲫⲏèθⲛακωⲧ ⲛ̀ογⲧοⲡος ⲃεⲛ ⲡεκραⲛ ϯⲛαⲃⲓⲧϥ
èⲃογⲛ èⲧαⲙετογρο ογοϩ ⲛ̀ⲛαϫαϥ ⲛ̀ⲥωι ⲱⲁ
ϥⲃ̄. a. èⲛεϩ ϯⲛαθρε ϩαⲛⲱφηρι ⲛ̀ⲛιⲱϯ ⲱωⲡι ⲃεⲛ
ⲡιⲙⲁ èⲧⲉⲙⲙⲁϒ ⲃεⲛ ⲡιⲙⲁ èⲧογⲛⲁϫω ⲙ̀ⲡεκ-
ϫωⲙⲁ ⲛ̀ⲃⲏⲧϥ ϯⲛαθρε ϩαⲛλαος ⲛ̀ⲧε ⲡικαϩι
ⲓ̀ èρατϥ ⲙ̀ⲡεκⲧοⲡος ⲛ̀ⲥεⲓⲛι ⲛαⲕ ⲛ̀ϩαⲛⲇⲱρον
ⲛιεθⲛος ⲧηρογ ⲛ̀ⲧε ⲡκαϩι ⲛιιογⲇαι ⲛεⲙ ⲛι-
ⲥαⲙαριτηⲥ ⲛεⲙ ⲛιⲡερⲥιⲥ ⲛεⲙ ⲛεⲛⲱηρι ⲛ̀ⲓⲥαϒ
ⲱⲁ èⲃογⲛ èⲛικεⲃαρⲃαρος ϯⲛαθρογì ⲧηρογ
èρατϥ ⲙ̀ⲡεκⲧοⲡος ⲛ̀ⲥεⲓⲛι ⲛαⲕ ⲛ̀ϩαⲛⲇⲱρον.
ϥⲃ̄. b. ⲁⲛⲇρεⲁⲥ ⲇε ⲡιρωⲙι ⲙ̀ⲡιⲥⲧος ογοϩ ⲙ̀ⲙαι ⲛογϯ
ⲃεⲛ ογⲙεθⲙⲏι èⲧⲁϥⲥωⲧεⲙ ⲇε èⲛⲁιⲧⲁⲗⲃо
ⲧηρογ èⲧⲁ ϕϯ ερϩⲙοⲧ ⲙ̀ⲙωογ ⲛⲁϥ ⲁϥⲃⲓ ⲛ̀ⲟγ-
ⲛιⲱϯ ⲛ̀ⲣⲁⲱⲓ ⲙ̀ⲫρⲏϯ ⲛ̀ⲓⲁⲕωⲃ èⲧⲁϥⲛⲁγ èⲡϩо
ⲛ̀ⲓωⲥⲏϕ ⲡεϥ ⲱⲏρι εϥοι ⲛ̀ογρο ⲃεⲛ ϫⲏⲙι ⲁϥ-
ⲧωⲛϥ ⲃεⲛ ογϫωⲗεⲙ ⲁϥⲥⲃⲁⲓ ⲛ̀ⲧεϥⲙⲁρτγριὰ
ϥⲅ̄. a. ⲁϥϫⲁⲥ ⲃεⲛ ⲡεϥⲏⲓ εϥϫω ⲙ̀ⲙοⲥ ϫε ϯⲛⲁϫω

ⲙ̀ⲡⲉⲣⲫⲙⲉⲩⲓ ⲙ̀ⲡⲁⲥⲟⲛ ϩⲉⲛ ⲡⲁⲏⲓ ⲥⲓⲛⲁ ⲛ̀ⲧⲉ ⲡⲉϥ-
ⲥⲙⲟⲩ ⲛⲉⲙ ⲡⲉϥⲥⲙⲟⲧ ⲱⲱⲡⲓ ⲉⲩⲙⲏⲛ ⲉ̀ⲃⲟⲗ ⲛⲉⲙⲏⲓ
ⲱⲁ ⲉ̀ⲛⲉⲥ. ⲁϥⲙⲟⲩⲧ ⲉ̀ⲃⲟⲗϩⲉⲛ ⲡⲓⲙⲏⲱ ⲧⲏⲣϥ ⲉϥⲭⲱ
ⲙ̀ⲙⲟⲥ ⲭⲉ ⲛⲁⲥⲛⲏⲟⲩ ⲓⲥⲭⲉ ⲁⲛⲟ̀ ⲛ̀ⲟⲩⲛⲓⲱⲧ ⲛ̀ⲛ̀ⲕⲁⲥ
ⲛ̀ⲥⲏⲧ ⲉⲑⲃⲉ ⲡⲉⲛⲥⲟⲛ ⲭⲉ ⲁⲩϩⲟⲑⲃⲉϥ ϩⲉⲛ ⲧⲥⲏϥⲓ 5
ⲁⲗⲗⲁ ⲧⲛⲟⲩ ⲙⲁⲣⲉⲛⲣⲁⲱⲓ ⲛ̀ⲥⲟⲩⲟ̀ ⲭⲉ ⲁϥⲟ̀ⲓ ⲛ̀ⲟⲩ-
ϥⲅ̅. ⲃ. ⲛⲓⲱⲧ ⲛ̀ⲧⲁⲓⲟ̀ ϩⲉⲛ ⲧϥⲉ ⲁⲗⲏⲑⲱⲥ ⲟⲩⲟⲛⲱⲭⲟⲙ ⲙ̀ⲫⲁⲓ
ⲙ̀ⲡⲁⲓⲣⲏⲧ ⲉ̀ⲧⲁϥⲭⲉⲙ ⲡⲁⲣⲣⲏⲥⲓⲁ̀ ⲙ̀ⲡⲉⲙⲑⲟ ⲙ̀ⲫⲧ
ⲉⲑⲣⲉϥⲧϩⲟ ⲉ̀ⲭⲱⲛ ⲛⲁϩⲣⲉⲛ ⲫⲧ ⲥⲓⲛⲁ ⲛ̀ⲧⲉϥⲓ̀ⲣⲓ
ⲙ̀ⲡⲓⲛⲁⲓ ⲛⲉⲙⲁⲛ ⲛⲉⲙ ⲟⲩⲃⲟⲏⲑⲓⲁ̀ ϩⲉⲛ ⲡⲁⲓⲉ̀ⲱⲛ 10
ⲛⲉⲙ ⲡⲉⲑⲛⲏⲟⲩ. ⲧⲛⲟⲩ ⲭⲉ ⲛⲁⲥⲛⲏⲟⲩ ⲁ̀ⲙⲱⲓⲛⲓ
ⲥⲱⲧⲉⲙ ⲛ̀ⲥⲱⲓ ⲛ̀ⲧⲉⲛⲑⲁⲙⲓⲟ̀ ⲛ̀ⲟⲩⲕⲟⲩⲭⲓ ⲛ̀ⲧⲟⲡⲟⲥ
ϩⲉⲛ ⲡⲉϥⲣⲁⲛ ⲛ̀ⲧⲉⲛⲭⲱ ⲙ̀ⲡⲉϥⲥⲱⲙⲁ ⲛ̀ϩⲏⲧϥ ⲥⲓⲛⲁ
ⲛ̀ⲧⲉ ⲙ̀ⲡⲉϥⲥⲙⲟⲩ ⲛⲉⲙ ⲡⲉϥⲥⲙⲟⲧ ⲱⲱⲡⲓ ⲛⲉⲙⲁⲛ
ϥⲁ̅. ⲁ. ⲱⲁ ⲉ̀ⲛⲉⲥ. ⲁ̀ ⲡⲓⲗⲁⲟⲥ ⲧⲏⲣϥ ⲉⲣⲟⲩⲱ̀ ϩⲉⲛ ⲟⲩⲥⲙⲏ 15
ⲛ̀ⲟⲩⲱⲧ ⲭⲉ ⲫⲏ̀ⲧⲉⲕⲭⲱ ⲙ̀ⲙⲟϥ ⲙⲁⲣⲉϥ ⲱⲱⲡⲓ ⲟⲩⲟⲥ
ⲁⲕⲱⲁⲛⲥⲓⲧⲟⲧⲕ ⲉ̀ⲡⲓⲥⲱⲃ ⲓⲉ ⲧⲉⲛⲛⲁⲥⲓⲧⲟⲧⲉⲛ ⲛⲉⲙⲁⲕ
ⲥⲱⲛ ⲥⲓⲛⲁ ⲛ̀ⲧⲉ ⲡⲥⲙⲟⲩ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲱⲱⲡⲓ ⲛⲉⲙ
ⲛⲉⲛⲱⲏⲣⲓ ⲟⲩⲟⲥ ⲛ̀ⲧⲉ ⲡⲉϥⲥⲙⲟⲩ ⲱⲱⲡⲓ ϩⲉⲛ ⲧⲉⲛ-
ⲡⲟⲗⲓⲥ ⲱⲁ ⲉ̀ⲛⲉⲥ. ⲁⲥⲱⲱⲡⲓ ⲁⲉ ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲉ̀ⲛⲁⲓ 20
ⲁϥⲱⲱⲡⲓ ϩⲉⲛ ⲟⲩⲣⲁⲱⲓ ⲟⲩⲟⲥ ⲁϥⲱⲱⲣⲡ ⲙ̀ⲙⲟϥ
ϥⲁ̅. ⲃ. ⲛ̀ⲥⲁⲛⲁ̀ⲧⲟⲟⲩⲓ̀ ⲁϥⲓ̀ⲛⲓ ⲛ̀ⲛⲉϥⲁ̀ⲗⲗⲱⲟⲩⲓ̀ ⲧⲏⲣⲟⲩ ⲛⲉⲙ
ⲛⲉϥⲉⲣⲅⲁⲧⲏⲥ ⲛⲉⲙ ⲛⲓⲁ̀ⲗⲗⲱⲟⲩⲓ̀ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲁϥⲱⲣⲱⲉⲣ ⲛ̀ⲛⲓϩⲟⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲛⲱⲱⲡⲓ ⲛ̀ⲧⲉ
ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϩⲁϥ ⲭⲉ ⲛ̀ⲛⲁϩⲱ ⲙ̀ⲡⲥⲱⲙⲁ 25
ⲙ̀ⲡⲁⲥⲟⲛ ϩⲉⲛ ⲟⲩⲕⲁⲥⲓ ⲛ̀ⲱⲉⲙⲙⲟ ⲉ̀ⲫⲱϥ ⲁⲛ ⲡⲉ
ⲟⲩⲟⲥ ⲛⲁⲣⲉ ⲥⲁⲛⲕⲉϩⲱⲟⲩⲛⲓ ⲛ̀ⲧⲉ ⲧⲡⲟⲗⲓⲥ ⲧ ⲛ̀-
ⲧⲟⲧⲟⲩ ⲛⲉⲙⲁϥ ⲡⲉ ⲉⲩⲉⲣⲥⲱⲃ ⲉ̀ⲡⲓⲙⲁ ⲉ̀ⲑ ⲟⲩⲁⲃ
ⲟⲩⲟⲥ ⲁϥⲉⲣⲟⲩⲃⲓ ⲙ̀ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ϥⲉ̅. ⲁ. ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲧⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲱⲁⲧ ⲟⲩⲉⲣⲕⲁⲑⲁⲣⲓⲍⲓⲛ ⲙ̀ⲡⲓⲙⲁ 30

ⲉⲧⲁγкотϥ ⲁϣⲱωпι ⲇε ⲉⲧⲁγερкаθаριⲍιⲛ ⲙ̀пιмⲁ ⲉθроγхⲁ сεⲛϯ ⲉ̀ⲃрнι ⲁϥθроγсорτоϩ кατⲁ θмаιн ⲙ̀пικоγхι ⲛ̀τопос ⲍε ϥⲛⲁкотϥ кατⲁ τεϥхом.

ϯⲱϥнрι ⲛ̀ϩоγⲓϯ ⲛ̀тε пιⲁрιос гεωргιос.

ϥⲉ̄. в. ϯⲱϥнрι ⲛ̀ϩоγⲓϯ тε θаι ⲉⲧⲁϥаιс ⲛ̀ⲍε пιⲁрιос гεωргιос ⲃεⲛ пкωт ⲙ̀пιтопос ⲉⲧⲁγхω ⲙ̀пεϥ-сωмⲁ ⲛ̀ⲃнтс ⲃεⲛ оγϩιрнн ⲛ̀тε ф ϯ ⲁ̀мнн. ⲁⲛⲇрεⲁс ⲇε фⲛⲉ̀ⲧⲁϥϩιтотϥ ⲙ̀ⲫмартιрιон ⲙ̀пι-ⲁрιос гεωргιос ⲛⲁϥенкот пε ⲃεⲛ пιεⲍωрϩ

ϥϩ̄. ⲁ̄. ⲉ̀тεммаγ ⲉϥмокмек ⲉ̀вол ⲛ̀ⲃрнι ⲛ̀ⲃнтϥ ⲉϥхω ⲙ̀мос ⲍε ⲁιсωрⲙ̀ паικωт ⲉ̀вол ⲛ̀ϩоγⲟ ⲙ̀па-ϯⲛⲁγ ⲉ̀ϩλι ⲛ̀рωмι ⲉⲁϥ ϯ тотϥ ⲛεмнι ϣⲁ ϯⲛоγ ⲙ̀пⲁϯⲉ̀мι ⲍε ϯⲛⲁϣⲍокϥ ⲉ̀вол ϣⲁⲛⲙ̀мон мн-пωс ⲛ̀тε ⲛιрωмι сωвι ⲙ̀мοι ⲉγхω ⲙ̀мос ⲍε ⲁ̀пⲁιрωмι ⲉрϩнтс ⲉ̀паικωт ⲙ̀пεϥхокϥ ⲉ̀вол кατⲁ фрнϯ ⲉ̀тапенсωтнр ⲍос. ⲛⲁι ⲇε ⲉϥмо̀к-

ϥϩ̄. ⲃ̄. мεк ⲉрωоγ ⲃεⲛ пεϥϩнт ϩιⲍεⲛ пεϥмⲁⲛенкот ⲁ̀ пιϩγⲛιм сокϥ ⲁϥωвϣ. ϩнппε ιс пιⲁрιос гεωргιос ⲁϥоγонϩϥ ⲉ̀роϥ ⲃεⲛ оγϩорⲁмⲁ ⲉϥхω ⲙ̀мос ⲍε ⲁⲛⲇрεⲁс ⲁⲛⲇрε ⲁксоγωнт ⲛ̀θоϥ ⲇε пεхⲁϥ ⲍε оγ пετϣоп па ̄ ̄с. пεхⲁϥ ⲛⲁϥ ⲍε ⲉксωоγⲛ ⲙ̀мοι ⲁⲛ ⲍε ⲁ̀нок нιм. ⲛ̀θоϥ ⲇε пεхⲁϥ ⲛⲁϥ ⲍε ⲙ̀мон ⲉ̀пι ⲇε ⲁϥсоγωнϥ

ϥϫ̄. ⲁ̄. ⲃεⲛ пιϩорⲁмⲁ ⲁллⲁ ⲁϥϣθортер ⲁϥтωнϥ ⲁϥ-ϩιтϥ ⲉ̀ⲃрнι ⲃⲁрⲁтоγ ⲛ̀ⲛεϥⲃⲁллаγⲍ ⲁϥоγωϣт ⲙ̀моϥ ⲉϥхω ⲙ̀моϥ ⲍε кωⲛⲃ рω па ̄ ̄с гεωргιос. пεⲍε пιⲁрιос гεωргιос ⲛⲁϥ ⲍε пϩмот ⲙ̀ⲫϯ

ⲱⲏⲡ ⲡⲁⲥⲱⲙⲁ ⲃⲁⲧⲉⲛ ⲑⲏⲛⲟⲩ ⲁⲗⲗⲁ ϯⲱⲛⲃ ⲃⲉⲛ
ϕϯ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲡⲓⲡⲛ̄ⲛ̄ⲁ̄ ⲉⲑ ⲟⲩⲁⲃ ϯⲛⲟⲩ ⲍⲉ ⲁⲓⲛⲁⲩ
ⲉ̀ⲣⲟⲕ ⲉⲕⲟⲓ ⲛ̀ⲕⲟⲩⲍⲓ ⲛ̀ϩⲏⲧ ⲉⲕⲙⲟⲕⲙⲉⲕ ⲉ̀ⲃⲟⲗ ⲉⲑⲃⲉ
ϥⲍ̄. ⲃ̄. ⲡⲓⲧⲟⲡⲟⲥ ⲉ̀ⲧⲁϥϩⲓⲧⲟⲧⲕ ⲉ̀ⲣⲟϥ ⲉ̀ⲕⲟⲧϥ ⲃⲉⲛ ⲡⲁⲣⲁⲛ
ⲉⲑⲣⲉⲕϫⲱ ⲙ̀ⲡⲁⲥⲱⲙⲁ ⲛ̀ⲃⲏⲧϥ ⲁⲓ̈ ⲱⲁⲣⲟⲕ ϩⲓⲛⲁ
ⲛ̀ⲧⲁⲧⲁⲙⲟⲕ ⲉ̀ⲟⲩⲕⲟⲩⲍⲓ ⲛ̀ϫⲣⲓⲁ̀ ⲛ̀ⲧⲉ ⲛⲁⲓⲟϯ ϩⲓⲛⲁ
ⲛ̀ⲧⲉⲕⲃⲟ ⲉ̀ⲃⲟⲗ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ⲃⲏⲧϥ ⲍⲉⲙⲛⲟⲙϯ ⲙ̀ⲡⲉⲣ-
ⲉⲣⲕⲟⲩⲍⲓ ⲛ̀ϩⲏⲧ ⲁⲛⲟⲕ ϯⲛⲁⲧⲏⲓϥ ⲉ̀ⲃⲣⲏⲓ ⲉ̀ⲡϩⲏⲧ
ⲛ̀ⲛⲓⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲧⲁⲓⲡⲟⲗⲓⲥ ⲉⲑⲣⲟⲩϯ ⲧⲟⲧⲟⲩ ⲛⲉⲙⲁⲕ
ⲧⲱⲛⲕ ⲙⲟⲱⲓ ⲛ̀ⲥⲱⲓ ⲛ̀ⲧⲁϯ ⲛ̀ⲟⲩⲱⲱⲗϩ ⲃⲉⲛ ⲡⲓⲕⲁⲍⲓ
ϥⲏ̄. ⲁ̄. ⲃⲉⲛ ⲡⲓⲕⲟⲓⲧⲟⲛ ⲛ̀ⲧⲉ ⲡⲁⲛⲓ ⲉ̀ⲧⲁⲕⲱⲉⲣⲱⲱⲣϥ ⲡⲓⲙⲁ
ⲉ̀ⲧⲁⲕϫⲱ ⲙ̀ⲡⲁⲥⲱⲙⲁ ⲛ̀ⲃⲏⲧϥ ⲛ̀ⲱⲟⲣⲡ ⲙ̀ⲡⲁⲧⲉⲕ-
ⲃⲓⲧϥ ⲉ̀ϯⲉⲕⲕⲗⲏⲥⲓⲁ̀. ⲁⲛⲇⲣⲉⲁⲥ ⲇⲉ ⲁϥⲉⲣ ⲡⲥⲙⲟϯ
ⲍⲉ ⲉϥⲛⲁⲧⲱⲛϥ ⲛ̀ⲧⲉϥⲙⲟⲱⲓ ⲛ̀ⲥⲱϥ ⲁ̀ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲁϥⲉⲣⲡⲥⲙⲟϯ ⲍⲉ ⲉϥⲛⲁⲃⲓⲧϥ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲓⲕⲟⲓⲧⲟⲛ
ⲛ̀ⲧⲉ ⲡⲉϥⲏⲓ ⲁϥⲧⲁⲙⲟϥ ⲉ̀ⲡⲓⲙⲱⲓϯ ⲉ̀ⲧⲁϥϯ ⲙ̀ⲡⲓⲱⲱⲗϩ
ⲉ̀ⲣⲟϥ ⲙ̀ⲡⲉϥⲧⲏⲃ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲁ ⲁⲕⲱⲁⲛⲧⲱⲛⲕ
ϥⲏ̄. ⲃ̄. ⲛ̀ⲱⲱⲣⲡ ⲛ̀ϩⲁⲛⲁ̀ⲧⲟⲟⲩⲓ̀ ⲁ̀ⲙⲟⲩ ⲉ̀ⲃⲟⲩⲛ ⲉⲡⲓⲙⲁⲱⲱⲕⲓ
ⲛ̀ⲃⲏⲧϥ ⲛⲟⲩⲙⲁϩⲓ ϫⲛⲁϫⲓⲙⲓ ⲙ̀ⲡⲓⲥⲙⲟⲩ ⲉ̀ⲧⲉ ⲡ̄ⲟ̄ⲥ̄
ⲛⲁⲑⲁⲱϥ ⲉ̀ⲣⲟⲕ. ⲉ̀ⲧⲁϥⲉⲣⲛⲓⲙⲫⲩⲛ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲡⲓϩⲟ-
ⲣⲁⲙⲁ ⲁϥⲛⲉϩⲥⲓ ⲛ̀ⲧⲉϥⲥϩⲓⲙⲓ ⲁϥϫⲱ ⲉ̀ⲣⲟⲥ ⲛ̀ϩⲱⲃ-
ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲱⲱⲣⲡ ⲃⲉⲛ ⲡⲓϩⲟⲣⲁⲙⲁ
ⲁⲩⲉⲣⲱϕⲏⲣⲓ ⲉⲙⲁⲱⲱ. ⲡⲉϫⲉ ⲧⲉϥⲥϩⲓⲙⲓ ⲛⲁϥ ϫⲉ
ⲧⲱⲛⲕ ϯⲛⲟⲩ ⲃⲉⲛ ⲡⲁⲓⲉ̀ϫⲱⲣϩ ⲛ̀ⲧⲉⲛⲃⲉⲣⲟ ⲛ̀ⲟⲩⲃⲏⲃⲥ
ϥⲑ̄. ⲁ̄. ⲛ̀ⲧⲉⲛϩⲱⲗ ⲉ̀ⲡⲓⲙⲁ ⲉ̀ⲧⲁϥϫⲟⲥ ⲛⲁⲕ ⲛ̀ⲧⲉⲕⲛⲁⲩ ϫⲉ
ⲧⲉⲛⲛⲁϫⲓⲙⲓ ⲙ̀ⲡⲓⲱⲱⲗϩ ⲱⲁ ⲛ̀ⲛⲓⲙⲟⲛ. ⲉ̀ⲱⲱⲡ ⲅⲁⲣ
ⲁⲛⲱⲁⲛϫⲓⲙⲓ ⲙ̀ⲡⲓⲱⲱⲗϩ ⲕⲁⲧⲁ ϕⲣⲏϯ ⲉ̀ⲧⲁⲕⲛⲁⲩ
ⲉ̀ⲣⲟϥ ⲃⲉⲛ ⲡⲓϩⲟⲣⲁⲙⲁ ⲓⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉ
ⲉ̀ⲧⲁϥⲟⲩⲟⲛϩ ⲉ̀ⲣⲟⲕ ⲛ̀ϩⲟⲟⲩⲃⲉϩⲟ ⲧⲉⲛⲛⲁϩϯ ⲃⲉⲛ ⲟⲩ-
ⲙⲉⲑⲙⲏⲓ ⲍⲉ ⲧⲉⲛⲛⲁϫⲓⲙⲓ ⲛ̀ⲧⲉⲛϫⲣⲓⲁ̀ ⲕⲁⲧⲁ ϕⲣⲏϯ

ⲉ̀ⲧⲁϥⲧⲁⲙⲟⲕ. ⲁγⲧⲱⲟγⲛⲟγ ⲙ̀ⲡⲃ̄ ⲁγⲃⲉⲣⲟ ⲟγⲕⲁⲣ-
ⲧⲏⲥ ⲁ̀ ϯⲥϩⲓⲙⲓ ϥⲁⲓ ⲙ̀ⲙⲟϥ ⲛ̀ⲑⲟϥ ϩⲱϥ ⲁϥⲃⲓ ⲛ̀ⲟγ-
ϥⲑ̄. Ⲃ̄. ⲧⲱⲣⲓ ϧⲉⲛ ⲧⲉϥⲭⲓⲝ ⲁϥⲓ̀ ⲉ̀ⲡⲓⲙⲁ ⲉ̀ⲧⲉⲙⲙⲁγ ϧⲉⲛ
ⲧϥⲁⲱⲓ ⲙ̀ⲡⲓⲉ̀ⲭⲱⲣϩ. ⲉ̀ⲧⲁϥⲭⲟγⲱⲧ ⲉ̀ⲡⲕⲁϩⲓ ⲁϥⲭⲓⲙⲓ
ⲙ̀ⲡⲓⲱⲱⲗϩ ⲉ̀ⲧⲁ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲧⲏⲓϥ ϧⲉⲛ ⲡⲉϥⲧⲏⲃ ϧⲉⲛ
ⲡⲓϩⲟⲣⲁⲙⲁ ⲟγⲟϩ ⲁγⲛⲁϩϯ ϧⲉⲛ ⲡⲟγϩⲏⲧ ⲧⲏⲣϥ
ⲭⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲧⲁϥⲑⲁⲙⲓⲟϥ ⲁϥⲉⲣⲱϕⲏⲣⲓ
ⲉ̀ⲙⲁⲱⲱ ⲛ̀ⲑⲟϥ ⲛⲉⲙ ⲧⲉϥϩϣⲓⲙⲓ. ⲁϥⲧⲱⲛϥ ⲇⲉ ⲛ̀ⲭⲉ
ⲁⲛⲇⲣⲉⲁⲥ ⲡⲓⲭⲱⲣⲓ ⲁϥⲙⲟⲣϥ ⲛ̀ⲟγⲗⲉⲛⲧⲓⲟⲛ ϩⲓⲝⲉⲛ
ⲣ̄. ⲁ̄. ⲧⲉϥϯⲡⲓ ⲁϥⲃⲓ ⲛ̀ⲟγⲧⲱⲣⲓ ϧⲉⲛ ⲧⲉϥⲭⲓⲝ ⲁϥⲱⲱⲕⲓ ϧⲉⲛ
ⲡⲓⲕⲁϩⲓ ⲉ̀ⲧⲁϥⲉ̀ⲣϩⲁⲃⲣⲏⲓ ⲇⲉ ⲛ̀ⲟγⲕⲟγⲭⲓ ⲁϥⲭⲓⲙⲓ
ⲛ̀ⲟγⲕⲉⲗⲗⲁⲑⲓ ⲉ̀ⲣⲉⲣⲱⲥ ⲭⲱⲱ ⲛ̀ⲕⲟⲡⲥⲓ ⲛⲁϥⲱⲱⲕⲓ
ⲁϥⲉⲛⲥ ⲉ̀ⲡⲱⲱⲓ ⲉⲥⲟγⲟⲭ ⲡⲗⲏⲛ ⲁγϩⲓⲧⲟγ ϩⲓⲝⲉⲛ ⲡⲟγ-
ϩⲟ ⲁγⲟγⲱⲱϯ ⲙ̀ⲙⲫϯ ⲛⲉⲙ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ.
ⲛ̀ⲑⲱⲟγ ⲇⲉ ⲁ̀ⲩⲧⲱⲟγⲛⲟγ ⲁγϥⲁⲓ̀ ⲙ̀ⲙⲟⲥ ⲁγⲱⲉⲛ-
ⲱⲟγ ⲉ̀ⲡⲟγⲏⲓ ⲉγϯⲱⲟγ ⲙ̀ⲙⲫϯ ⲁγⲃⲉⲣⲟ ⲛ̀ⲟγⲃⲏⲃⲥ
ⲣ̄. Ⲃ̄. ⲛ̀ⲕⲁⲗⲱⲥ ⲁγϩⲱⲗ ⲉ̀ⲃⲟγⲛ ⲉ̀ⲛⲟγⲧⲁⲙⲓⲟⲛ ϩⲓⲛⲁ
ⲛ̀ⲧⲉⲱⲧⲉⲙ ⲛⲏ ⲉ̀ⲧ ϧⲉⲛ ⲡⲓⲏⲓ ⲉ̀ⲙⲓ ⲉ̀ⲡⲟγϩⲱⲃ ⲁ̀ ϯϩⲓⲙⲓ
ⲉⲣⲟγⲱⲓⲛⲓ ⲉ̀ⲣⲟϥ ⲙ̀ⲡⲓⲃⲏⲃⲥ ⲛ̀ⲑⲟϥ ⲇⲉ ⲁϥⲃⲱⲣⲡ
ⲛ̀ϯⲕⲟⲗⲗⲁⲑⲓ ⲁϥⲭⲉⲙⲥ ⲉⲥⲙⲉϩ ⲛ̀ⲛⲟγⲃ ⲱⲁⲣⲟⲥ
ⲁγⲧⲱⲟγⲛⲟγ ⲁγϩⲓⲧⲟγ ϩⲓⲝⲉⲛ ⲡⲟγϩⲟ ⲁγⲟγⲱⲱϯ
ⲙ̀ⲙⲫϯ ⲛⲉⲙ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲉ̀ⲭⲉⲛ ⲡⲓⲛⲓⲱϯ
ⲛ̀ϩⲙⲟⲧ ⲉ̀ⲧⲁϥⲁⲓϥ ⲛⲉⲙⲱⲟγ. ⲡⲓⲣⲱⲙⲓ ⲇⲉ ⲁϥⲓ̀ⲛⲓ
ⲣⲁ̄. ⲁ̄. ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲱⲁγ ⲛⲃ̄ ⲛ̀ϩⲓⲛ ⲛ̀ⲛⲟγⲃ ⲉⲑⲣⲉϥⲭⲕⲟ ⲉ̀ⲃⲟⲗ
ⲛ̀ⲃⲏⲧⲟγ ⲉ̀ⲡⲕⲱⲧ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲁϥⲑⲟⲙⲥⲥ ⲇⲉ ⲟⲛ
ⲁϥⲭⲁⲥ ϧⲉⲛ ⲡⲉϥⲏⲓ ⲉⲥⲭⲏⲡ. ⲉⲧⲁⲧⲟⲟγⲓ̀ ⲇⲉ ⲱⲱⲡⲓ
ⲁϥⲟγⲱⲱ ⲉ̀ϯ ⲛ̀ⲟγⲱⲁⲓ ⲉ̀ϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ϧⲉⲛ ϕⲣⲁⲛ
ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲡⲉϩⲁϥ ϧⲉⲛ ⲡⲉϥϩⲏⲧ ⲭⲉ
ⲡⲉⲧⲉⲥⲱⲉ ⲡⲉ ⲉ̀ϯ ⲛ̀ⲛⲓⲁ̀ⲡⲁⲣⲭⲏ ⲙ̀ⲡⲱ̄ⲥ̄ ⲛ̀ⲱⲟⲣⲡ ⲁϥⲓ̀ⲣⲓ
ⲛ̀ⲟγⲛⲓⲱϯ ⲛ̀ⲁ̀ⲣⲓⲥⲧⲟⲛ ⲛ̀ⲛⲓϩⲏⲕⲓ ⲧⲏⲣⲟγ ⲛ̀ⲧⲉ ϯⲡⲟⲗⲓⲥ

ⲣⲁ. ⲃ. ⲛⲉⲙ ⲛⲓⲍⲱⲃ ⲛⲉⲙ ⲛⲓⲭⲏⲣⲁ ⲛⲉⲙ ⲛⲓⲟⲣⲫⲁⲛⲟⲥ ⲉϥⲟⲩⲓ
ⲉⲣⲁⲧϥ ⲉϥϣⲉⲙϣⲓ ⲙ̀ⲙⲱⲟⲩ ⲟⲩⲟⲩⲟⲩ ⲉϥⲣⲁϣⲓ ⲛⲉⲙⲱⲟⲩ
ⲧⲏⲣⲟⲩ. ⲡⲉϥⲣⲁⲥ† ⲇⲉ ⲁϥⲑⲱⲩⲉⲙ ⲛ̀ⲛⲓⲛⲓϣ† ⲧⲏⲣⲟⲩ
ⲛ̀ⲧⲉ †ⲡⲟⲗⲓⲥ ⲁϥⲓ̀ⲣⲓ ⲛ̀ⲕⲉⲛⲓϣ† ⲛ̀ϣⲁⲓ ⲉ̀ⲣⲱⲟⲩ ϧⲉⲛ
ⲫⲣⲁⲛ ⲙ̀ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲩⲥ ⲁϥⲣⲟⲑⲃⲉϥ 5
ⲛⲉⲙⲱⲟⲩ ⲥⲱⲥ ⲉϥⲣⲁϣⲓ ⲛⲉⲙⲱⲟⲩ ⲉⲑⲃⲉ ⲡⲓⲥⲙⲟⲩ
ⲉ̀ⲧⲁ ⲡ̅ⲟ̅ⲥ̅ ⲑⲁϣϥ ⲉ̀ⲣⲟϥ. ⲉ̀ⲧⲁⲩⲉⲣⲫⲁϣⲓ ⲇⲉ ⲛ̀ⲟⲩⲱⲙ
ⲣⲃ. ⲁ. ⲁϥⲥⲁϧⲓ ⲛⲉⲙⲱⲟⲩ ⲉϥϧⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲛⲁⲥⲛⲏⲟⲩ ⲥⲁⲣⲁ
ⲁ̀ ϕ† ⲧⲏⲓⲥ ⲉ̀ⲡⲉⲧⲉⲛϩⲏⲧ ⲛ̀ⲧⲉⲧⲉⲛ† ⲧⲟⲧⲉⲛ ⲑⲏⲛⲟⲩ
ⲛⲉⲙⲏⲓ ⲛ̀ⲧⲉⲧⲉⲛ† ⲛⲟⲩⲕⲟⲩϧⲓ ⲉ̀ϥⲟⲩⲁⲓ ⲕⲁⲧⲁ ⲧⲉϥ- 10
ϧⲟⲙ ⲛ̀ⲧⲉⲛⲑⲁⲙⲓⲟ̀ ⲙ̀ⲡⲁⲓⲛⲓϣ† ⲛ̀ⲥⲙⲟⲩ ϧⲉⲛ ⲧⲉⲛ
ⲡⲟⲗⲓⲥ ⲫⲁⲓ ⲉ̀ⲧⲁ ϕ† ⲉⲑⲣⲉⲛⲉⲣⲡⲉⲙⲡϣⲁ ⲙ̀ⲙⲟϥ
ϧⲉⲛ ⲧⲉⲛⲅⲉⲛⲉⲁ̀ ⲉⲑⲣⲉⲛⲕⲱⲧ ⲙ̀ⲡⲓⲙⲁⲣⲧⲏⲣⲓⲟⲛ ⲛ̀ⲧⲉ
ⲣⲃ. ⲃ. ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϧⲉⲛ ⲧⲉⲛⲡⲟⲗⲓⲥ. ⲁⲩⲉⲣⲟⲩⲱ̀
ⲛⲁϥ ⲧⲏⲣⲟⲩ ϧⲉⲛ ⲟⲩϧⲣⲱⲟⲩ ⲛ̀ⲟⲩⲱⲧ ⲭⲉ ⲁⲛⲟⲩⲱ̀ 15
ⲉ̀ⲭⲟⲥ ⲛⲁⲕ ⲭⲉ ⲧⲉⲛⲛⲁⲓ̀ⲣⲓ ⲕⲁⲧⲁ ⲧⲉⲛⲭⲟⲙ ⲁⲗⲗⲁ ϧⲉⲛ
ⲫⲟⲩⲱϣ ⲙ̀ⲡⲟ̅ⲥ̅ ⲧⲉⲛⲛⲁⲓ̀ ϣⲁⲣⲟⲕ ⲫⲏ ⲉ̀ⲧⲉ ⲡⲓⲟⲩⲁⲓ
ⲡⲓⲟⲩⲁⲓ ⲙ̀ⲙⲟⲛ ⲛⲁⲭⲉⲙϥ ⲕⲁⲧⲁ ⲧⲉϥⲭⲟⲙ ϥⲛⲁⲉⲣⲥ
ⲛⲁⲕ ⲛ̀ⲑⲱⲟⲩ ⲇⲉ ⲧⲏⲣⲟⲩ ⲓⲥⲭⲉⲛ ⲡⲟⲩⲕⲟⲩϧⲓ ϣⲁ
ⲡⲟⲩⲛⲓϣ† ⲁⲩⲃⲓⲛⲡⲓ ⲙ̀ⲫⲏⲉ̀ⲧⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ϧⲉⲛ ⲫⲣⲁⲛ 20
ⲣⲅ. ⲁ. ⲙ̀ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩϧⲓⲙⲓ ⲛ̀ϣⲟⲃ̅ ⲛ̀ⲗⲟⲩⲕⲟϧⲓ
ⲛ̀ⲛⲟⲩⲃ ⲛⲉⲙ ⲟⲩϣⲟ ⲛ̀ⲥⲁⲑⲉⲣⲓ ⲛ̀ϩⲁⲧ ⲕⲁⲧⲁ ⲧϧⲟⲙ
ⲙ̀ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁⲫⲓ̀ ⲉ̀ⲡⲓⲙⲱⲓⲧ
ⲉ̀ⲧⲟⲩⲛⲁⲕⲱⲧ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ⲃⲏⲧϥ ϧⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲡⲓⲁ-
ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩⲭⲱ ⲛ̀†ⲥⲉⲛ† ⲉ̀ϧⲣⲏⲓ ϧⲉⲛ ⲫⲣⲁⲛ 25
ⲙ̀ⲫ† ⲛⲉⲙ ⲫⲣⲁⲛ ⲙ̀ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲥ ⲁⲩ-
ⲕⲟⲧϥ ⲛ̀ⲕⲁⲗⲱⲥ ϣⲁ ⲡⲭⲱⲕ ⲛ̀ⲓ̅ⲛ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲟⲩⲟⲥ ⲁⲩⲓⲛⲓ
ⲙ̀ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑ ⲟⲩⲁⲃ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲙⲁⲣⲧⲓⲣⲓⲟⲛ
ⲣⲅ. ⲃ. ⲉ̀ⲑⲟⲩⲁⲃ ⲁⲩⲓⲛⲓ ⲙ̀ⲡⲓⲁⲣⲓⲟⲥ ⲛ̀ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲓ̅ⲗ̅ⲏ̅ⲙ̅
ⲁⲫⲉⲣⲁⲣⲓⲁ̀ⲍⲓⲛ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ. ⲱ̀ ⲭⲉ ⲁⲩⲟⲩⲏⲣ ⲛ̀ϣⲫⲏⲣⲓ 30

ϯⲱϥhρι ⲙⲙⲁϩ ⲃ̄ ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

ⲱⲱⲡⲓ ⲙ̀ⲡⲓⲛⲁⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲱ̀ ⲍⲉ ⲁⲩⲟⲩⲏⲣ ⲛ̀ⲣⲱⲙⲓ ⲟⲩⲍⲁⲓ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲛ̀ⲟⲩⲱⲱⲛⲓ ⲛⲉⲙ ϩⲁⲛⲕⲉⲙⲏⲱ ⲙ̄ⲡⲛ̄ⲁ̄ ⲛ̀ⲁⲕⲁⲑⲁⲣⲧⲟⲛ ⲉⲩⲛⲏⲟⲩ ⲉ̀ⲃⲟⲗ ⲃⲉⲛ ϥⲣⲁⲛ ⲙⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑ ⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲡⲉⲛ̄ⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲭ̄ⲣ̄ⲥ̄.

p̄ⲁ̄. ⲁ̄. ϯⲱⲏⲣⲓ ⲙ̀ⲙⲁϩ ⲃ̄ ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

ⲁⲥⲱⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁ ⲡⲓⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ̀ⲑ ⲟⲩⲁⲃ ⲉⲣⲁ̀ⲅⲓ-
ⲁ̀ⲍⲓⲛ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲣⲉ ⲡⲓⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲓⲛⲓ ⲉ̀ⲡⲱⲱⲓ ⲛ̀ϯⲡⲣⲟⲥⲫⲟⲣⲁ ⲉ̀ⲑ ⲟⲩⲁⲫ (sic) ⲁⲫⲓ ⲉ̀ⲃⲟⲩⲛ ϩⲱⲫ ⲛ̀ⲭⲉ ⲟⲩⲣⲱⲙⲓ ⲉ̀ⲣⲉ ⲟⲩⲟⲛ ⲟⲩⲡⲛ̄ⲁ̄ ⲛ̀ⲁⲕⲁⲑⲁⲣⲧⲟⲛ ⲛⲉⲙⲁⲫ ⲓⲥⲭⲉⲛ ⲧⲉϥⲙⲉⲧ-
p̄ⲁ̄. ⲃ. ⲕⲟⲩⲭⲓ ⲁⲫⲓⲛⲓ ⲙ̀ⲙⲟϥ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲡⲕⲁϩⲓ ⲉϥϯ ⲛ̀ϩⲁⲛ-
ⲛⲓⲱϯ ⲛ̀ⲃⲓⲥⲓ ⲛⲁϥ ⲁϥⲥⲕⲉⲣⲕⲉⲣ ⲉ̀ⲣⲟϥ ⲉ̀ⲣⲉ ⲣⲱϥ ⲍⲉ ⲱⲥⲫⲉⲓϯ ⲉ̀ⲃⲟⲗ ⲁⲫⲓ ϩⲱϥ ⲁⲫⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ⲃⲉⲛ ⲑⲙⲏϯ ⲙ̀ⲡⲓⲗⲗⲁⲟⲥ ⲉϥⲟⲩⲱⲱ ⲉ̀ⲃⲓⲥⲙⲟⲩ ϩⲱϥ ⲛⲉⲙ ⲡⲓⲙⲏⲱ.
ⲁⲥⲱⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁϥⲧⲁⲟⲩⲟ̀ ⲙ̀ⲡⲓⲑⲣⲓⲥⲁ̀ⲅⲓⲟⲥ ⲁⲩⲓⲛⲓ ⲙ̀ⲡⲛⲁϩⲓ ⲁⲫⲥⲕⲉⲣⲕⲉⲣ ⲙ̀ⲙⲟϥ ⲉ̀ⲣⲉ ⲣⲱϥ ⲍⲉ ⲱⲥⲫⲉⲓϯ ⲉ̀ⲃⲟⲗ ⲁϥⲧⲱⲛϥ ⲁⲫⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ⲙ̀ⲡⲉⲙⲑⲟ ⲙ̀ⲡⲓⲙⲏⲱ
p̄ⲉ̄. ⲁ̄. ⲉϥⲱⲱ ⲉ̀ⲃⲟⲗ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲍⲉ ⲁ̀ⲃⲟⲕ ⲛⲉⲙⲏⲓ ⲡⲓⲁⲅⲓⲟⲥ ⲛ̀ⲧⲉ ϕϯ ϯⲥⲱⲟⲩⲛ ⲙ̀ⲙⲟⲕ ⲍⲉ ⲛ̀ⲑⲟⲕ ⲛⲓⲙ ⲭⲛⲁⲱϩⲓⲧ ⲉ̀ⲃⲟⲗ ⲁⲛ ⲃⲉⲛ ⲡⲁⲓⲣⲱⲙⲓ ⲁ̀ⲛⲟⲕ ⲅⲁⲣ ⲁ̀ⲛⲟⲕ ⲟⲩⲡⲉⲣ-
ⲙⲟⲩ ⲭⲛⲁⲉⲣⲱⲭⲉⲙⲭⲟⲙ ⲉ̀ⲣⲟⲓ ⲁⲛ ⲱ̀ ⲣⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲁⲫⲉⲣϩⲏⲧⲥ ⲛ̀ⲭⲉⲟⲩⲁ̀ ⲉϥϯ ⲛⲉⲙ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ. ⲛⲁⲣⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣ[ⲅⲓⲟⲥ] ϯ ⲛ̀ϩⲁⲛ-
ⲛⲓⲱϯ ⲛ̀ⲃⲓⲥⲓ ⲛⲁϥ ⲡⲉ ⲁⲫⲓ ϩⲁ ⲡⲓⲥⲧⲩⲗⲗⲟⲥ ⲡⲁⲗⲓⲛ ⲟⲛ
p̄ⲉ̄. ⲃ̄. ⲁ̀ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲥⲱⲛϩ ⲛ̀ⲛⲉⲫⲭⲓⲭ ϩⲓⲫⲁϩⲟⲩ ⲙ̀ⲙⲟϥ ⲁⲫⲥⲟⲕϥ ⲉ̀ⲡⲱⲱⲓ ⲛ̀ⲥⲁ ⲡⲓⲥⲧⲩⲗⲗⲟⲥ ⲉ̀ⲣⲉ ⲛⲉⲫ-
ⲭⲓⲭ ⲥⲟⲛϩ ⲉ̀ⲡⲱⲱⲓ ⲛ̀ⲥⲁ ⲡⲉⲫⲥⲟⲓ ⲱⲁⲧⲉⲫⲁ̀ⲫⲉ ⲉⲣ

ⲥⲁ ⲡϣⲱⲓ ⲛ̀†ⲕⲉⲫⲁⲗⲓⲥ ⲛⲧⲉ ⲡⲓⲥⲧⲩⲗⲗⲟⲥ ⲉⲣⲉ ⲟⲩⲟⲛ
ⲛⲓⲃⲉⲛ ⲉⲣⲑⲉⲟ̀ⲣⲓⲛ ⲙ̀ⲙⲟϥ ⲁⲩⲉⲣϣφηρι ⲧⲏⲣⲟⲩ ⲉⲩⲭⲱ
ⲙ̀ⲙⲟⲥ ⲭⲉ ⲙ̀ⲡⲉⲛⲛⲁⲩ ⲉ̀ⲟⲩⲟⲛ ⲙ̀ⲡⲁⲓⲣⲏ† ⲉ̀ⲛⲉϩ
ⲣϛ̄. ⲁ. ϩⲛⲧⲧⲉ ⲅⲁⲣ ⲡⲉϥⲥⲟⲓ ⲅⲁⲣ (sic) ⲧⲟⲙⲓ ⲉ̀ⲡⲓⲥⲧⲩⲗⲗⲟⲥ
ⲛⲉϥϫⲓⲭ ⲥⲟⲛϩ ϩⲓϥⲁϩⲟⲩ ⲙ̀ⲙⲟϥ ⲁⲃⲛⲉ ϩⲗⲓ ⲛ̀ⲛⲁⲓ ⲟⲩⲇⲉ
ⲛⲉϥⲃⲁⲗⲁⲩⲝ ϫⲏ ⲁⲛ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ ϩⲛⲧⲧⲉ ⲅⲁⲣ
ⲁϥⲓ̀ⲱⲓ ⲙ̀ⲙⲟϥ ⲥⲁⲃⲟⲗ ⲙ̀ⲡⲓⲥⲧⲩⲗⲗⲟⲥ ⲛ̀ⲥⲟⲡⲃ̄ ⲙ̀ⲙⲟⲛ
ϩⲗⲓ ⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲙⲟϥ ⲙ̀ⲡⲉⲛⲛⲁⲩ ⲉ̀ϣφηρι ⲙ̀ⲡⲁⲓⲣⲏ†
ⲉ̀ⲛⲉϩ ⲃⲉⲛ ϩⲗⲓ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲁⲗⲗⲁ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣ-
ⲣⲓⲟⲥ ⲡⲉⲧⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲁⲓⲣⲱⲙⲓ ⲉ̀ⲁϥⲉⲣⲃⲁ-
ⲥⲁⲛⲓϫⲓⲛ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲣⲑⲉⲱ-
ⲣ̄ϛ̄. ⲃ̄. ⲣⲓⲛ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲉⲩⲉⲣϣφηρι ⲙ̀ⲙⲟϥ ⲉⲩ†ⲱⲟⲩ
ⲙ̀ⲫ† ⲛⲉⲙ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓϫⲱⲣⲓ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ
ⲛⲧⲉ ⲡⲉⲛⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲇⲉ ⲁ̀ ⲡⲓⲁⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲁϥ ⲉ̀ⲡⲉⲥⲏⲧ ⲁϥⲥⲉⲓ ⲉ̀ⲡϣⲱⲓ ⲛ̀†ⲕⲉⲫⲁⲗⲓⲥ
ⲛⲧⲉ ⲡⲓⲥⲧⲩⲗⲗⲟⲥ ⲁϥⲥⲉⲓ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ ⲁϥⲉⲣⲁⲧⲉ̀ⲙⲓ
ϩⲱⲥⲧⲉ ⲛⲧⲉ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ϫⲟⲥ ⲭⲉ ⲁϥⲙⲟⲩ. ⲉ̀ⲧⲁⲩ†
ⲣ̄ϛ̄. ⲁ̄. ⲇⲉ ⲛ̀†ϩⲩⲣⲏⲏ ⲁ̀ ⲡⲓⲗⲁⲟⲥ ⲧⲏⲣϥ ⲫⲱⲃⲧ ⲉ̀ⲃⲣⲏ ⲉ̀ϫⲱϥ
ⲉⲩⲉⲣϣφηρι ⲙ̀ⲙⲟϥ ⲉϥⲟⲓ ⲙ̀ⲫⲣⲏ† ⲛ̀ⲟⲩⲣⲉϥⲙⲱⲟⲩⲧ.
ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲣⲱⲙⲓ ⲇⲉ ⲛ̀ⲃⲁⲗⲉ ⲓⲥϫⲉⲛ ⲉϥⲃⲉⲛ ⲑⲛⲉϫⲓ
ⲛⲧⲉ ⲧⲉϥⲙⲁⲩ ⲙ̀ⲡⲉϥⲙⲟϣⲓ ⲉ̀ⲛⲉϩ ⲁⲗⲗⲁ ⲉϥϩⲉⲙⲥⲓ
ⲉϥϣⲁⲧⲙⲉⲑⲛⲁⲓ ϩⲓⲣⲉⲛ ϥⲣⲟ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲛⲁⲩ
ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲁϥⲓ̀ ⲉ̀ⲃⲟⲩⲛ ⲛⲉⲙ ⲡⲓⲙⲏϣ ⲉϥⲱϣ† ϩⲓϫⲉⲛ
ⲛⲉϥϫⲓⲭ ⲛⲉⲙ ⲛⲉϥⲃⲁⲗⲁⲩⲝ ⲉⲣⲉ ⲛⲉϥⲃⲁⲗⲁⲩⲝ ⲱϣ†
ⲟϩ̄ϛ̄. ⲃ̄. ⲛⲥⲱϥ ⲁϥⲓ̀ ⲉ̀ⲃⲟⲩⲛ ⲃⲁ ⲛⲉⲛⲃⲁⲗⲁⲩⲝ ⲛ̀ⲛⲓⲣⲱⲙⲓ ϣⲁ-
ⲧⲉϥϥⲟϩ ⲉ̀ⲡⲓⲣⲱⲙⲓ ⲉⲧⲟⲓ ⲛ̀ⲇⲉⲙⲱⲛ ⲁϥⲥⲟⲩⲧⲉⲛ ⲧⲉϥ-
ϫⲓⲭ ⲉ̀ⲃⲟⲗ ⲁϥⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲫⲙⲟⲩⲧ ⲙ̀ⲡⲓⲃⲁⲗⲉ ⲁϥⲥⲟⲕϥ
ⲉϥⲟⲩⲱϣ ⲉ̀ⲱⲗϥ ⲛ̀ⲧⲟⲧϥ ⲁ̀ ⲛⲉϥϥⲁⲧ † ⲛ̀ⲟⲩⲛⲓϣ†
ⲛ̀ϣⲕⲁⲡ ⲁⲩⲥⲱⲟⲩⲧⲉⲛ ⲉ̀ⲃⲟⲗ ⲥⲁⲧⲟⲧⲟⲩ ϩⲁⲛⲕⲉⲣⲱⲙⲓ
ⲱ̀ⲗⲓ ⲙ̀ⲡⲉϥⲙⲟⲩⲧ ⲙ̀ⲫⲏⲉⲧⲟⲓ ⲛⲧⲇⲉⲙⲱⲛ ⲉⲩⲟⲩⲱϣ

ⲉϫⲁϥ ⲉⲃⲟⲗ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲍⲉ ⲃ̀ⲱⲣⲉⲙ ⲙⲁϣⲉ ⲛⲁⲕ
ⲉⲃⲟⲗ ⲁϥⲧⲱⲛϥ ⲁϥⲟ̀ϩⲓ ⲉⲣⲁⲧϥ ⲃⲉⲛ ⲟⲩϣⲑⲟⲣⲧⲉⲣ
ⲣⲏ̄. ⲁ̄. ⲁⲩⲧⲁϫⲣⲟ ⲛ̀ϫⲉ ⲛⲉϥϕⲁⲧ ⲁϥⲃ̀ⲱⲣⲉⲙ ⲉⲃⲟⲗ ⲁϥϣⲉ ⲛⲁϥ
ⲛⲏ ⲇⲉ ⲉ̀ⲧⲥⲱⲟⲩⲛ ⲙⲙⲟϥ ⲁⲩⲃ̀ⲱⲣⲉⲙ ⲉ̀ⲣⲟϥ ⲙ̀ⲡⲉ ϩⲗⲓ
ϣⲧⲁϩⲟϥ ϣⲁⲧⲉϥⲉⲣ ⲥⲁⲃⲟⲗ ⲛ̀ϯⲡⲗⲁⲧⲓⲁ̀ ⲛⲧⲉ ⲡⲓⲧⲟ-
ⲡⲟⲥ ⲟⲩⲟϩ ⲁ̀ ⲡⲓⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲟⲩⲁϩⲥⲁϩⲛⲓ ⲉⲑⲣⲟⲩⲉⲛϥ
ⲛⲁϥ ⲛⲉⲙ ⲡⲓⲕⲉⲣⲱⲙⲓ ⲉ̀ⲧⲟⲓ ⲛ̀ⲇⲉⲙⲱⲛ. ⲁϥⲉ̀ⲣⲟⲩⲱ̀
ⲛ̀ϫⲉ ⲡⲓⲣⲱⲙⲓ ⲉⲧⲟⲓ ⲛ̀ⲇⲉⲙⲱⲛ ⲉϥϫⲱ ⲙⲙⲟⲥ ⲍⲉ ϫⲱ
ⲛⲏⲓ ⲉⲃⲟⲗ ⲡⲁⲓⲱⲧ ⲉⲑ ⲟⲩⲁⲃ ⲛ̀ⲧⲁϫⲱ ⲉ̀ⲣⲟⲕ ⲛ̀ⲛⲏⲉ̀ⲧⲁⲓ-
ⲣⲏ̄. ⲃ̄. ⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ⲓⲥϫⲉⲛ ⲧⲁⲙⲉⲧⲁ̀ⲗⲟⲩ ⲟⲩⲟⲛ ⲟⲩⲇⲉⲙⲱⲛ
ⲛⲉⲙⲓⲙⲓ ϣⲁ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ϕⲟⲟⲩ ⲟⲩⲟⲩϩ ⲙ̀ⲡⲓⲛⲁⲩ ⲉ̀ⲣⲟϥ
ⲃⲉⲛ ⲛⲁⲃⲁⲗ ⲉⲃⲟⲗ ⲉ̀ϕⲟⲟⲩ ⲟⲩⲟⲩϩ ⲁϥϣⲁⲛⲟⲩⲓⲉ̀ⲓ (sic)
ⲉ̀ϫⲱⲓ ⲕⲁⲧⲁ ⲥⲟⲛ ϣⲁⲓⲛⲁⲩ ⲉ̀ⲟⲩϫⲣⲱⲙ ⲙ̀ⲡⲁⲙ̀ⲑⲟ
ⲉⲃⲟⲗ ϣⲁⲓϣⲑⲟⲣⲧⲉⲣ ⲛ̀ⲧⲁϩⲉⲓ ⲉ̀ⲡⲉⲥⲏⲧ ⲥⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ
ⲙ̀ⲡ[ⲁ]ⲓⲉ̀ⲙⲓ ⲉ̀ϩⲗⲓ ϣⲁⲧⲉ ⲡⲓⲇⲉⲙⲱⲛ ϣⲉ ⲛⲁϥ ⲉⲃⲟⲗ ϩⲁ-
ⲣⲟⲓ. ⲛ̀ⲧⲟⲩⲓ ⲛ̀ϫⲉ ⲛⲓⲣⲱⲙⲓ ⲛ̀ⲧⲟⲩⲧⲁϩⲟⲓ ⲉ̀ⲣⲁⲧ ⲁⲥϣⲱⲡⲓ
ⲣⲑ̄. ⲁ̄. ⲇⲉ ⲙⲙⲟⲓ ⲉ̀ⲧⲁϥⲓ̀ ⲉ̀ϫⲱⲓ ⲙ̀ⲡⲁⲓⲥⲟⲡ ⲁⲓⲉⲣⲁⲧⲉ̀ⲙⲓ ⲁⲓ-
ⲛⲁⲩ ⲉ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲓ̀ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲓⲙⲁⲛⲉⲣ-
ϣⲱⲟⲩϣⲱⲓ ⲁϥⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲧⲁϩⲓϫ ⲁϥⲧⲛⲟⲙⲧ ⲛⲏⲓ ⲁⲓⲛⲁⲩ
ⲉ̀ⲡⲓⲇⲉⲙⲱⲛ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲙ̀ⲡⲁⲓⲥⲟⲡ ⲃⲉⲛ ⲛⲁⲃⲁⲗ ⲉϥⲟⲓ
ⲙ̀ⲡⲥⲙⲟⲧ ⲛ̀ⲟⲩⲣⲱⲙⲓ ⲙ̀ⲡⲁⲙ̀ⲑⲟ ⲉⲃⲟⲗ ⲉⲣⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ϯ ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ⲃⲓⲥⲓ ⲛⲁϥ ⲁϥⲁ̀ⲙⲟⲛⲓ
ⲙⲙⲟϥ ⲁϥⲥⲟⲕϥ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲡⲓⲥⲧⲩⲗⲗⲟⲥ ϣⲁⲧⲉϥ-
ⲣⲑ̄. ⲃ̄. ⲫⲟⲥ ⲉ̀ϯⲕⲉⲫⲁⲗⲓⲥ ⲉ̀ⲡϣⲱⲓ ⲟⲩⲟⲥ ⲁϥϯ ⲛ̀ϩⲁⲛⲛⲓϣϯ
ⲛ̀ⲃⲓⲥⲓ ⲛⲁϥ ⲉⲡⲃⲁⲉ̀ ⲇⲉ ⲁ̀ ⲡⲓⲇⲉⲙⲱⲛ ⲱϣ ⲉⲃⲟⲗ
ⲛ̀ⲟⲩⲛⲓϣϯ ⲛ̀ⲃⲣⲱⲟⲩ ⲉϥⲱⲣⲕ ⲛ̀ϩⲁⲛⲁ̀ⲛⲁϣ ⲉϫⲱ
ⲙⲙⲟⲥ ⲍⲉ ϯⲛⲁϣⲉ ⲛⲏⲓ ⲉⲃⲟⲗⲃⲉⲛ ⲡⲁⲓⲣⲱⲙⲓ ϯⲛⲁ-
ⲧⲁⲥⲑⲟⲓ ⲉⲣⲟϥ ⲁⲛ ϣⲁ ⲉⲛⲉⲥ ⲁ̀ⲛⲟⲕ ⲇⲉ ⲁⲓⲛⲁⲩ
ⲉⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲁ̀ⲙⲟⲛⲓ ⲙⲙⲟϥ ⲛ̀ⲑⲟϥ ⲡⲓⲇⲉ-
ⲙⲱⲛ ⲁϥϥⲁⲓ̀ ⲙⲙⲟϥ ⲉⲡϣⲱⲓ ⲁϥⲥⲁⲧϥ ⲉ̀ⲡⲉⲥⲏⲧ ⲥⲓϫⲉⲛ

ⲣⲓ̄. ⲁ̄ ⲛⲓⲡⲗⲁϫ ⲟⲩⲟϩ ⲁ ⲡⲓⲇⲉⲙⲱⲛ † ⲛⲟⲩⲛⲓϣⲧ ⲛϧⲣⲱⲟⲩ
ⲉⲃⲟⲗϧⲉⲛ ⲡⲉϥϣⲁⲓ ⲁϥⲓ ⲉⲃⲟⲗ ⲁϥϣⲉ ⲛⲁϥ ⲁⲛⲟⲕ ϩⲱ
ⲁⲓⲉⲙⲓ ⲉⲣⲟⲓ ⲉⲧⲁⲓⲁⲥⲓⲁⲓ ϧⲉⲛ ⲡⲁⲥⲱⲙⲁ ⲁⲓⲉⲛⲕⲟⲧ
ⲟⲩⲟϩ ⲁⲓϩⲱⲣⲡ ⲙⲡⲓⲛⲁⲩ ⲉϩⲗⲓ ϣⲁⲧⲉ ⲡⲁⲓⲣⲱⲙⲓ
ⲉⲧⲟⲓ ⲛϭⲁⲗⲉ ⲛⲧⲉϥⲭⲟⲩϣⲧ ⲉϩⲣⲏⲓ ⲉⲭⲱⲓ ⲟⲩⲟϩ 5
ⲉⲧⲁⲓⲟⲩⲱⲛ ⲛⲛⲁⲃⲁⲗ ⲁⲓⲛⲁⲩ ⲉⲡⲓⲁⲣⲓⲟⲥ ⲣⲉϣⲣⲓⲟⲥ
ⲁϥⲁⲙⲟⲛⲓ ⲛⲛⲁⲭⲓⲥ ⲁϥⲙⲟⲗⲭⲟⲩ ⲉϥⲙⲟⲩⲧ ⲙⲡⲓϭⲁⲗⲉ
ⲣⲓ̄. ⲃ̄. ⲁϥϭⲱⲣⲉⲙ ⲟⲩⲃⲏⲓ ⲭⲉ ⲁⲙⲟⲛⲓ ⲙⲙⲟϥ ⲛⲕⲁⲗⲱⲥ
ⲁⲛⲟⲕ ϩⲱ ⲁⲓⲁⲙⲟⲛⲓ ⲙⲡⲉϥⲙⲟⲩⲧ ⲁⲓⲥⲱⲕ ⲉⲭⲱϥ ⲁ
ⲡⲓⲁⲣⲓⲟⲥ ⲣⲉϣⲣⲓⲟⲥ ⲁⲙⲟⲛⲓ ⲛⲛⲉϥϕⲁⲧ ⲁϥⲥⲱⲕ 10
ⲛⲛⲉϥϕⲁⲧ ⲁϥ† ⲛⲟⲩⲛⲓϣⲧ ⲛϧⲣⲱⲟⲩ ⲉⲃⲟⲗ ⲁϥⲭⲁϥ
ⲉⲃⲟⲗ ⲁϥϭⲱⲣⲉⲙ ⲟⲩⲃⲏⲓ ⲁⲓⲭⲱ ⲙⲡⲉϥⲙⲟⲩⲧ ⲉⲃⲟⲗ
ⲁϥⲧⲱⲛϥ ⲁϥϣⲉ ⲛⲁϥ ⲉϥⲃⲟⲭⲓ ⲟⲩⲟϩ ⲁ ⲡⲓⲁⲣⲓⲟⲥ ⲣⲉϣⲣ-
ⲣⲓⲟⲥ ϣⲉ ⲛⲁϥ ⲉⲡϣⲱⲓ ⲉⲛⲓϕⲏⲟⲩⲓ ⲉⲓⲥⲟⲙⲥ ⲛⲥⲱϥ.
ⲣⲓⲁ̄. ⲁ. ⲛⲁⲓ ⲇⲉ ⲉⲧⲁϥⲥⲱⲧⲉⲙ ⲉⲣⲱⲟⲩ ⲛⲁⲉ ⲡⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ 15
ⲛⲉⲙ ⲡⲓⲙⲏϣ ⲉⲧⲕⲱ† ⲉⲣⲟϥ ⲛⲁⲩⲉⲣϣϕηρι ⲉⲙⲁϣⲱ
ϧⲉⲛ ⲟⲩⲛⲓϣⲧ ⲛϣϕηρι ⲟⲩⲟϩ ⲛⲁⲩ†ⲱⲟⲩ ⲙⲫ†
ⲛⲉⲙ ⲡⲓⲁⲣⲓⲟⲥ ⲣⲉϣⲣⲓⲟⲥ ⲁⲉ ⲟⲩⲛⲓϣⲧ ⲧⲉ ⲧⲉϥⲭⲟⲙ
ⲛⲉⲙ ⲛⲓϩⲙⲟⲧ ⲉⲧⲁ ϕ† ⲓⲣⲓ ⲙⲙⲱⲟⲩ ⲛⲉⲙⲁϥ ⲟⲩⲟϩ
ⲛⲓⲣⲱⲙⲓ ⲉⲧⲁⲩⲟⲩⲭⲁⲓ ⲁⲩϣⲱⲡⲓ ⲙⲃⲱⲕ ⲙⲡⲓⲁⲣⲓⲟⲥ 20
ⲣⲉϣⲣⲓⲟⲥ ⲉⲩϣⲉⲙϣⲓ ⲛϧⲏⲧϥ ⲙⲡⲓⲉϩⲟⲟⲩ ⲛⲉⲙ
ⲣⲓⲁ̄. ⲃ. ⲡⲓⲉⲭⲱⲣϩ ϣⲗ ⲡⲓⲉϩⲟⲟⲩ ⲛⲧⲉ ⲡⲟⲩⲙⲟⲩ. ϩⲁⲛⲙⲏϣ
ⲇⲉ ⲛⲣⲱⲙⲓ ⲛⲉⲙ ϩⲁⲛϩⲓⲟⲙⲓ ⲛⲉⲙ ϩⲁⲛⲕⲟⲩⲭⲓ
ⲛⲁⲗⲱⲟⲩⲓ ⲉⲩϣⲱⲛⲓ ⲛⲟⲩⲙⲏϣ ⲛⲣⲏ† ϧⲉⲛ ϩⲁⲛϧ-
ⲙⲟⲙ ⲛⲉⲙ ϩⲁⲛⲁⲣⲟϣ ⲛⲉⲙ ϩⲁⲛⲛ̄ⲛ̄ⲁ̄ ⲉⲩϩⲱⲟⲩ 25
ⲁⲩⲟⲩⲭⲁⲓ ϧⲉⲛ ⲡⲓⲉϩⲟⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ ϧⲉⲛ ⲡⲧⲟⲡⲟⲥ
ⲙⲡⲓⲁⲣⲓⲟⲥ ⲣⲉϣⲣⲓⲟⲥ ⲉⲃⲟⲗ ϩⲓⲧⲉⲛ ϕⲣⲁⲛ ⲙⲡⲉⲛ̄ⲟ̄ⲥ̄
ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄.

ⲣ̄ⲓ̄ⲃ̄. ⲁ. †ϣϕηρι ⲙⲙⲁⲥⲅ̄ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉ ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄.

ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁ ⲡⲓⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ̀ⲑ ⲟⲩⲁⲃ ϣⲉ ⲛⲁϥ
ⲉ̀ⲥⲣⲏⲓ ⲉ̀ⲓⲗ̄ⲏⲙ̄ ⲛⲉⲙ ⲛⲏ ⲧⲏⲣⲟⲩ ⲉ̀ⲑ ⲛⲉⲙⲁϥ ⲛⲁⲩ-
ⲥⲁⲭⲓ ⲡⲉ ⲛ̀ⲛⲓⲙⲏⲓⲛⲓ ⲛⲉⲙ ⲛⲓϣϕηρι ⲉ̀ⲧⲁⲩϣⲱⲡⲓ
ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϧⲉⲛ ⲑⲙⲏⲧ ⲙ̀ⲡⲓ-
ⲗⲁⲟⲥ ϩⲏⲡⲡⲉ ⲓⲥ ⲟⲩⲣⲱⲙⲓ ⲛ̀ⲁⲭⲱ ⲛ̀ⲓⲟⲩⲇⲁⲓ ⲟⲩⲟϩ
ⲣ̄ⲓ̄ⲃ̄. ⲃ. ⲛ̀ⲥⲟⲛⲓ ⲟⲩⲟϩ ⲛ̀ⲣⲉϥⲉⲣϩⲓⲕ ⲛ̀ⲛⲓⲣⲱⲙⲓ ϣⲁⲧⲟⲩⲉⲛ-
ⲕⲟⲧ ⲛ̀ⲧⲉϥϣⲗ̀ⲗⲓ ⲙ̀ⲡⲉⲧⲉⲛⲧⲱⲟⲩ ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲉⲑⲃⲉ
ⲛⲓⲭⲟⲙ ⲛⲉⲙ ⲛⲓϣϕηρι ⲉ̀ⲧⲉⲣⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲓⲣⲓ ⲙ̀ⲙⲱⲟⲩ ⲛⲁϥⲧⲉⲛϩⲟⲩⲧ ⲙ̀ⲙⲱⲟⲩ ⲁⲛ ⲡⲉ ⲁⲗⲗⲁ
ⲛⲁϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲛ̀ⲛⲓⲙⲏϣ ⲭⲉ ⲉⲣⲉ̀ ⲛⲓⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ
ⲥⲱⲣⲉⲙ ⲉⲩϩⲏⲗ ϩⲁ ⲡⲁⲓⲣⲱⲙⲓ ⲛ̀ⲕⲁϩⲓ ⲙ̀ⲡⲉⲛⲣⲏϯ
ⲣ̄ⲓ̄ⲅ̄. ⲁ. ⲭⲉ ⲁ̀ⲣⲓⲃⲟⲏⲑⲓⲛ ⲛ̀ⲧⲉⲕⲧⲁⲗⲃⲟ ⲛ̀ⲛⲉⲛϣⲱⲛⲓ ⲟⲩⲟϩ
ϣⲁⲣⲉ ⲟⲩⲙⲏϣ ⲛ̀ϩⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲙ̀ⲗⲁⲃ ⲛⲉⲙⲁϥ
ⲛ̀ⲟⲩⲙⲏϣ ⲛ̀ⲥⲟⲡ ⲛ̀ⲑⲟϥ ⲇⲉ ⲛⲁϥⲙⲏⲛ ⲉ̀ⲃⲟⲗⲃⲉⲛ
ϩⲁⲛⲙⲏϣ ⲙ̀ⲙⲉⲧⲣⲉϥⲭⲉⲟⲩⲁ̀ ⲡⲁⲓⲣⲏϯ ⲁϥⲥⲱⲧⲉⲙ
ⲇⲉ ⲉ̀ⲣⲟϥ ⲛ̀ϩⲉ ⲟⲩⲣⲱⲙⲓ ⲛ̀ⲕⲟⲩⲭⲓ ⲛ̀ϩⲏⲧ ⲃⲉⲛ ⲛⲓ-
ⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲁϥⲭⲱⲛⲧ ⲉ̀ⲙⲁϣⲱ ⲁϥⲧⲱⲛϥ ⲉϥϯ
ⲛⲉⲙⲁϥ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ϕϯ ⲛⲁ̀ⲱⲟⲩⲛ̀ϩⲏⲧ ⲛⲉⲙⲁⲕ
ⲣ̄ⲓ̄ⲅ̄. ⲃ. ⲁⲛ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲉⲕϣⲱϣ ⲛ̀ⲛⲉϥⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑ ⲟⲩⲁⲃ
ⲁⲗⲗⲁ ⲡⲓⲁⲅⲓⲟⲥ ⲛⲁⲃⲓ ⲙ̀ⲡϣⲓϣ ⲛⲉⲙⲁⲕ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥ
ϥⲟⲧⲕ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ † ⲛ̀ϩⲁⲛⲛⲓϣϯ ϣⲱϣ ⲛ̀ⲛⲟⲩⲉ̀-
ⲣⲏⲟⲩ. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ⲭⲉ ⲡⲓⲣⲱⲙⲓ
ⲛ̀ⲓⲟⲩⲇⲁⲓ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲭⲁ ⲗⲟⲩⲱⲟⲩ ⲉ̀ⲃⲣⲏ
ⲛⲉⲙⲏⲓ †ⲛⲟⲩ ⲛ̀ⲧⲁϩⲱⲗ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲧⲟⲡⲟⲥ ⲉ̀ⲧⲉⲙ-
ⲙⲁⲩ ⲛ̀ⲧⲁϣⲟⲗϥ ⲛ̀ⲧⲁⲓⲛⲓ ⲛⲛⲉϥⲥⲕⲉⲩⲟⲥ ⲙ̀ⲡⲁⲓⲙⲁ
ⲣ̄ⲓ̄ⲇ̄. ⲁ. ⲛ̀ⲧⲉϣⲧⲉⲙϩⲗⲓ ⲉ̀ⲙⲓ ⲛ̀ⲧⲁⲛⲁⲩ ⲭⲉ ⲉⲣⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲛⲁⲉ̀ⲣⲟⲩ ⲛⲏⲓ. ⲁⲫⲉⲣⲟⲩⲱ̀ ⲛ̀ⲭⲉ ⲡⲓⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲭⲉ

χα λογὼ ebρηι νεμηι ϣα r̄ ⲛlογκοχι ebϣωπ
ⲛτεκὼλι ⲛογϩλι ebολbεν πτοπος ⲙπιàγιος
γεωργιος ⲛτεκìνι ⲙmoq ⲙπαιμα ⲛτενϩωλ
epιτοπος ⲛτενϣινι ⲛτενèμι e†ⲙεθμηι χε
ακναὼλι ⲛογϩλι ⲛτε πιτοπος ebϣωπ ⲛτεκìρι
ρ̄ιᾱ. β. ⲛογàβοτ ⲛεϩοογ ⲛτεϣτεⲙ πετϩωογ ταϩοκ
ιε †ναναϩ† ϩω κατα ροκ ογοϩ †ναf ⲛκερ̄
ⲛlογκοχι νακ ebϣωπ ⲛτεκϣτεⲙϣχεⲙχομ
ⲛὼλι ⲛϩλι ⲛτε πιτοπος ⲛτεϩλι ⲙπετϩωογ
ϣωπι ⲙmoκ ακ† ⲛ†r̄† ⲛlογκοχι ακϣωπι
ϩωκ ⲛxρηστιàνος ογοϩ à πιϩωβ θωϣ ογτωογ
ρ̄ιε̄. α. ⲙπαιρη† αγταϩο ⲛⲛιⲙετρεγ[1]) èρατογ. αq-
τωnq ⲛxε πιρωⲙι ετοι ⲛàxω αqϣε νaq
epιτοπος aqὼλι ⲛϩανσκεγος ⲛbιογì ογοϩ
aqì èβολbεν θμη† ⲙπιτοπος εγοβϣ τηρογ
ⲙπεϩλι èⲙι èρoq èταqερ cαβολ ⲙπιρο ετcα-
βολ ⲙπιτοπος πεχαq ⲛbρηι ⲛbητq eqxω ⲙmoc
χε bιϣιπι νακ †noγ γεωργιος νεⲙ πικεογαι
ρ̄ιε̄. β. èταqχαàογω ebρηι νεμηι ναqcobⲛι ⲁε ⲛbρηι
ⲛbητq eqmoϣι eqxω ⲙmoc χε †ναf ⲛⲛαι
èβολba ογνιϣ† ⲛτιⲙη ⲛταϣατ φη èτεⲙⲙαγ
ⲛ† κε r̄† ⲛlογκοχι ⲛταθρeqxω ⲛcωq ⲙπeq-
κενaϩ† ⲛτeqxωλ ⲙπeqκεωⲙc èβολ ογοϩ
ⲛτανaγ èπαιρeqmωογτ χε γεωργιος ναèρογ
ⲛηι ναι ⲁε eqmokmek èρωογ eqmoϣι ϩηππε
ρ̄ιϛ̄. α. ιc πιxωρι ⲙmαρτγρος πιàγιος γεωργιος aqì
èbογn èϩραq eqbнκ ⲙπcmoţ ⲛογⲙατοι èρε
ογνιϣ† ⲛταγρeàxη bεν τeqxιx πεχαq ⲙπι-

---

[1]) Ms. ⲛιⲙετⲙετρετ.

ρωⲙι ⲍⲉ ⲡⲓⲥⲟⲛ ⲟⲩ ⲡⲉ ϕⲁι ⲉⲧⲧⲁⲗⲏⲟⲩⲧ ⲉⲣⲟⲕ
ⲙⲁⲧⲁⲙⲟι ⲉⲣⲟϥ ϩⲱ ⲛ̀ⲑⲟϥ ⲇⲉ ⲁ̀ ρⲱϥⲑⲱⲙ ⲡⲉⲭⲁϥ
ⲍⲉ ⲡⲁϣϕηρ ϯⲛⲁϩⲏⲡ ϩⲗⲓ ⲉⲣⲟⲕ ⲁⲛ ϩⲁⲛⲕⲟⲩⲍⲓ
ⲛ̀ⲥⲕⲉⲩⲟⲥ ⲁⲓⲱ̀ⲗⲟⲩ ⲛ̀ⲃⲓⲟⲩⲓ̀ ⲁⲗⲗⲁ ϩⲟⲥⲟⲛ ⲁ̀ ϕϯ
ⲣⲓⲍ̄. ⲃ. ⲓⲛⲓ ⲙ̀ⲙⲟⲕ ⲉ̀ⲃⲣⲏⲓ ⲛⲁϩⲣⲁⲓ ⲁ̀ⲙⲟⲩ ⲃⲓ ⲙ̀ⲡⲉⲕⲙⲉⲣⲟⲥ
ϩⲱⲕ ⲛⲉⲙⲏⲓ ϩⲓⲛⲁ ⲛ̀ⲛⲉⲕⲧⲁⲙⲉ. ϩⲗⲓ ⲛ̀ⲣⲱⲙⲓ. ⲡⲉⲭⲉ
ⲡⲓⲁⲣⲓⲟⲥ ⲣⲉϣⲣⲓⲟⲥ ⲛⲁϥ ⲭⲉ ⲓⲥⲭⲉ ⲡⲁⲓⲣⲏϯ ⲡⲉ
ⲁ̀ⲙⲟⲩ ⲙⲁⲣⲟⲛ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉⲛϕⲁⲱⲟⲩ ⲉ̀ⲭⲱⲛ
ⲕⲁⲧⲁ ⲡⲉⲕⲥⲁⲭⲓ ⲉ̀ⲧⲁϥϕⲟϩ ⲇⲉ ⲉ̀ϥⲣⲟ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ
ⲁ̀ ⲡⲓⲁⲣⲓⲟⲥ ⲣⲉϣⲣⲓⲟⲥ ϯⲛⲟⲩⲱⲉ ⲛ̀ⲙⲁⲛⲕⲗⲁⲃⲓ ⲛ̀ⲃⲣⲏⲓ
ⲃⲉⲛ ⲧⲉϥⲁⲫⲉ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲁⲕⲥⲟⲩⲱⲛⲧ ⲭⲉ ⲁ̀ⲛⲟⲕ
ⲛⲓⲙ ⲛ̀ⲑⲟϥ ⲇⲉ ⲡⲉⲭⲁϥ ⲛⲁϥ ⲭⲉ ⲙ̀ⲫⲏ ⲡⲁ ⲟ̄ⲥ̄ ⲁⲓⲙⲟⲩ
ⲣⲓⲍ̄. ⲁ. ⲁⲓⲙⲟⲩ ⲟⲩⲟⲥ ϯⲥⲱⲟⲩⲛ ⲁⲛ ⲭⲉ ⲛ̀ⲑⲟⲕ ⲛⲓⲙ. ⲡⲉⲭⲉ
ⲡⲓⲁⲣⲓⲟⲥ ⲣⲉϣⲣⲓⲟⲥ ⲛⲁϥ ⲭⲉ ⲁ̀ⲛⲟⲕ ⲡⲉ ⲣⲉϣⲣⲓⲟⲥ.
ⲛ̀ⲑⲟϥ ⲇⲉ ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲛⲁϥⲱⲑⲟⲣⲧⲉⲣ ⲁϥⲍⲉⲓ
ⲍⲓⲭⲉⲛ ⲡⲓⲕⲁⲍⲓ. ⲁ̀ ⲡⲓⲁⲣⲓⲟⲥ ⲣⲉϣⲣⲓⲟⲥ ⲁⲙⲟⲛⲓ ⲙ̀ⲙⲟϥ
ⲁϥⲱⲱϯ ⲙ̀ⲙⲟϥ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲉⲑⲃⲉⲟⲩ ⲉⲕⲭⲱ
ⲙ̀ⲙⲟⲥ ⲭⲉ ⲁⲓⲙⲟⲩ ⲁⲓⲙⲟⲩ ⲙ̀ⲡⲁⲧⲉⲕⲙⲟⲩ ⲱⲁ ϯⲛⲟⲩ
ⲣⲓⲍ̄. ⲃ. ⲁⲗⲗⲁ ⲁ̀ⲙⲟⲩ ⲱⲁⲙⲛⲁⲓ ⲛ̀ⲧⲁⲑⲣⲉⲕⲥⲟⲩⲱⲛⲧ ⲭⲉ
ⲁ̀ⲛⲟⲕ ⲛⲓⲙ ⲁⲫⲥⲛⲟⲍϥ ⲃⲉⲛ ⲑⲙⲏϯ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ
ⲁⲫⲓⲱⲓ ⲙ̀ⲙⲟϥ ⲉⲟⲩⲛⲓⲱϯ ⲛ̀ⲭⲱⲧ ⲉⲥⲁⲱⲓ ⲁϥⲙⲟⲩⲣ
ⲛ̀ⲛⲏⲉ̀ⲧⲁⲫⲕⲟⲗⲡⲟⲩ ⲉ̀ⲃⲏⲧϥ ⲁⲫⲓⲱⲓ ⲙ̀ⲙⲟϥ ⲥⲁ ⲡⲱⲱⲓ
ⲙ̀ⲡⲓⲕⲁⲍⲓ ⲛ̄ⲣ̄ ⲙ̀ⲙⲁⲍⲓ ⲟⲩⲟⲍ ⲁϥϯ ⲛⲍⲁⲛⲛⲓⲱϯ
ⲛ̀ⲱⲁⲱ ⲛⲁϥ ⲃⲉⲛ ⲡⲓⲙⲁⲛⲕⲗⲁⲃⲓ ⲉⲧⲭⲏ ⲛ̀ⲧⲟⲧϥ
ⲱ̀ ⲭⲉ ⲁⲩⲟⲩⲏⲣ ⲛ̀ⲱϕⲏⲣⲓ ⲱⲱⲡⲓ ⲃⲉⲛ ⲡⲓⲛⲁⲩ ⲉⲧⲉ-
ⲣⲓⲏ̄. ⲁ. ⲙⲙⲁⲩ ⲱ̀ ⲭⲉ ⲁⲫⲉⲱ ⲟⲩⲏⲣ ⲛ̀ⲃⲣⲱⲟⲩ ⲉ̀ⲃⲟⲗ ⲱⲁⲧⲉ
ⲛⲏⲉ̀ⲧⲉⲛⲕⲟⲧ ⲧⲏⲣⲟⲩ ⲣⲱⲥ ⲉ̀ⲃⲟⲗ ⲛ̀ⲥⲉⲧⲱⲟⲩⲛⲟⲩ
ⲛ̀ⲥⲉⲓ̀ ⲍⲁⲣⲟϥ ⲉⲩⲉⲣⲱϕⲏⲣⲓ ⲙ̀ⲫⲏⲉ̀ⲧⲁⲫⲱⲟⲡⲓ ⲟⲩⲟⲍ
ⲛⲁⲩⲱⲓⲛⲓ ⲡⲉ ⲛⲉⲙ ⲛ̀ⲟⲩⲉ̀ⲣⲏⲟⲩ ⲭⲉ ⲛⲓⲙ ⲍⲁⲣⲁ ⲡⲉ
ⲉ̀ⲧⲁϥⲓ̀ⲱⲓ ⲙ̀ⲫⲁⲓ ⲉ̀ⲡⲱⲱⲓ ⲟⲩⲟⲍ ⲛⲁⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ

ⲛⲓⲙ ⲥⲁⲣⲁ ⲉⲑⲛⲁϣϥⲟⲥ ⲉⲡϣⲱⲓ ⲉϥⲁⲓ ⲉϥⲟⲩⲛ̀ⲟⲩ
ⲉⲡⲕⲁⲥⲓ ⲙ̀ⲡⲁⲓⲣⲏ† ⲛ̀ⲑⲟϥ ⲇⲉ ⲁϥⲉⲣⲟ̀ⲙⲟⲗⲟⲅⲓⲛ ⲙ̀ⲫⲏ-
ⲣⲓ̅ⲏ̅. ⲃ. ⲉⲧⲁϥⲁⲓϥ ⲛⲁϥⲧⲁⲙⲟ ⲛ̀ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲛⲏⲉⲧⲁⲩϣⲱⲡⲓ
ⲙ̀ⲙⲟϥ. ⲛ̀ⲑⲱⲟⲩ ⲇⲉ ⲛⲁⲩⲉⲣϣϕⲏⲣⲓ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ
ⲭⲉ ⲁⲛⲓⲟⲩⲓ̀ ⲛ̀ⲟⲩⲙⲟⲩⲕⲓ ⲛⲁⲛ ⲛ̀ⲧⲉⲛⲭⲁϥ ⲉ̀ⲃⲣⲏⲓ. 5
ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ⲭⲉ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲭⲉ ϥⲱⲛⲃ ⲛ̀ⲭⲉ ⲡⲟ̅ⲥ̅
ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲛⲁⲭⲁϥ ⲉⲡⲉⲥⲏⲧ ϣⲁⲧⲉ ϥⲏⲉⲧⲁϥⲁϣϥ
ⲉⲡϣⲱⲓ ⲭⲁϥ ⲉⲡⲉⲥⲏⲧ ⲁⲩⲭⲁϥ ⲉϥⲁ̀ϣⲓ ⲙ̀ⲡⲁⲓⲣⲏ†
ϣⲁⲧⲉ ⲡⲓⲟⲩⲱⲓⲛⲓ ϣⲁⲓ ⲛ̀ⲧⲉ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲣⲑⲉⲟ̀ⲣⲓⲛ
ⲣⲓ̅ⲑ̅. ⲁ. ⲙ̀ⲙⲟϥ. ⲛ̀ⲑⲟϥ ⲇⲉ ⲁϥⲉⲣⲟ̀ⲙⲟⲗⲟⲅⲓⲛ ⲙ̀ⲡⲁⲓⲣⲏ† ⲭⲉ 10
ⲁϥⲭⲁⲟⲩⲱ̀ ⲉ̀ⲃⲣⲏⲓ ⲛⲉⲙ ⲡⲓⲣⲱⲙⲓ ⲛ̀ⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲃⲉⲛ
ⲓ̅ⲗⲏ̅ⲙ̅ ⲛⲁϥⲣⲓⲙⲓ ⲡⲉ ⲉϥⲱϣ ⲉ̀ⲃⲟⲗ ⲭⲉ ⲛⲁⲓ ⲛⲏⲓ ⲡⲁⲟ̅ⲥ̅
ⲣⲉⲱⲣⲅⲓⲟⲥ †ⲛⲁⲟⲩⲁϩⲧⲟⲧ ⲁⲛ ⲭⲉ ⲉ̀ⲕⲱⲗⲡ ⲛ̀ⲥⲁ ϩⲗⲓ
ⲛ̀ⲣⲱⲙⲓ ⲓⲥⲭⲉⲛ ⲡⲁⲓⲛⲁⲩ ⲁⲗⲗⲁ †ⲛⲁϣⲱⲡⲓ ⲛ̀ⲭⲣⲓⲥ-
ⲧⲓⲁ̀ⲛⲟⲥ ⲓⲥⲭⲉⲛ †ⲛⲟⲩ ⲟⲩⲇⲉ †ⲛⲁⲕⲟⲧⲧ ⲁⲛ ⲭⲉ 15
ⲉⲉⲣϕⲁⲣⲙⲁⲅⲟⲥ ⲙ̀ⲫⲣⲏ† ⲛ̀ϣⲟⲣⲡ. ⲛ̀ⲑⲟϥ ⲇⲉ ⲁϥ-
ⲣⲓⲙⲓ ⲡⲉ ⲙ̀ⲡⲓⲉⲩⲟⲟⲩ ⲧⲏⲣϥ ⲉϥⲁ̀ϣⲓ ⲉⲡϣⲱⲓ ϣⲁⲧⲉ
ⲣⲓ̅ⲑ̅. ⲃ. ϣⲱⲣⲡ ϣⲱⲡⲓ ⲉⲣⲉⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲣⲑⲉⲟ̀ⲣⲓⲛ ⲙ̀ⲙⲟϥ
ⲉⲧⲁ̀ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲣⲉⲱⲣⲅⲓⲟⲥ ⲛⲁⲩ ⲉⲡⲧⲁϩⲣⲟ ⲙ̀ⲡⲉϥⲥⲏⲧ
ⲁϥϣⲉⲛϩⲏⲧ ⲃⲁⲣⲟϥ ⲁϥⲓ̀ ⲃⲉⲛ ⲡⲓⲉϩⲱⲣϩ ⲁϥⲭⲁϥ 20
ⲉ̀ⲃⲣⲏⲓ ⲛ̀ⲑⲟϥ ⲇⲉ ⲁϥ† ⲛ̀ⲛⲓⲥⲕⲉⲩⲟⲥ ⲉⲧⲟⲧϥ ⲙ̀ⲡⲓⲟⲓ-
ⲕⲟⲛⲟⲙⲟⲥ. ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉⲡⲉϥⲣⲁⲥ† ⲁϥⲥⲃⲁⲓ ⲛ̀ⲟⲩ-
ⲉⲡⲓⲥⲧⲟⲗⲏ ⲁⲫⲧⲏⲓⲥ ⲉⲧⲟⲧϥ ⲛ̀ⲟⲩⲃⲱⲕ ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ
ⲁϥⲟⲩⲟⲣⲡϥ ⲉⲓ̅ⲗⲏ̅ⲙ̅ ⲛ̀ⲛⲉϥⲣⲱⲙⲓ ⲛⲉⲙ ⲧⲉϥⲥⲣⲓⲙⲓ
ⲣⲕ̅. ⲁ. ⲉϥⲧⲁⲙⲟ ⲙ̀ⲙⲱⲟⲩ ⲙ̀ⲡⲓⲣⲏ† ⲉⲧⲁⲥϣⲱⲡⲓ ⲙ̀ⲙⲟϥ 25
ⲟⲩⲟⲥ ⲟⲛ ⲭⲉ ϥⲟⲩⲱϣ ⲉϣⲱⲡⲓ ⲛ̀ⲭⲣⲏⲥⲧⲩⲁ̀ⲛⲟⲥ (sic)
ⲙ̀ⲡⲉ ⲡⲱϕⲓⲧ ⲭⲁϥ ⲉⲥⲱⲗ ⲉⲓ̅ϩ̅ⲏ̅ⲙ̅. ⲉⲧⲁⲩⲃⲓ ⲇⲉ
ⲛ̀†ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛ̀ⲭⲉ ⲛⲉϥⲣⲱⲙⲓ ⲁⲩⲟϣⲥ ⲁⲩⲉⲣϣϕⲏⲣⲓ
ⲛ̀ⲛⲓⲛⲓϣ† ⲛ̀ⲭⲟⲙ ⲉⲧϣⲟⲡ ⲉⲃⲟⲗⲥⲓⲧⲉⲛ ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲣⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲥ ⲡⲓⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲉⲧⲁϥⲭⲁ ⲁⲟⲩⲱ̀ 30

ⲉⲃⲣⲏⲓ ⲛⲉⲙⲁⲩ ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲁⲩⲣⲁⲱⲓ ⲉⲙⲁⲱⲱ
ⲁⲩⲙⲟⲱⲓ ⲉⲩⲥⲓⲱⲓⲱ ⲃⲉⲛ ⲓⲗ̅ⲏ̅ⲙ̅ ⲧⲏⲣⲥ ⲛⲛⲏⲉⲧⲁⲩ-
ⲣⲕ̅. ⲃ. ⲱⲱⲡⲓ ⲙⲡⲓⲣⲱⲙⲓ ⲛⲓⲟⲩⲇⲁⲓ ⲃⲉⲛ ⲡⲧⲟⲡⲟⲥ ⲙⲡⲓⲁⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲛⲁⲩϯⲱⲟⲩ
ⲙⲫϯ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲧⲏⲣⲟⲩ ⲛⲁⲉ ⲛⲉⲩⲥⲛⲏⲟⲩ ⲛⲉⲙ
ⲧⲉⲩⲥⲥⲓⲙⲓ ⲛⲉⲙ ⲛⲉⲩⲱⲏⲣⲓ [ⲛⲉⲙ] ⲛⲉⲩⲱⲫⲏⲣ ⲛⲉⲙ
ⲥⲁⲛⲕⲉⲙⲏⲱ ⲛⲓⲟⲩⲇⲁⲓ ⲁⲩⲓ ⲱⲁⲣⲟⲩ ⲁⲩⲭⲱ ⲉⲣⲱⲟⲩ
ⲛⲥⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲩⲱⲱⲡⲓ ⲙⲙⲟⲩ ⲟⲩⲟⲥ ⲛⲑⲱⲟⲩ
ⲥⲱⲟⲩ ⲁⲩⲉⲣⲥⲟϯ ⲉⲙⲁⲱⲱ ⲟⲩⲟⲥ ⲁⲩⲃⲓ ⲱⲙⲥ ⲧⲏⲣⲟⲩ
ⲣⲕⲁ̅. ⲁ. ⲃⲉⲛ ⲡⲓⲉⲥⲟⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ ⲃⲉⲛ ⲡⲧⲟⲡⲟⲥ ⲙⲡⲓⲁ-
ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲃⲉⲛ ⲫⲣⲁⲛ ⲙⲫⲓⲱⲧ ⲛⲉⲙ ⲡⲱⲏⲣⲓ
ⲛⲉⲙ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲑ ⲟⲩⲁⲃ ⲉⲩⲱⲟⲩ ⲙⲫϯ ⲱⲁ ⲉⲛⲉⲥ.

ϯⲱϥⲏⲣⲓ ⲙⲙⲁⲥ ⲁ̅ ⲛⲧⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

ⲁ ⲫⲣⲁⲛ ⲙⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲥ ⲁ ⲡⲉⲕⲱⲓⲛⲓ
ⲥⲱⲣ ⲉⲃⲟⲗ ⲃⲉⲛ ⲙⲁⲓ ⲛⲓⲃⲉⲛ ⲭⲉ ⲫⲓⲣⲓ ⲛⲥⲁⲛⲛⲓⲱϯ
ⲣⲕⲁ̅. ⲃ. ⲛⲭⲟⲙ ⲛⲉⲙ ⲥⲁⲛⲙⲏⲓⲛⲓ ⲛⲉⲙ ⲥⲁⲛ ⲱⲫⲏⲣⲓ ⲛⲉⲙ
ⲥⲁⲛⲧⲁⲗⲃⲟ ⲉⲩⲟⲱ ⲉⲕⲥⲓⲟⲩⲓ ⲛⲛⲓⲇⲉⲙⲱⲛ ⲉⲃⲟⲗ. ⲛⲉ
ⲟⲩⲟⲛ ⲟⲩⲣⲱⲙⲓ ⲇⲉ ⲃⲉⲛ ⲧⲭⲱⲣⲁ ⲛⲛⲓⲡⲉⲣⲥⲓⲥ ⲉⲡⲉⲕ-
ⲣⲁⲛ ⲡⲉ ⲛⲓⲕⲁⲛⲟⲣ ⲉⲕⲟⲓ ⲛⲁⲣⲭⲱⲛ ⲉⲭⲉⲛ ϯⲧⲉⲣⲉ
ⲣ̅ ⲛⲧⲉ ⲛⲓⲡⲉⲣⲥⲓⲥ ⲉⲣⲉ ⲟⲩⲟⲛ ⲱⲏⲣⲓ ⲛⲧⲁⲕ ⲭⲉ
ⲁⲛⲁⲧⲟⲗⲓⲟⲥ ⲉⲣⲉ ⲟⲩⲟⲛ ⲟⲩⲥⲉⲥⲧ ⲭⲏ ⲃⲉⲛ ⲡⲉⲕ-
ⲥⲱⲙⲁ ⲉⲣⲉ ⲟⲩⲟⲛ ⲥⲁⲛⲕⲉⲭⲱⲟⲩⲛⲓ ⲃⲉⲛ ⲡⲉⲕⲥⲟ
ⲁⲕⲥⲱⲧⲉⲙ ⲉⲑⲃⲉ ⲛⲓⲭⲟⲙ ⲛⲉⲙ ⲛⲓⲱⲫⲏⲣⲓ ⲉⲧⲁ ⲫϯ
ⲣⲕⲃ̅. ⲁ. ⲁⲓⲧⲟⲩ ⲉⲃⲟⲗⲥⲓⲧⲟⲧⲕ ⲙⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲕⲱⲱ
ⲙⲙⲟⲕ ⲛⲟⲩⲱⲱ ⲙⲡⲁⲓⲣⲏϯ ⲉⲕⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲉⲱⲱⲡ
ⲛⲧⲉ ⲫϯ ⲛⲉⲙ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲧⲁⲗⲃⲟ ⲙⲡⲁⲓ-
ⲕⲱⲕ ⲛⲥⲉⲥⲧ ⲉⲃⲟⲗⲃⲉⲛ ⲡⲥⲟ ⲙⲡⲁⲱⲏⲣⲓ ϯⲛⲁϯ

ⲛ̀ⲟⲩⲕⲩⲛⲇⲓⲛⲁⲣⲓⲟⲛ ⲛ̀ⲛⲟⲩⲃ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲉϥⲧⲟⲡⲟⲥ
ⲛ̀ⲧⲁϣⲱⲡⲓ ⲛ̀ⲭⲣⲏⲥⲧⲩⲁ̀ⲛⲟⲥ ⲛⲉⲙ ⲡⲁⲏⲓ ⲧⲏⲣϥ. ⲁⲥ-
ⲣⲕⲃ. ⲃ. ϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁϥϯⲣⲱϥ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲟⲩⲟⲥ ⲉ̀ⲧⲁϥⲧⲱⲛϥ
ⲛ̀ϩⲁⲛⲁ̀ⲧⲟⲟⲩⲓ ⲉ̀ⲡⲉϥⲣⲁⲥϯ ⲁ̀ ⲡϩⲟ ⲙ̀ⲡⲉϥϣⲏⲣⲓ
ⲟⲩϫⲁⲓ ⲟⲩⲟⲥ ⲙ̀ⲡⲉϩⲗⲓ ⲙ̀ⲙⲏⲏⲛⲓ ⲛ̀ⲧⲉ ⲡⲓⲥⲉϩⲧ ϣⲱⲡⲓ
ϩⲉⲛ ⲡⲉϥϩⲟ ⲟⲩⲟⲥ ⲛⲓⲕⲁⲛⲱⲣ ⲡⲓⲛⲓϣϯ ⲛ̀ⲁⲣⲭⲱⲛ
ⲛ̀ⲧⲉ ⲛⲓⲡⲉⲣⲥⲓⲥ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲧⲁⲓⲛⲓϣϯ ⲛ̀ϣⲱⲡⲏⲣⲓ
ⲉ̀ⲧⲁⲥϣⲱⲡⲓ ⲙ̀ⲡⲉϥϣⲏⲣⲓ ⲁϥⲧⲱⲛϥ ⲁϥⲃⲓ ⲛ̀ⲛⲓⲇⲱⲣⲟⲛ
ⲉ̀ⲧⲁϥϣⲱ ⲙ̀ⲙⲱⲟⲩ ⲛⲉⲙ ϩⲁⲛⲕⲉⲙⲏϣ ⲛ̀ⲥⲕⲉⲩⲟⲥ
ⲛⲉⲙ ⲁ̀ⲛⲁⲧⲟⲗⲓⲟⲥ ⲡⲉϥϣⲏⲣⲓ̀ ⲛⲉⲙ ⲛⲉϥⲥⲛⲏⲟⲩ ⲛⲉⲙ
ⲣⲕⲣ. ⲁ. ϩⲁⲛⲕⲉⲙⲏϣ ⲛ̀ⲧⲉ ⲛⲓⲡⲉⲣⲥⲓⲥ ⲉ̀ⲧⲁⲩⲓ̀ ⲛⲉⲙⲁϥ ⲁⲩ-
ⲧⲱⲟⲩⲛⲟⲩ ⲁⲩⲧⲁⲗⲱⲟⲩ ⲉ̀ϩⲁⲛⲉ̀ϩⲛⲟⲩ ⲁⲩⲓ̀ ⲉ̀ⲡⲧⲟⲡⲟⲥ
ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲁⲩϫⲱⲕⲉⲙ ⲙ̀ⲡⲉϥϣⲏⲣⲓ ϩⲉⲛ
ⲡⲓⲗⲟⲩⲧⲏⲣ ⲁⲩⲑⲁϩϲϥ ⲛ̀ⲛⲉϩ ϩⲉⲛ ⲡⲓⲫⲁⲛⲟⲥ ⲁ̀
ⲡⲉϥⲥⲱⲙⲁ ⲧⲏⲣϥ ⲟⲩϫⲁⲓ ⲥⲁⲧⲟⲧϥ ⲁϥⲧ ⲙ̀ⲡⲉϥ-
ⲇⲱⲣⲟⲛ ⲉ̀ϩⲟⲩⲛ ⲁϥⲃⲓ ⲱⲙⲥ ⲛⲉⲙ ⲛⲏ ⲉⲑ ⲛⲉⲙⲁϥ
ⲉ̀ⲫⲣⲁⲛ ⲙ̀ⲫⲓⲱⲧ ⲛⲉⲙ ⲡϣⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡⲛ̄ⲛ̄ⲁ̄ ⲉ̀ⲑⲟⲩⲁⲃ
ⲕⲅ̄. ⲃ. ⲉⲩⲱ̀ⲟⲩ ⲙ̀ⲫϯ ⲛⲉⲙ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲉ̀ϫⲉⲛ
ⲡⲓϩⲙⲟⲧ ⲉ̀ⲧⲁϥϣⲱⲡⲓ ⲛⲱⲟⲩ ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁⲩⲓ̀
ⲉ̀ⲧⲟⲩϫⲱⲣⲁ ⲁⲩⲕⲱⲧ ⲛ̀ⲟⲩⲛⲓϣϯ ⲛ̀ⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲁⲩ-
ⲙⲟⲩϯ ⲉ̀ⲫⲣⲁⲛ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲥ
ⲟⲩⲟⲥ ⲁϥⲟⲩⲱⲣⲡ ⲉ̀ⲁⲛⲧⲓⲟ̀ϫⲓⲁ̀ ⲁϥⲓ̀ⲛⲓ ⲛ̀ⲟⲩⲉ̀ⲡⲓⲥ-
ⲕⲟⲡⲟⲥ ⲙ̀ⲙⲁⲓⲛⲟⲩϯ ⲁϥⲉⲣⲁ̀ⲣⲓⲁ̀ⲍⲓⲛ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ϩⲉⲛ
ⲫⲣⲁⲛ ⲙ̀ⲫⲓⲱⲧ ⲛⲉⲙ ⲡϣⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡⲛ̄ⲛ̄ⲁ̄ ⲉ̀ⲑⲟⲩⲁⲃ.
ⲕⲇ̄. ⲁ. ⲛⲉⲙ ⲫⲣⲁⲛ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲟⲩⲟⲥ ⲁ̀ ⲟⲩⲙⲛⲏⲱ
ⲛ̀ⲧⲉ ⲛⲓⲡⲉⲣⲥⲓⲥ ⲃⲓ ⲙ̀ⲡⲓⲱⲙⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲙ̀ⲡⲓⲉ̀ϩⲟⲟⲩ
ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲓ̀ⲧⲉ ⲣⲱⲙⲓ ⲓ̀ⲧⲉ ⲥϩⲓⲙⲓ ⲓ̀ⲧⲉ ⲕⲟⲩϫⲓ ⲛ̀ⲁ̀ⲗⲟⲩ.
ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲉ̀ⲡⲓⲁ̀ⲗⲟⲩ ⲉ̀ⲧⲁϥⲟⲩϫⲁⲓ ⲉ̀ⲃⲟⲗϩⲁ ⲡⲓⲕⲱⲕ
ⲛ̀ⲥⲉϩⲧ ϩⲉⲛ ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲟⲩⲙⲛⲏⲱ
ⲉⲩⲱⲱⲛⲓ ⲛ̀ⲧⲉ ⲛⲓⲡⲉⲣⲥⲓⲥ ⲁⲩⲛⲁϩⲧ ⲁⲩⲱⲁⲛⲓ̀ ⲉ̀ⲃⲟⲩⲛ

ϯϣϧⲏⲣⲓ ⲙⲙⲁϩ ⲉ ⲛⲧⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲣⲉϣⲣⲓⲟⲥ.

ⲉⲡⲓⲧⲟⲡⲟⲥ ⲉⲧⲉⲙⲙⲁⲩ ϣⲁⲩⲟⲩϫⲁⲓ ⲥⲁⲧⲟⲧⲟⲩ
ⲣⲕⲁ. ⲃ. ⲉⲩⲱⲟⲩ ⲙⲫϯ ⲛⲉⲙ ⲡⲓⲁⲣⲓⲟⲥ ϣⲁ ⲉⲛⲉϩ.

ϯϣϧⲏⲣⲓ ⲙⲙⲁϩ ⲉ ⲛⲧⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲣⲉϣⲣⲓⲟⲥ.

ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲣⲱⲙⲓ ⲃ ⲛⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⲉⲩⲟⲓ ⲛϣϧⲏⲣ
ⲛⲉⲙ ⲛⲟⲩⲉⲣⲏⲟⲩ ϩⲉⲛ ⲟⲩⲙⲉⲧϣⲱⲧ ⲉⲩϣⲓϯ ϩⲉⲛ
ⲣ ⲛⲗⲟⲩⲕⲟⲥⲓ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲁⲩϩⲱⲕ ⲛⲛⲟⲩⲧⲉⲃ-
ⲛⲱⲟⲩⲓ ⲁⲩⲃⲓ ⲛⲛⲟⲩⲛⲟⲩⲃ ⲛⲉⲙⲱⲟⲩ ⲁⲩⲧⲁⲗⲱⲟⲩ
ⲣⲕⲉ. ⲁ. ⲉⲩⲟⲩⲱϣ ⲉϩⲱⲗ ⲉⲧⲁⲙⲁⲥⲕⲟⲥ ⲉϣⲱⲡ ⲛⲧⲟⲩⲡⲣⲁⲅ-
ⲙⲁⲧⲓⲁ ⲁ ⲣⲟⲩϩⲓ ϣⲱⲡⲓ ⲉⲣⲱⲟⲩ ⲉⲩⲙⲟϣⲓ ϩⲓ ⲫⲙⲱⲓⲧ
ⲛⲁⲩⲥⲁϫⲓ ⲛⲉⲙ ⲛⲟⲩⲉⲣⲏⲟⲩ ϩⲓ ⲡⲓⲙⲱⲓⲧ ⲉⲑⲃⲉ ⲛⲓϫⲟⲙ
ⲛⲉⲙ ⲛⲓϣϧⲏⲣⲓ ⲉⲧⲉⲣⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲣⲉϣⲣⲓⲟⲥ ⲓⲣⲓ
ⲙⲙⲱⲟⲩ ⲟⲩⲟⲩϩ ⲁⲥϣⲱⲡⲓ ⲉⲩⲥⲁϫⲓ ⲛⲉⲙ ⲛⲟⲩⲉⲣⲏⲟⲩ
ⲁⲩϩⲱⲛⲧ ⲉⲟⲩⲧⲓⲙⲓ ϣⲁⲧⲉⲛⲙⲩⲗⲓⲟⲛ ⲃ ⲓⲉ ⲅ ϩⲛⲡⲡⲏ
ⲁⲩⲓ ⲉϩⲟⲩⲛ ⲉϩⲣⲁⲩ ⲛϫⲉ ⲙⲟⲩⲓ ⲃ ⲉⲃⲟⲗϩⲉⲛ ⲛⲓⲁϩ
ⲣⲕⲉ. ⲃ. ϣϣⲏⲛ ⲉⲩϩⲟⲕⲉⲣ ⲉⲩϩⲉⲙϩⲉⲙ ⲉⲩϩⲱⲗⲉⲙ ⲕⲁⲧⲁ
ϥⲣⲏϯ ⲉⲧⲥϩⲛⲟⲩⲧ ϫⲉ ⲁϥϫⲱ ⲛⲟⲩϫⲁⲕⲓ ⲁϥϣⲱⲡⲓ
ⲛϫⲉ ⲟⲩⲉⲓⲟⲩⲣϩ ⲉⲩⲉⲥⲓⲛⲓ ⲛϩⲏⲧϥ ⲛϫⲉ ⲛⲓⲑⲏⲣⲓⲟⲛ
ⲧⲏⲣⲟⲩ ⲛⲧⲉ ⲡⲕⲁϩⲓ ϩⲁⲛⲙⲁⲥ ⲙⲙⲟⲩⲓ ⲉⲩϩⲉⲙϩⲉⲙ
ⲉⲩϩⲱⲗⲉⲙ ⲉⲩⲕⲱϯ ⲛⲥⲁ ⲧⲟⲩⲃⲣⲉ ⲉⲧⲁ ⲛⲓⲉⲁ ⲛⲁⲩ
ⲉⲛⲓⲑⲏⲣⲓⲟⲛ ⲉⲧⲁⲩⲓ ⲉⲃⲟⲩⲛ ⲉϩⲣⲁⲩ ⲁⲩⲛⲟϣⲡ ⲁⲩϩⲉⲓ
ⲉⲡⲉⲥⲏⲧ ⲛϫⲉ ⲛⲓⲣⲱⲙⲓ ⲁⲩⲉⲣⲫⲁϣⲙⲟⲩ ⲟⲩⲇⲉ ⲙⲡⲟⲩ-
ⲣⲕϩ. ⲁ. ϣⲉⲛⲱⲟⲩ ⲛⲉⲙ ⲛⲓⲧⲉⲃⲛⲱⲟⲩⲓ ⲟⲩⲇⲉ ⲙⲡⲟⲩⲃⲟϩ
ⲉⲣⲱⲟⲩ ⲁⲗⲗⲁ ⲁⲩⲟϩⲓ ⲉⲣⲁⲧⲟⲩ ⲉⲣⲱⲟⲩ ⲉⲩⲑⲱⲣϣ
ⲉϩⲣⲏⲓ ⲉϫⲱⲟⲩ ⲛⲓⲣⲱⲙⲓ ⲇⲉ ⲛⲁⲩⲥⲁϫⲓ ⲛⲉⲙ ⲛⲟⲩ-
ⲉⲣⲏⲟⲩ ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲉϣⲱⲡ ⲛⲧⲉ ⲫϯ ⲛⲉⲙ
ⲡⲓⲁⲣⲓⲟⲥ ⲣⲉϣⲣⲓⲟⲥ ⲛⲟϩⲉⲙ ⲙⲙⲟⲛ ⲉⲃⲟⲗϩⲉⲛ ⲣⲱⲟⲩ
ⲛⲛⲁⲓⲑⲏⲣⲓⲟⲛ ⲧⲉⲛⲛⲁϯ ⲙⲡⲁⲓ ϣⲉ ⲛⲗⲟⲩⲕⲟⲥⲓ ⲉϩⲟⲩⲛ
ⲉⲡⲉϥⲧⲟⲡⲟⲥ ⲛⲧⲉⲛϣⲱⲡⲓ ⲛⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲁϣⲱⲡⲓ

ⲣⲕⲍ. ⲃ. ⲁⲉ ⲉⲧⲁⲩⲧ ⲣⲱⲟⲩ ⲙⲫⲧ ⲙⲡⲁⲓⲣⲏⲧ ⲁ ⲡⲓⲁⲅⲁⲑⲟⲥ
ⲫⲧ ⲫⲏⲉⲑⲟⲩⲱϣ ⲫⲛⲟⲥⲉⲙ ⲛⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ ⲫⲏ-
ⲉⲧⲁϥⲑⲣⲉ ⲛⲓⲙⲟⲩⲓ ⲉⲣ ⲥⲓⲣⲏⲛⲏ ⲛⲉⲙ ⲇⲁⲛⲓⲏⲗ ⲡⲓⲡⲣⲟ-
ⲫⲏⲧⲏⲥ ⲁϥⲧⲏⲓⲥ ⲉⲡⲥⲏⲧ ⲛⲛⲁⲓⲕⲉⲭⲱⲟⲩⲛⲓ ⲁⲩⲭⲱⲃⲥ
ⲛⲭⲱⲟⲩ ⲉⲡⲉⲥ[ⲏⲧ] ⲟⲩⲟⲥ ⲁⲩⲧⲭⲱⲟⲩ ⲉⲃⲟⲩⲛ ⲉⲡⲓⲁⲥ
ϣϣⲏⲛ ⲁⲩϣⲉⲛⲱⲟⲩ ⲛⲓⲣⲱⲙⲓ ⲇⲉ ⲉⲧⲁ ⲡⲟⲩⲥⲏⲧ
ⲥⲉⲙⲛⲓ ⲉⲣⲱⲟⲩ ⲁⲩⲉⲙⲓ ⲉⲧⲁⲱⲣⲉⲁ ⲉⲧⲁⲥⲧⲁⲥⲱⲟⲩ

ⲟⲕⲍ. ⲁ. ⲭⲉ ⲑⲁ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲇⲉ ⲁⲩⲧⲱⲟⲩ ⲙⲫⲧ ⲛⲉⲙ
[ⲡⲉϥ]ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟⲥ ⲉⲧⲁⲩⲙⲟϣⲓ ⲥⲓⲧⲥⲏ
ⲛⲟⲩⲕⲟⲩⲭⲓ ⲁⲩⲭⲓⲙⲓ ⲛⲛⲓⲧⲉⲃⲛⲱⲟⲩⲓ ⲉⲩⲙⲟⲛⲓ ⲙⲡⲉϥⲗⲓ
ⲙⲡⲉⲧϥⲱⲟⲩ ϣⲱⲡⲓ ⲙⲙⲱⲟⲩ ⲛⲑⲱⲟⲩ ⲇⲉ ⲁⲩⲧⲁ-
ⲗⲱⲟⲩ ⲁⲩⲓ ⲉϩⲣⲏⲓ ⲉⲡⲓⲇⲓⲙⲓ (sic) ⲛⲁⲩⲥⲁⲭⲓ ⲛⲉⲙ
ⲛⲟⲩⲉⲣⲏⲟⲩ ⲛⲉⲙ ⲛⲓⲣⲱⲙⲓ ⲛϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲩϣⲱⲡⲓ
ⲙⲙⲱⲟⲩ ⲟⲩⲟⲥ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲁⲩⲉⲣ-
ϣϕηρι ⲛⲛⲓϫⲟⲙ ⲛⲉⲙ ⲛⲓϣϕηρι ⲛⲧⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣ-

ⲟⲕⲍ. ⲃ. ⲅⲓⲟⲥ ⲛⲓⲣⲱⲙⲓ ⲇⲉ ⲛⲧⲉ ⲡⲓⲧⲙⲓ ⲛⲁⲩⲥⲁⲭⲓ ϧⲁⲧⲟⲧⲟⲩ
ⲡⲉ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲁ ⲛⲓⲑⲏⲣⲓⲟⲛ ⲉⲧⲉⲙⲙⲁⲩ ⲧⲁⲕⲟ
ⲛϩⲁⲛⲙⲏϣ ⲛⲣⲱⲙⲓ ⲛⲉⲙ ϩⲁⲛⲕⲉⲙⲏϣ ⲛⲧⲉⲃⲛⲱⲟⲩⲓ
ⲛⲧⲉ ⲧⲁⲓϫⲱⲣⲁ ⲁⲗⲗⲁ ⲡⲧⲁⲓⲟ ⲙⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲡⲉ ⲉⲧⲁⲫⲛⲁϩⲉⲙ ⲑⲏⲛⲟⲩ ⲉⲧⲁⲓⲟⲣⲅⲏ ⲙⲉⲛⲉⲛⲥⲁ
ⲛⲁⲓ ⲁⲩⲥⲟⲃⲛⲓ ⲛⲉⲙ ⲛⲟⲩⲉⲣⲏⲟⲩ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲭⲉ
ⲫⲏⲉⲧⲁⲛⲭⲟⲫ ⲧⲉⲛⲛⲁⲓⲫ ⲉⲡⲧⲟⲡⲟⲥ ⲙⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣ-

ⲕⲏ. ⲁ. ⲅⲓⲟⲥ ϩⲉⲛ ⲟⲩⲱⲉⲡⲥⲙⲟⲧ ⲉⲩⲱⲟⲩ ⲙⲫⲧ ⲛⲧⲉⲛⲱⲱⲡⲓ
ⲛⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ϩⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ⲁⲗⲗⲁ ⲙⲡⲉⲛⲑⲣⲉⲛ-
ⲧⲁⲥⲑⲟⲛ ⲉⲫⲁⲥⲟⲩ ⲥⲟⲥ ⲁⲛⲓ ⲱⲁ ⲡⲁⲓⲙⲁ ⲙⲁⲣⲉⲛ-
ⲥⲱⲗ ⲱⲁ ⲇⲁⲙⲁⲥⲕⲟⲥ ⲛⲧⲉⲛⲱⲱⲡⲓ ⲛⲧⲉⲛⲡⲣⲁⲅⲙⲁⲧⲓⲁ
ⲥⲓⲛⲁ ⲛⲧⲉⲛϫⲓⲙⲓ ⲛⲟⲩⲕⲟⲩⲭⲓ ⲛⲧⲉⲛ† ϩⲉⲛ ⲟⲩⲥⲱⲟⲩ-
ⲧⲉⲛ ⲉⲧⲁⲩⲓ ⲇⲉ ⲉⲡ[ⲇ]ⲁⲙⲁⲥⲕⲟⲥ ⲁⲩϫⲓⲙⲓ ⲛϩⲁⲛⲱⲛⲓ
ⲛⲁⲛⲁⲙⲏⲓ ⲉⲩ† ⲙⲙⲱⲟⲩ ⲉⲃⲟⲗ ⲛⲏⲉⲧⲟⲩⲙⲟⲩ†

ⲕⲏ. ⲃ. ⲉⲣⲱⲟⲩ ⲭⲉ ⲁⲇⲁⲙⲁⲥ ⲁⲩⲱⲟⲡⲟⲩ ϩⲉⲛ ⲡⲓ ⲛ̄ⲗⲟⲩⲕⲟϫⲓ.

ⲉ̀ⲧⲁⲩⲓ̀ ⲉ̀ⲥⲣⲏⲓ ⲉ̄ⲓ̄ⲗ̄ⲏ̄ⲙ̄ ⲁⲩⲧⲏⲓⲧⲟⲩ ⲃⲁ ⲥ̄ ⲛ̀ⲗⲟⲩⲕⲟⲭⲓ ⲙ̀ⲡⲁⲧⲟⲩⲫⲟⲥ ⲣⲱ ⲉ̀ⲧⲟⲩⲃⲁⲕⲓ ⲧⲥⲁⲙⲁⲣⲓⲁ̀ ⲁⲩⲥⲁⲭⲓ ⲛ̀ⲭⲉ ⲛⲓⲣⲱⲙⲓ ⲛⲉⲙ ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲡⲥⲙⲟⲧ ⲙ̀ⲫϯ ϣⲏⲡ ⲭⲉ ⲁ̀ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲉⲑⲣⲉⲛⲉⲣⲡⲉⲙⲡϣⲁ ⲙ̀ⲡⲁⲓⲛⲓϣϯ ⲛ̀ⲥⲙⲟⲧ ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁⲩⲓ̀ ⲉ̀ⲧⲟⲩⲃⲁⲕⲓ ⲁⲩⲧⲁⲙⲉ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲛⲉⲙ
ⲣ̄ⲕ̄ⲑ̄. ⲁ. ⲛⲟⲩⲥⲩⲛⲅⲉⲛⲏⲥ ⲉ̀ⲛⲓⲭⲟⲙ ⲛⲉⲙ ⲛⲓϣϥⲏⲣⲓ ⲉ̀ⲧⲁ ϕϯ ⲁⲓⲧⲟⲩ ⲛⲉⲙⲱⲟⲩ ⲟⲩⲟⲥ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲁⲩⲃⲓ ⲙ̀ⲡⲓ̄ⲣ̄ ⲛ̀ⲗⲟⲩⲕⲟⲭⲓ ⲉ̀ⲧⲁⲩⲱϣ ⲙ̀ⲙⲱⲟⲩ ⲉ̀ⲧⲏⲓⲧⲟⲩ ⲙ̀ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲟⲩⲟⲥ ⲁⲩⲥⲓⲱϣ ⲃⲉⲛ ϯⲃⲁⲕⲓ 1
ⲧⲏⲣⲥ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ϕⲏⲉ̀ⲑⲟⲩⲱϣ ϕϯ ⲙⲁⲣⲉⲫⲓ̀ ⲉ̀ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲛⲉⲙⲁⲛ ⲥⲁⲛⲙⲏϣ ⲛ̀ⲣⲱⲙⲓ ⲛⲉⲙ ⲥⲁⲛⲥⲥⲓⲙⲓ ⲁⲩⲓ̀ ⲉ̀ⲃⲟⲗ ⲛⲉⲙⲱⲟⲩ ⲃⲉⲛ ⲧⲥⲁⲙⲁⲣⲓⲁ̀ ⲉ̀ⲧⲁⲩⲓ̀ ⲇⲉ ⲉⲡⲓⲧⲟⲡⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲁⲩϯ
ⲣ̄ⲕ̄ⲑ̄. ⲃ. ⲛ̀ⲛⲟⲩⲇⲱⲣⲟⲛ ⲉ̀ⲃⲟⲩⲛ ⲁⲩⲛⲁⲩ ⲉ̀ⲥⲁⲛⲛⲓϣϯ ⲛ̀ϣϥⲏⲣⲓ 1
ⲛⲉⲙ ⲥⲁⲛⲧⲁⲗⲃⲟ ⲉⲩⲟϣ ⲛ̀ⲛⲏⲉ̀ⲧϣⲱⲛⲓ ⲟⲩⲙⲏϣ ⲛ̀ⲇⲉⲙⲱⲛ ⲁϥⲥⲓⲧⲟⲩ ⲉ̀ⲃⲟⲗ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲧⲏⲣⲟⲩ ⲁⲩⲃⲓ ⲱⲙⲥ ⲉ̀ⲫⲣⲁⲛ ⲙ̀ⲫⲓⲱϯ ⲛⲉⲙ ⲡϣⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡⲛ̄ⲛ̄ⲁ̄ ⲉ̀ⲑⲟⲩⲁⲃ ⲁⲩϣⲱⲡⲓ ⲛ̀ⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲛ̀ⲧⲉ ⲣ̄ⲛ̄ⲅ̄ ⲙ̀ⲫⲩⲭⲏ ⲃⲉⲛ ⲡⲓⲉ̀ⲥⲟⲟⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲃⲉⲛ ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲃⲉⲛ ⲟⲩⲥⲓⲣⲏⲛⲏ ⲛ̀ⲧⲉ ϕϯ ⲁ̀ⲙⲏⲛ.

ⲣⲗ̄. ⲁ. ϯⲱϥⲏⲣⲓ ⲙ̀ⲙⲁⲥ ⳟ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉ ⲡⲓ̄ⲭ̄ⲥ̄.

ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲣⲱⲙⲓ ⲛ̀ⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲃⲉⲛ ⲓ̄ⲗ̄ⲏ̄ⲙ̄ ⲉ̀ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲍⲱⲣⲁⲧⲱⲣ ⲛⲉ ⲟⲩⲟⲛ ⲛ̀ⲧⲁϥ ⲛ̀ⲟⲩ-
ϣϥⲏⲣⲓ ⲙ̀ⲙⲁⲩ ⲉϥⲟⲓ ⲙ̀ⲡⲉⲣⲙⲟⲩ ⲟⲩⲟⲥ ⲛ̀ⲑⲟϥ ⲥⲱϥ ⲛⲁϥⲟⲓ ⲛ̀ⲁ̀ⲡⲟⲧⲁⲕⲣⲟⲥ ⲡⲁⲓ ⲣⲱⲙⲓ ⲇⲉ ⲛⲉ ⲟⲩⲣⲁⲙⲁⲇ

ⲡⲉ ⲉ̀ⲙⲁⲱⲱ ⲉ̀ⲟⲩⲟⲛⲧⲁⲩ ⲛ̀ⲙⲁⲩ ⲛ̀ⲥⲁⲛⲛⲓⲱϯ ⲛ̀ⲥⲩ-
ⲣ̅ⲗ̅. ⲃ. ⲡⲁⲣⲭⲟⲛⲧⲁ ϧⲉⲛ ⲡⲓⲛⲟⲩⲃ ⲛⲉⲙ ⲡⲓⲥⲁϯ ⲛⲉⲙ ⲥⲁⲛ-
ⲧⲉⲃⲛⲱⲟⲩⲓ̀ ⲉⲩⲟⲱ ⲁⲥⲱⲱⲡⲓ ⲇⲉ ⲁⲩⲥⲱⲧⲉⲙ ⲉⲑⲃⲉ
ⲛⲓⲭⲟⲙ ⲛⲉⲙ ⲛⲓⲱϥⲏⲣⲓ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲁⲩⲱⲱ ⲙ̀ⲙⲟⲩ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲉ̀ⲱⲱⲡ 5
ⲛ̀ⲧⲉ ϥϯ ⲛⲉⲙ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϯ ⲙ̀ⲡⲓⲟⲩⲭⲁⲓ
ⲛ̀ⲛⲁϥⲁⲧ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲁⲓϧⲓϯ ϯⲛⲁϯ ⲙ̀ⲡⲥⲟⲩⲉⲛ ⲧ̄
ⲙ̀ⲡⲣⲟⲥⲫⲟⲣⲁ ⲉ̀ⲡⲉⲕⲧⲟⲡⲟⲥ ⲛⲉⲙ ⲧ̄ ⲛ̀ϫⲉⲥⲧⲏⲥ ⲛ̀ⲏⲣⲡ
ⲣ̅ⲗ̅ⲁ̅. ⲁ. ⲉ̀ⲡⲉⲕⲧⲟⲡⲟⲥ ⲕⲁⲧⲁ ⲁ̀ⲃⲟϯ ⲉ̀ⲱⲱⲡ ⲛ̀ⲧⲁⲙⲟⲱⲓ ⲥⲟⲗⲟⲥ
ⲉⲩⲉⲛ ⲛⲁⲃⲁⲗⲁⲩⲭ ⲁⲓⲱⲁⲛⲓ̀ ⲛ̀ⲥⲟⲩ ⲕ̄ⲧ̄ ⲙ̀ⲫⲁⲣⲙⲟⲩⲑⲓ 10
ⲉ̀ⲧⲉ ⲡⲉⲕⲛⲓⲱϯ ⲛ̀ⲉ̀ⲥⲟⲟⲩ ⲡⲉ ϯⲛⲁⲙⲟⲱⲓ ⲛ̀ⲛⲁⲫⲁⲧ
ⲛ̀ⲧⲁϯ ⲛ̀ⲟⲩⲕⲩⲛⲇⲓⲛⲁⲣⲓⲟⲛ ⲛ̀ⲛⲟⲩⲃ ⲉ̀ⲡⲉⲕⲧⲟⲡⲟⲥ
ⲉ̀ⲧⲁⲕϯ ⲣⲟⲕ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲁ̀ ⲛⲉⲕⲫⲁⲧⲓ̀ ⲉ̀ⲧⲥⲏ ⲛ̀ⲟⲩ-
ⲕⲟⲩⲥⲓ ⲕⲟⲩⲥⲓ (sic) ⲁ̀ ⲡⲉⲕⲥⲱⲙⲁ ⲁ̀ⲥⲓⲁⲓ ⲉ̀ⲣⲟⲕ ϧⲉⲛ
ⲡⲭⲱⲕ ⲛ̀ⲥⲁⲛⲉ̀ⲥⲟⲟⲩ ⲁⲩⲙⲟⲱⲓ ⲁⲩⲥⲱⲗ ⲉ̀ⲡⲉⲫⲏⲓ 15
ⲣ̅ⲗ̅ⲁ̅. ⲃ. ⲛⲉⲙ ϯⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲁⲩⲱⲗⲏⲗ ⲉ̀ⲡⲱⲱⲓ ⲥⲁ ϥϯ ⲉⲩⲭⲱ
ⲙ̀ⲙⲟⲥ ⲭⲉ ϯⲱⲉⲡ ⲥⲙⲟⲧ ⲛ̀ⲧⲟⲧⲕ ϥϯ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲙⲉⲛⲉⲛⲥⲁ ⲉ̀ⲥⲟⲟⲩ ⲃ̄ ⲁ̀ ⲡⲉⲕⲥⲱⲙⲁ ⲧⲏⲣⲟ
ⲟⲩⲭⲁⲓ ⲉ̀ⲧⲁⲩϧⲱⲛⲧ ⲉ̀ϧⲟⲩⲛ ⲛ̀ⲭⲉ ⲡⲉ̀ⲥⲟⲟⲩ ⲙ̀ⲡⲓ-
ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲉ̀ⲧⲉ ⲫⲁⲓ ⲡⲉ ⲥⲟⲩ̄ⲕ̄ⲧ̄ ⲙ̀ⲫⲁⲣ- 20
ⲙⲟⲩⲑⲓ ⲁⲩⲥⲟⲩϯ ⲛ̀ⲛⲏⲉ̀ⲧⲉⲩⲛⲁⲃⲓⲧⲟⲩ ⲧⲏⲣⲟⲩ ⲛⲉⲙⲁⲩ
ⲟⲩⲟⲥ ⲁⲩⲓ̀ ⲥⲁⲣⲟⲩ ⲛ̀ⲭⲉ ⲛⲉⲩⲁ̀ⲗⲱⲟⲩⲓ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ
ⲣ̅ⲗ̅ⲃ̅. ⲁ. ⲭⲉ ⲁⲕⲟⲩⲱⲱ ⲛ̀ⲧⲉⲛⲥⲟⲩϯ ⲛⲁⲕ ⲛ̀ⲁⲱ ⲛ̀ⲧⲉⲃⲛⲏ
ⲛ̀ⲧⲉⲕⲁ̀ⲗⲏⲓ ⲉ̀ⲣⲟⲥ ⲁⲩⲉⲣⲟⲩⲱ̀ ⲛ̀ⲭⲉ ⲍⲱⲅⲣⲁⲧⲱⲣ
ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲫⲱⲛϧ ⲛ̀ⲭⲉ ϥϯ ⲭⲉ ϯⲛⲁⲙⲟⲱⲓ 25
ⲛ̀ⲛⲁⲫⲁⲧ ⲓⲥⲭⲉⲛ ⲓⲗ̄ⲏ̄ⲥ̄ ⲱⲁ ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲁⲩⲧⲱⲟⲩⲛⲁⲩ
ⲁⲩⲱⲉⲛⲱⲟⲩ ⲉ̀ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲑⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩ-
ⲭⲓⲙⲓ ⲛ̀ⲥⲁⲛⲕⲉⲙⲏⲱ ⲉⲩⲑⲟⲩⲏⲧ ⲉⲩⲉⲣⲱϥⲏⲣⲓ ⲛ̀ⲛⲓⲭⲟⲙ
ⲣ̅ⲗ̅ⲃ̅. ⲃ. ⲛⲉⲙ ⲛⲓⲥⲙⲟⲧ ⲛ̀ⲧⲁⲗⲃⲟ ⲉⲧⲱⲟⲡ ⲉ̀ⲃⲟⲗⲥⲓⲧⲉⲛ ⲡⲓⲁ̀- 30

ⲣⲓⲟⲥ ⲣⲉϣⲣⲓⲟⲥ ⲥϣⲥⲧⲉ ⲚⲦⲉⲫⲉⲣ ϣϕηρι Ⲛⲭⲉ
ⲍϣⲣⲁⲧϣⲣ ⲉϥⲛⲁⲩ ⲉⲛⲓϣ† Ⲛϣϕηρι ⲛⲉⲙ ⲛⲓⲧⲁⲗⲃⲟ
ⲉⲧϣⲟⲡ ⲉⲃⲟⲗⲥⲓⲧⲉⲛ ⲡⲓⲁⲣⲓⲟⲥ ⲣⲉϣⲣⲓⲟⲥ ⲟⲩⲟⲥ
ⲁϥ† Ⲛⲛⲉϥⲇⲱⲣⲟⲛ ⲉϧⲟⲩⲛ ϧⲉⲛ ⲣⲱⲟⲩⲧϥ Ⲛⲥⲏⲧ
ⲛⲓⲃⲉⲛ ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉⲧⲁ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲛⲁⲩ
ⲉⲛⲓⲛⲓϣ† Ⲛϣϕηρι ⲉⲧⲁ ⲍϣⲣⲁⲧϣⲣ ⲧⲏⲓⲧⲟⲩ ⲉϧⲟⲩⲛ
ⲣⲗ̄ⲅ̄. ⲁ. ⲁϥⲁⲙⲟⲛⲓ Ⲙⲙⲟϥ ϧⲁⲧⲟⲧϥ Ⲛⲁⲃⲟⲧ ⲃ̄ ⲉϥⲟⲩⲱⲙ
ⲟⲩⲟⲥ ⲉϥⲥⲟ ⲛⲉⲙⲁϥ ϧⲉⲛ ⲟⲩⲣⲁϣⲓ ϧⲉⲛ ⲡⲓⲁⲃⲟⲧ
Ⲙⲙⲁⲥ ϛ̄ ⲕⲁⲧⲁ ⲟⲩ†ⲙⲁ† Ⲛⲧⲉ ϕ† ⲁ ⲡϣⲏⲣⲓ
Ⲛⲍϣⲣⲁⲧϣⲣ ⲧⲱⲛϥ ⲁϥⲓ ⲥⲓⲛⲁ Ⲛⲧⲉϥⲉⲙⲓ ⲭⲉ ⲟⲩ-
ⲡⲉⲧϣⲟⲡ Ⲙⲡⲉϥⲓⲱⲧ ⲉⲧⲉⲙⲡⲉϥⲥⲱⲗ Ⲛⲑⲟϥ ⲛⲉⲙ
ⲛⲏⲉⲑⲛⲏⲟⲩ ⲉⲡϣⲁⲓ ⲥⲱⲥ ⲧⲉ ⲉⲣⲉ ⲍϣⲣⲁⲧϣⲣ ⲥⲁ-
ϧⲟⲩⲛ ⲉϥⲥⲁⲭⲓ ⲛⲉⲙ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲉⲑⲃⲉ ⲡⲉϥ-
ϣⲏⲣⲓ ⲉϥⲭⲱ Ⲙⲙⲟⲥ ⲭⲉ ⲟⲩⲟⲛ ⲟⲩϣⲏⲣⲓ Ⲛⲧⲏⲓ ⲉⲣⲉ
ⲣⲗ̄ⲅ̄. ⲃ. ⲟⲩⲇⲉⲙⲱⲛ ⲛⲉⲙⲁϥ ⲉϥⲥⲱⲟⲩ ⲉⲙⲁϣⲱ ⲉϥ† Ⲛⲥⲁⲛ-
ⲛⲓϣ† Ⲛϧⲓⲥⲓ ⲛⲁϥⲧⲱⲛⲟ ⲥⲱⲥ ⲧⲉ Ⲛⲧⲟⲩⲭⲟⲥ Ⲛⲟⲩ-
ⲙⲏϣ Ⲛⲥⲟⲡ ⲭⲉ ⲛⲁⲛⲉⲥ ⲛⲁϥ Ⲛⲧⲉϥⲙⲟⲩ ⲉⲥⲟⲧⲉ
ⲉⲱⲛϧ ⲉϥⲭⲏ ϧⲉⲛ ⲛⲁⲓⲃⲁⲥⲁⲍⲁⲛⲟⲥ ⲉϣⲱⲡ Ⲛⲧⲉ ϕ†
ⲛⲉⲙ ⲡⲓⲁⲣⲓⲟⲥ ⲣⲉϣⲣⲓⲟⲥ † Ⲙⲡⲓⲟⲩⲭⲁⲓ ⲛⲁϥ ϣⲁ
ⲡⲁⲓⲥⲛⲟⲩ Ⲛⲕⲉⲣⲟⲙⲡⲓ †ⲛⲁⲉⲛϥ ⲛⲁⲕ Ⲛⲧⲁⲓ ϣⲁⲣⲟⲕ
ⲉⲡⲁⲓⲙⲁ Ⲛⲧⲁ† Ⲛⲥⲁⲛⲛⲓϣ† ⲛⲧⲁⲓⲟ ⲉⲡⲉϥⲧⲟⲡⲟⲥ
ⲣⲗ̄ⲇ̄. ⲁ. ⲉⲥⲟⲧⲉ ϕⲁⲓ ⲡⲉⲭⲉ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲛⲁϥ ⲭⲉ ⲭⲛⲁⲥ†
ⲭⲉ ⲟⲩⲟⲛϣⲭⲟⲙ Ⲙⲫ† ϧⲉⲛ ⲥⲱⲃ ⲛⲓⲃⲉⲛ ⲟⲩⲟⲥ
†ⲛⲁⲥ† ⲭⲉ ⲥⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲣⲉ ⲛⲏⲉⲑⲟⲩⲁⲃ ⲛⲁⲉⲣⲉⲧⲓⲛ
Ⲙⲙⲱⲟⲩ ⲉⲩⲉⲃⲓⲧⲟⲩ ⲟⲩⲟⲥ Ⲛⲛⲉⲍⲗⲓ ⲉⲣⲁⲧⲭⲟⲙ
ϧⲁⲧⲟⲧⲟⲩ ϧⲉⲛ ⲡⲉϥⲣⲁⲛ ⲡⲁⲗⲓⲛ ⲥⲥϧⲏⲟⲩⲧ ϧⲉⲛ
ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲕⲁⲧⲁ ⲓⲱⲁⲛⲛⲏⲛ ⲭⲉ ϕⲏⲉⲑⲛⲁⲍ†
ⲉⲣⲟⲓ ⲛⲓⲍⲃⲏⲟⲩⲓ ⲁⲛⲟⲕ ⲉⲧⲓⲣⲓ Ⲙⲙⲱⲟⲩ ⲉϥⲉⲁⲓⲧⲟⲩ
ⲣⲗ̄ⲇ̄. ⲃ. ⲍⲱϥ ⲍⲁⲛⲛⲓϣ† ⲉⲛⲁⲓ ⲉϥⲉⲁⲓⲧⲟⲩ ⲁⲥϣⲱⲡⲓ ⲇⲉ
ⲉⲩⲥⲁⲭⲓ ⲛⲉⲙ ⲛⲟⲩⲉⲣⲏⲟⲩ ⲍⲏⲡⲡⲉ ⲓⲥ ⲡϣⲏⲣⲓ Ⲛⲍⲱ-

ⲅⲣⲁⲧⲱⲣ ⲛⲉⲙ ⲥⲁⲛⲕⲉⲙⲏⲱ ⲙ̀ⲃⲱⲕ ⲁⲩⲓ̀ ⲉⲩⲧⲁ-
ⲗⲏⲟⲩⲧ ⲉ̀ⲛⲓⲥⲑⲟⲣ ⲁⲩⲟ̀ⲥⲓ ⲉ̀ⲣⲁⲧⲟⲩ ⲥⲓⲣⲉⲛ ⲫⲣⲟ
ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲁⲫⲱⲓⲛⲓ ⲛ̀ⲥⲁ ⲡⲉⲫⲓⲱⲧ ⲁⲫⲭⲉⲙⲫ ⲃⲁⲧⲉⲛ
ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲁⲫⲓ̀ ⲥⲁ ⲡⲉⲫⲓⲱⲧ ⲁⲩⲥⲁⲭⲓ ⲛⲉⲙ
ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ⲥⲟⲥⲟⲛ ⲉⲩⲥⲁⲭⲓ̀ ⲛⲉⲙ ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ⲓⲥ
ⲣ̅ⲗ̅ⲉ̅. ⲁ. ⲡⲓⲇⲉⲙⲱⲛ ⲁⲫⲓ̀ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲓⲁ̀ⲗⲟⲩ ⲛ̀ⲟⲩⲥⲟⲧ ⲃⲉⲛ
ⲟⲩⲥⲟⲧ ⲁⲫⲃⲓⲧ ⲙ̀ⲙⲟⲫ ⲛ̀ⲟⲩⲛⲓⲱⲧ ⲛ̀ⲛⲁⲩ ⲉ̀ⲣⲉⲣⲱⲫ
ⲭⲉⲱⲥⲫⲛⲓⲧ ⲉ̀ⲃⲟⲗ ⲟⲩⲟⲥ ⲁⲫⲧⲱⲛⲫ ⲁⲫⲱⲱ ⲉ̀ⲃⲟⲗ
ⲃⲉⲛ ⲟⲩⲛⲓⲱⲧ ⲛ̀ⲥⲙⲏ ⲭⲉ ⲁ̀ⲃⲟⲕ ⲛⲉⲙⲙⲓ ⲥⲱⲕ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲉⲕⲧ ⲙ̀ⲕⲁⲥ ⲛⲏⲓ ⲉ̀ⲙⲁⲱⲱ ⲱ̀ ⲃⲓⲁ̀ ⲁ̀ⲛⲟⲕ
ⲅⲁⲣ ⲁ̀ⲛⲟⲕ ⲟⲩⲡⲉⲣⲉⲙⲟⲩ ⲙ̀ⲙⲟⲛ ⲥⲗⲓ ⲛⲁⲱⲥⲓⲧ ⲉ̀ⲃⲟⲗ
ⲟⲩⲟⲥ ⲁⲫⲭⲱ̀ ⲛ̀ⲥⲁⲛⲛⲓⲱⲧ ⲛ̀ⲭⲉⲟⲩⲁ̀ ⲭⲉ ⲱ̀ ⲃⲓⲁ̀ ⲭⲛⲁⲱ-
ⲥⲓⲧ ⲉ̀ⲃⲟⲗ ⲁⲛ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲣ̅ⲗ̅ⲉ̅. ⲃ. ⲧ̀ⲛ̀ⲥⲁⲛⲛⲓⲱⲧ ⲛ̀ⲱⲁⲱ ⲛⲁⲫ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁⲫⲱⲱ ⲉ̀ⲃⲟⲗ
ⲃⲉⲛ ⲥⲁⲛⲛⲓⲱⲧ ⲛ̀ⲃⲣⲱⲟⲩ ⲭⲉ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲕⲧ-
ⲃⲓⲥⲓ ⲛⲏⲓ ⲟⲩⲟⲥ ⲁⲫⲱⲣⲕ ⲛ̀ⲥⲁⲛⲛⲓⲱⲧ ⲛ̀ⲁ̀ⲛⲁⲱ
ⲉⲫⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲁⲕⲱⲁⲛⲭⲁⲧ ⲉ̀ⲃⲟⲗ ⲧⲛⲁⲕⲟⲧⲧ ⲉ̀ⲣⲟⲫ
ⲁⲛ ⲱⲁ ⲉ̀ⲛⲉⲥ ⲉⲧⲁ ⲡⲓⲇⲉⲙⲱⲛ ⲥⲁⲧⲫ ⲉ̀ⲑⲙⲏⲧ ⲁⲫⲓ̀
ⲉ̀ⲃⲟⲗ ⲛ̀ⲃⲏⲧⲫ ⲟⲩⲟⲥ ⲙ̀ⲡⲉⲫⲧⲁⲥⲑⲟⲫ ⲉ̀ⲣⲟⲫ ⲭⲉ ⲱⲁ
ⲉ̀ⲛⲉⲥ ⲡⲁⲓⲣⲏⲧ ⲁⲫⲟⲩⲭⲁⲓ ⲥⲁⲧⲟⲧⲫ ⲁⲥⲱⲱⲡⲓ ⲇⲉ
ⲣ̅ⲗ̅ⲋ̅. ⲁ. ⲉ̀ⲧⲁ ⲍⲱⲣⲣⲁⲧⲱⲣ ⲛⲁⲩ ⲉⲡⲉⲫⲱⲏⲣⲓ ⲉ̀ⲧⲁ ⲡⲓⲇⲉⲙⲱⲛ
ⲓ̀ ⲉ̀ⲃⲟⲗ ⲛ̀ⲃⲏⲧⲫ ⲁⲫⲧ ⲛ̀ⲥⲁⲛⲕⲉⲙⲏⲱ ⲛ̀ⲇⲱⲣⲟⲛ
ⲉ̀ⲃⲟⲩⲛ̀ ⲉ̀ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲫⲱⲉⲡ
ⲥⲙⲟⲧ ⲛ̀ⲧⲟⲧⲫ ⲙ̀ⲫⲧ ⲁⲫⲱⲁⲛⲓ̀ ⲉ̀ⲡⲉⲍⲟⲟⲩ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲕⲁⲧⲁ ⲣⲟⲙⲡⲓ ⲱⲁⲫⲓ̀ⲣⲓ ⲛⲟⲩⲛⲓⲱⲧ ⲛ̀ⲁ̀ⲣⲓⲥ-
ⲧⲟⲛ ⲉ̀ⲛⲓⲍⲏⲕⲓ ⲛⲉⲙ ⲛⲓⲭⲏⲣⲁ ⲛⲉⲙ ⲛⲓⲟⲣⲫⲁⲛⲟⲥ
ⲉ̀ⲣⲉ ⲡⲉⲫⲱⲏⲣⲓ ⲟ̀ⲍⲓ ⲉ̀ⲣⲁⲧⲫ ⲉ̀ⲣⲱⲟⲩ ⲃⲉⲛ ⲟⲩⲣⲁⲱⲓ
ⲉⲩⲱ̀ⲟⲩ ⲙ̀ⲫⲧ ⲛⲉⲙ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲱⲁ ⲡⲉ-
ⲍⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲉⲫⲙⲟⲩ.

ⲣ̄ⲗ̄ⲍ̄. ⲃ. ϯⲱϥⲏⲣⲓ ⲙⲙⲁⲥ ⲍ̄ ⲛⲧⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

ⲁⲥⲱⲱⲡⲓ ⲇⲉ ⲉⲧⲁⲩⲁⲁⲱⲁⲓ ⲛⲁⲉ ⲛⲓⲃⲱⲕ ⲛⲧⲉ ⲡⲧⲟⲡⲟⲥ
ⲙⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ ⲡⲓⲟⲓⲕⲟⲓⲛⲟⲙⲟⲥ ⲉⲑⲣⲟⲩⲥⲱⲣ
ⲉⲃⲟⲗ ⲥⲓⲛⲁ ⲛⲥⲉⲑⲱⲟⲩϯ ⲉϧⲟⲩⲛ ⲛⲛⲓⲁⲡⲁⲣⲭⲏ ⲛⲉⲙ
ⲛⲓⲇⲱⲣⲟⲛ ⲉⲧⲟⲩϯ ⲙⲙⲱⲟⲩ ⲉϧⲟⲩⲛ ⲉⲡⲧⲟⲡⲟⲥ
ⲉⲑⲟⲩⲁⲃ ⲛⲧⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲡⲓ ⲇⲉ ⲱⲁⲣⲉ
ⲟⲩⲙⲏⲱ ϧⲁⲛⲟⲩⲱⲏⲣⲓ ⲛⲍⲁⲛⲇⲱⲣⲟⲛ ⲓⲉ ⲥⲁⲛⲱⲉⲣⲓ
ⲣ̄ⲗ̄ⲍ̄. ⲁ. ⲓⲉ ⲛⲟⲩⲧⲉⲃⲛⲱⲟⲩⲓ̀ ⲉⲃⲟⲗⲍⲉⲛ ⲧⲟⲩⲭⲱⲣⲁ ⲉⲩϯ
ⲙⲙⲱⲟⲩ ⲉⲡⲧⲟⲡⲟⲥ ⲙⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲑⲃⲉ
ⲛⲓϫⲟⲙ ⲛⲉⲙ ⲛⲓⲱϥⲏⲣⲓ ⲉⲛⲁⲭⲓⲣⲓ ⲙⲙⲱⲟⲩ ⲟⲩⲟⲍ
ⲟⲩⲙⲏⲱ ⲛⲥⲍⲓⲙⲓ ⲛⲁⲃⲣⲏⲛ ⲉⲱⲱⲡ ⲛⲧⲟⲩⲱⲱ ⲙⲙⲱⲟⲩ
ⲛⲉⲙ ⲥⲁⲛⲧⲉⲃⲛⲱⲟⲩⲓ̀ ⲉϧⲟⲩⲛ ⲉⲡⲓⲧⲟⲡⲟⲥ ⲱⲁⲩⲙⲓⲥⲓ
ⲟⲩⲟⲍ ⲟⲩⲙⲏⲱ ⲛⲭⲟⲓ ⲉⲩⲉⲣⲍⲱⲧ ϧⲉⲛ ⲫⲓⲟⲙ ⲁⲣⲉ-
ⲣ̄ⲗ̄ⲍ̄. ⲃ. ⲱⲁⲛⲟⲩⲭⲓⲙⲱⲛ ⲧⲱⲛⲕ ⲉⲭⲱⲟⲩ ⲛⲧⲟⲩⲉⲣⲕⲩⲛⲧⲓ-
ⲛⲉⲩⲓⲛ (sic) ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ⲱⲁⲣⲉ ϯⲃⲟⲏⲑⲓⲁ ⲛⲧⲉ
ⲫϯ ⲧⲁⲍⲱⲟⲩ ⲛⲭⲱⲗⲉⲙ ⲛⲧⲉ ⲡⲟⲩⲭⲟⲓ ⲛⲟⲍⲉⲙ
ⲱⲁⲧⲟⲩⲙⲟⲛⲓ ⲉⲡⲓⲗⲩⲙⲏⲛ ⲟⲩⲟⲍ ⲟⲩⲙⲏⲱ ⲛⲧⲉⲃⲛⲏ
ⲉⲱⲱⲡ ⲛⲧⲉ ⲡⲟⲩⲛⲏⲃ ⲱⲱ ⲙⲙⲱⲟⲩ ⲛⲧⲉⲫⲱⲧⲉⲙ-
ⲧⲏⲓⲧⲟⲩ ⲱⲁⲣⲉ ⲛⲓⲧⲉⲃⲛⲱⲟⲩⲓ̀ ⲙⲟⲱⲓ ⲙⲙⲁⲩⲁ̀ⲧⲟⲩ
ⲱⲁⲧⲟⲩⲱⲉ ⲉϧⲟⲩⲛ ⲉⲡⲉⲫⲧⲟⲡⲟⲥ ⲉⲑⲃⲉⲟⲩ ϯⲫⲓⲣⲓ
ⲉⲑⲃⲉ ⲛⲓⲧⲉⲃⲛⲱⲟⲩⲓ̀ ⲙⲙⲁⲩⲁ̀ⲧⲟⲩ ⲛⲁⲓ ⲉⲑⲙⲟⲱⲓ
ⲣ̄ⲗ̄ⲏ̄. ⲁ. ⲙⲙⲁⲩⲁⲧⲟⲩ ⲉⲩⲥⲉⲗ ⲉⲡⲓⲧⲟⲡⲟⲥ ⲛⲧⲁⲭⲱ ⲛⲥⲱⲓ
ⲛⲛⲁⲓⲛⲓⲱϯ ⲛⲱϥⲏⲣⲓ ⲛⲁⲓⲱⲉ ⲛⲁⲧⲯⲩⲭⲏ ⲛⲉⲙ ⲛⲁⲓ
ⲱⲛⲓ ⲛⲉⲙ ⲛⲁⲓⲭⲟⲙ ⲛⲉⲙ ⲛⲁⲓⲛⲟⲩⲃ ⲛⲁⲓ ⲉⲱⲁⲩⲙⲟⲱⲓ
ⲙⲙⲁⲩⲁ̀ⲧⲟⲩ ϧⲉⲛ ⲡⲓⲁ̀ⲏⲣ ⲙⲫ[ⲣ]ϯ ⲛⲛⲓⲥⲁⲗⲁϯ
ⲱⲁⲧⲟⲩⲥⲱⲗ ⲉⲡⲧⲟⲡⲟⲥ ⲙⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϧⲉⲛ
ϯⲃⲟⲏⲑⲓⲁ ⲛⲧⲉ ⲫϯ ⲉⲧⲱⲛϧ ⲥⲱⲥ ⲧⲉ ⲉⲣⲉ ⲟⲩⲭⲟⲓ
ⲉⲣⲕⲩⲛⲇⲓⲛⲉⲩⲓⲛ ⲓⲉ ⲥⲁⲛⲱⲉ ⲓⲉ ϧⲁⲛⲥϧⲁⲓ ⲓⲉ ⲥⲁⲛ-
ⲛⲟⲩⲃ ⲓⲉ ⲥⲁⲛⲏⲧⲟⲥ ⲉⲧⲟⲩⲥⲓϯ ⲙⲙⲱⲟⲩ ⲉⲫⲓⲟⲙ ϧⲉⲛ

ⲡⲗ̄ⲏ̄. ⲃ. ⲟⲩⲛⲁⲥϯ ϧⲉⲛ ϕⲣⲁⲛ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ϣⲁⲩϣⲉⲛⲱⲟⲩ ⲙ̀ⲙⲁⲩⲁ̀ⲧⲟⲩ ϧⲉⲛ ⲡⲓⲁ̀ⲛⲣ ϣⲁⲧ-
ⲟⲩϣⲉ ⲉ̀ϧⲟⲩⲛ ⲉⲡⲉϥⲧⲟⲡⲟⲥ ⲛⲁⲓ ⲛ̀ⲛⲓϣϯ ⲛ̀ϫⲟⲙ ⲛⲉⲙ
ⲛⲁⲓϣϕⲏⲣⲓ ⲉⲧⲟϣ ⲉ̀ⲣⲉ ⲟⲩⲟⲛ ⲛⲓϧⲉⲛ ⲛⲁⲥϯ ⲉ̀ⲣϣⲟⲩ
ⲟⲩⲟⲥ ⲉ̀ⲣⲉ ⲥⲁⲛⲕⲉϫⲱⲟⲩⲛⲓ ⲟⲓ ⲛ̀ⲁⲑⲛⲁⲥϯ ⲉ̀ⲣϣⲟⲩ
ⲟⲩⲁⲓ ⲁⲉ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲓⲃⲟⲕ ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ ⲁϥⲟ̀ⲥⲓ
ⲉϥⲕⲱⲗⲡ ⲛ̀ⲛⲓⲉⲛϫⲁⲓ ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ ⲉϥⲃⲓ ⲙ̀ⲙⲱⲟⲩ
ⲣⲗ̄ⲑ̄. ⲁ. ⲉ̀ϧⲟⲩⲛ ⲉⲡⲉϥⲏⲓ ⲁ̀ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲱⲟⲩ
ⲛ̀ⲥⲏⲧ ⲉ̀ϫⲱϥ ϣⲁ ⲡϫⲱⲕ ⲛ̄ⲉ̄ ⲛ̀ⲣⲟⲙⲡⲓ ϫⲉ ⲡⲁⲛⲧⲟⲥ
ϥⲛⲁⲉⲣⲙⲉⲧⲁ̀ⲛⲟⲓⲛ ⲉ̀ϫⲉⲛ ⲛⲉϥⲛⲟⲃⲓ ⲛ̀ⲧⲁϫⲱ ⲛⲁϥ
ⲉ̀ⲃⲟⲗ ⲛ̀ⲑⲟϥ ⲁⲉ ⲙ̀ⲡⲁϥϫⲁ ⲧⲟⲧϥ ⲉ̀ⲃⲟⲗ[1]) ⲉϥⲓ̀ⲣⲓ
ⲙ̀ⲡⲁⲓⲣⲏϯ ⲁⲗⲗⲁ ϕⲏ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲟⲩⲛⲁϯ ⲙ̀ⲙⲱⲟⲩ
ⲛⲁϥ ϫⲉ ⲃⲓⲧⲟⲩ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ϣⲁϥⲃⲓⲧⲟⲩ ⲉ̀ⲡⲉϥⲏⲓ
ⲛ̀ⲧⲉϥⲥⲓⲙⲓ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲓⲟⲩⲇⲁⲥ ⲙ̀ⲡⲓⲥⲛⲟⲩ ⲉϥⲕⲱⲗⲡ
ⲛⲥⲁ ⲡⲓⲥⲱⲧⲏⲣ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓⲕⲗⲟⲥⲟⲕⲟⲙⲱⲛ ⲉϥⲃⲓ
ⲟ̄ⲗⲑ̄. ⲃ. ⲙ̀ⲙⲱⲟⲩ ⲉ̀ϧⲟⲩⲛ ⲉⲧⲉϥⲥⲓⲙⲓ ⲉⲧⲥⲱⲟⲩ ⲛⲏ ⲧⲏⲣⲟⲩ
ⲉⲧⲟⲩϯ ⲙ̀ⲙⲱⲟⲩ ⲙ̀ⲡⲓⲥⲱⲧⲏⲣ ϣⲁϥⲧⲏⲓⲧⲟⲩ ⲉ̀ⲡⲓ-
ⲕⲗⲟⲥⲟⲕⲟⲙⲟⲛ ⲉⲧⲟⲧϥ ⲛⲓⲟⲩⲇⲁⲥ ⲛ̀ⲑⲟϥ ⲥⲱϥ ϣⲁϥ-
ⲕⲟⲗⲡⲟⲩ ⲛⲧⲉϥⲧⲏⲓⲧⲟⲩ ⲉⲧⲉϥⲥⲓⲙⲓ ⲉⲧⲥⲱⲟⲩ ⲉⲑⲃⲉ
ϕⲁⲓ ⲣⲱ ⲁ̀ ⲡⲓⲛⲓϣϯ ⲙ̀ⲡⲓⲣⲁⲥⲙⲟⲥ ⲧⲁϥⲟϥ ⲥⲱⲥ
ⲧⲉ ⲛⲧⲉϥⲟⲭⲥϥ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲉ̀ⲡⲓ ⲇⲏ ⲛⲓⲕⲉⲙⲁⲑⲏⲧⲏⲥ
ⲧⲏⲣⲟⲩ ⲓⲥϧⲉⲛ ⲉ̀ⲧⲁ ⲡ̄ⲟ̄ⲥ̄ ⲑⲁϣⲟⲩ ⲉ̀ϯⲙⲉⲧⲁ̀ⲡⲟⲥ-
ⲟ̄ⲙ̄. ⲁ. ⲧⲟⲗⲟⲥ ⲁⲩϫⲱ ⲛ̀ⲥⲱⲟⲩ ⲛ̀ⲛⲟⲩⲏⲓ ⲛⲉⲙ ⲛ̀ⲟⲩⲥⲓⲟⲙⲓ
ⲛⲉⲙ ⲛ̀ⲟⲩϣⲏⲣⲓ ⲁⲩⲟⲩⲁ̀ⲥⲟⲩ ⲛ̀ⲥⲁ ⲡϣⲏⲣⲓ ⲙ̀ⲫϯ
ⲉ̀ⲧⲟⲛϧ ϣⲁⲧⲉⲛ ⲓⲟⲩⲇⲁⲥ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲉⲧⲉ ⲙ̀ⲡⲉϥ-
ⲙⲟϣⲓ ⲛ̀ⲥⲁ ⲡⲉϥⲟ̄ⲥ̄ ⲁⲗⲗⲁ ⲉϥⲥⲏⲗ ⲉ̀ϧⲟⲩⲛ· ⲥⲁ
ⲧⲉϥⲥⲓⲙⲓ ⲉϥϣⲟⲡ ϧⲉⲛ ⲡⲁⲓⲃϣϧⲉⲙ ⲛ̀ⲟⲩⲱⲧ ⲛⲉⲙⲁⲥ
ⲉⲑⲃⲉ ϕⲁⲓ ⲁ̀ ⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ ϫⲉⲙ ⲙⲁⲛⲟⲩⲟⲥ ⲛ̀ϧⲏⲧϥ

[1]) The Ms. writes ⲙ̀ⲡⲁϥϫⲁ ⲧⲟⲧϥ ⲉ̀ⲃⲟⲗ twice.

ⲱⲁⲧⲉⲫⲁⲓϥ ⲛ̀ⲱⲉⲙⲙⲟ ⲉϥϯ ⲡⲁⲓⲣⲏϯ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ
ⲉⲑⲛⲁⲥⲱⲧⲉⲙ ⲛ̀ⲥⲁ ⲛ̀ⲟⲩⲥⲥⲓⲙⲓ ⲉ̀ⲧⲥⲱⲟⲩ ⲱⲁⲧⲟⲩⲁⲓ-
ⲣⲙ̄. ⲃ. ⲧⲟⲩ ⲛ̀ⲱⲉⲙⲙⲟ ⲉϥϯ ⲉⲧⲁϥⲑⲁⲙⲓⲱⲟⲩ ⲡⲁⲓⲕⲉ ⲟⲩⲁⲓ
ⲁⲉ ⲥⲱϥ ⲛⲁϥⲟⲓ ⲙ̀ⲃⲟⲕ ⲉ̀ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲉⲩϯ ⲛ̀ⲧⲉϥⲭⲣⲓ[ⲁ] ⲛⲁϥ ⲕⲁⲧⲁ ⲫⲣϯ ⲛ̀ⲛⲉϥⲱ-
ϕⲏⲣⲓ ⲧⲏⲣⲟⲩ ⲱⲁϥⲃⲓⲧⲟⲩ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲉϥϩⲓ ⲙ̀ⲡⲉϥⲭⲁ-
ⲧⲟⲧϥ ⲉ̀ⲃⲟⲗ ⲉϥⲕⲱⲗⲡ ⲛⲥⲁ ⲛⲓⲉⲛⲭⲁⲓ ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ
ⲉϥⲃⲓ ⲙ̀ⲙⲱⲟⲩ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲉϥϩⲓ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁ̀ ⲡⲓ-
ⲣⲙ̄ⲁ̄. ⲁ. ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲭⲱ ⲛ̀ⲟⲩⲇⲉⲙⲱⲛ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲣⲟϥ
ⲉϥⲥⲱⲟⲩ ⲉ̀ⲙⲁⲱⲱ ⲁϥϯ ⲛ̀ⲥⲁⲛⲛⲓⲱϯ ⲛ̀ⲃⲓⲥⲓ ⲛⲁϥ
ⲙ̀ⲡⲓⲉ̀ⲥⲟⲟⲩ ⲛⲉⲙ ⲡⲓⲉ̀ⲭⲱⲣⲥ ⲟⲩⲟⲥ ⲁ̀ ⲡⲓⲇⲉⲙⲱⲛ ⲓⲛⲓ
ⲙ̀ⲙⲟϥ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ϯⲉⲕⲕⲗⲏⲥⲓⲁ ⲁϥⲥⲁⲥⲓ ⲛ̀ⲃⲏⲧϥ
ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲁ̀ⲛⲟⲕ ⲣⲱ ⲁⲓⲱ̀ⲗⲓ ⲛⲟⲩⲙⲏⲱ ⲛⲉⲛⲭⲁⲓ
ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲁⲏⲓ ⲥⲱⲗ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲁⲏⲓ
ⲣⲙ̄ⲁ̄. ⲃ. ⲧⲉⲧⲉⲛⲛⲁⲭⲉⲙⲟⲩ ⲉ̀ⲧⲁⲩⲥⲱⲗ ⲇⲉ ⲁⲩⲭⲉⲙⲟⲩ ⲕⲁⲧⲁ
ⲛⲉϥⲥⲁⲭⲓ ⲙⲉⲛⲉⲛⲥⲁ ⲁ̀ⲃⲟⲧ ⲃ̄ ⲉϥⲱⲟⲡ ⲃⲉⲛ ⲛⲁⲓⲃⲓⲥⲓ
ⲙ̀ⲡⲁⲓⲣⲏϯ ⲁ̀ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲱⲉⲛⲥⲏϯ ⲃⲁⲣⲟϥ
ⲁϥⲧⲁⲗⲃⲟϥ ⲟⲩⲟⲥ ⲁ̀ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲥⲓⲧϥ ⲉ̀ⲃⲟⲗⲃⲉⲛ
ⲡⲓⲧⲟⲡⲟⲥ ⲟⲩⲟⲛ ⲇⲉ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲁⲩϯⲱⲟⲩ
ⲙ̀ⲫϯ ⲛⲉⲙ ⲡⲓⲁⲣⲓⲱⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

ⲣⲙ̄ⲃ̄. ⲁ̄. ϯⲱϥⲏⲣⲓ ⲙ̀ⲙⲁⲥ ⲡ̄ ⲛⲧⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲣⲱⲙⲓ ⲇⲉ ⲛ̀ⲣⲁⲙⲁⲟ̀ ⲃⲉⲛ ⲧⲁⲛⲧⲓⲟ̀-
ⲭⲓⲁ̀ ⲉ̀ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲉⲣⲉ ⲟⲩⲟⲛ ⲟⲩⲥⲟⲓ
ⲛ̀ⲧⲁϥ ⲉϥⲉⲣⲥⲱⲧ ⲃⲉⲛ ϕⲓⲟⲙ ⲉϥⲉⲣⲥⲱⲃ ⲃⲉⲛ
ⲟⲩⲛⲓⲱϯ ⲙ̀ⲡⲣⲁⲅⲙⲁⲧⲓⲁ ⲡⲓⲣⲱⲙⲓ ⲇⲉ ⲛⲉ ⲟⲩⲛⲁϩⲧ
ⲡⲉ ⲉϥϯ ⲛ̀ⲥⲁⲛⲛⲓⲱϯ ⲛ̀ⲁⲅⲁⲡⲏ ⲛ̀ⲛⲓⲥϩⲕⲓ ⲛⲉⲙ [1])

[1]) The Ms. writes ⲛⲉⲙ wrice.

ⲛⲓϫⲱⲃ ⲛⲁⲩϯ ⲛϩⲁⲛⲡⲣⲟⲥⲫⲟⲣⲁ ⲛⲉⲙ ϩⲁⲛⲁ-
ⲣⲙⲃ. ⲃ. ⲡⲁⲣⲭⲏ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲓⲃⲉⲛ ⲛⲧⲉ ⲁⲛⲡⲟⲭⲓⲁ ⲧⲉⲕ-
ⲃⲁⲕⲓ ⲉⲕⲓⲣⲓ ⲛⲟⲩⲛⲓϣϯ ⲛⲁⲣⲓⲥⲧⲟⲛ ⲛⲛⲓⲕⲗⲏⲣⲓⲕⲟⲥ
ⲧⲏⲣⲟⲩ ⲛⲧⲉ ⲧⲉⲕⲡⲟⲗⲓⲥ ⲛⲥⲟⲡ ⲃ ⲛϯⲣⲟⲙⲡⲓ ⲟⲩⲟⲩϩ
ⲉⲕⲟⲩⲱⲙ ⲉⲕⲥⲱ ⲛⲉⲙ ⲡⲓⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲟⲩ- 5
ⲙⲏϣ ⲛⲥⲟⲡ ⲉⲕⲧⲱⲃϩ ⲙⲓⲫϯ ⲛⲥⲏⲟⲩ ⲛⲓⲃⲉⲛ ⲉⲕϩⲏⲗ
ⲁⲉ ⲟⲛ ⲉⲡⲓϣⲧⲉⲕⲱⲟⲩ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲟⲩⲟⲛ ⲟⲩⲙⲏϣ
ⲣⲙⲅ. ⲁ. ⲙⲓⲙⲉⲧⲣⲁⲙⲁⲁ̀ ϣⲟⲡ ⲛⲁⲕ ⲡⲉ ⲉⲕϩⲏⲗ ⲉⲡⲧⲟⲡⲟⲥ
ⲙⲡⲓⲁⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲛⲟⲩⲙⲏϣ ⲛⲥⲟⲡ ⲟⲩⲟϩ ⲟⲛ
ⲉⲕϩⲏⲗ ⲉⲡⲉⲕⲛⲓϣϯ ⲛⲉϩⲟⲟⲩ ⲛϣⲁⲓ ⲉⲧⲉ ⲫⲁⲓ ⲡⲉ 10
ⲥⲟⲩⲕⲅ̅ ⲙⲓⲫⲁⲣⲙⲟⲩⲑⲓ ⲛⲁⲕϣⲗⲏⲗ ⲡⲉ ϩⲉⲛ ⲡⲓⲧⲟⲡⲟⲥ
ⲉⲕϯ ⲛⲟⲩⲑⲉⲣⲙⲉⲥⲓ ⲉⲃⲟⲩⲛ ⲉⲡⲓⲧⲟⲡⲟⲥ ⲟⲩⲟϩ ⲛⲧⲉ-
ⲕⲟⲩⲱⲙ ⲛⲧⲉⲕⲥⲱ ⲛⲉⲙ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲛⲧⲉⲕⲧⲁⲥⲑⲟ
ⲉⲡⲉⲕϩⲓ ⲃⲉⲛ ⲟⲩϩⲓⲣϩⲏⲛⲏ ⲁⲥϣⲱⲡⲓ ⲁⲉ ⲙⲉⲛⲉⲛⲥⲁ
ⲣⲙⲅ. ⲃ. ⲓⲃ̅ ⲛⲣⲟⲙⲡⲓ ⲉⲕⲓⲣⲓ ⲙⲡⲁⲓⲣⲏϯ ⲁ̀ ⲡⲓⲇⲓⲁ̀ⲃⲟⲗⲟⲥ ⲡⲓϫⲁϫⲓ 15
ⲛⲧⲉ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁϩϯ ⲉⲡⲭ̅ⲥ̅ ⲁϥⲭⲟϩ ⲉⲣⲟϥ
ⲉⲑⲃⲉ ⲛⲉϥⲙⲉⲧⲛⲁϩⲧ ⲉⲛⲁⲕⲓⲣⲓ ⲙⲙⲱⲟⲩ ⲁϥⲧⲟⲩⲛⲟⲥ
ⲟⲩⲛⲓϣϯ ⲛⲣⲛⲟⲫⲟⲥ ⲛϫⲁⲕⲓ ⲃⲉⲛ ⲫⲓⲟⲙ ⲛⲉⲙ ⲟⲩϫⲓ-
ⲙⲱⲛ ⲡⲓϫⲟⲓ ⲁⲉ ⲛⲧⲉ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲛⲁϥⲙⲟⲛⲓ ⲉⲡⲓϫⲣⲟ
ⲡⲉ ⲛⲓⲛⲉϥ ⲁⲉ ⲁⲩⲉⲣϩⲟϯ ϫⲉ ⲛⲛⲉ ⲡⲓϫⲟⲓ ⲧⲁⲕⲟ ⲃⲁ- 20
ⲣⲙⲁ. ⲁ. ⲣⲱⲟⲩ ⲛⲥⲉϩⲱⲗ ⲃⲉⲛ ⲫⲓⲟⲙ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲁⲩⲓⲛⲓ
ⲛⲛⲓⲥⲕⲉⲩⲟⲥ ⲉⲡⲓϫⲣⲟ ⲛⲉⲙ ⲛⲟⲩϩⲃⲱⲥ ⲛⲁⲛⲁⲅⲕⲉ-
ⲟⲛ ⲧⲏⲣⲟⲩ ⲉⲡⲓϫⲣⲟ ⲁⲩⲉⲣⲡⲓⲉϫⲱⲣϩ ⲧⲏⲣϥ ⲉⲩⲉⲣ-
ϩⲏⲃⲓ ⲧⲟⲧⲉ ⲁ̀ ⲡⲓⲑⲏⲟⲩ ϩⲱⲗⲉⲙ ⲙⲡⲓϫⲟⲓ ⲙⲡⲟⲩⲉⲙⲓ
ϫⲉ ⲉⲧⲁϥϩⲱⲗ ⲉⲑⲱⲛ ⲉⲧⲁ ⲡⲓⲟⲩⲱⲓⲛⲓ ⲁⲉ ⲥⲱⲣ ⲉⲃⲟⲗ 25
ⲁⲩⲃⲓⲥⲓ ⲉⲩⲕⲱϯ ⲙⲡⲟⲩϫⲓⲙⲓ ⲙⲡⲓϫⲟⲓ ⲛⲧⲉ ⲉⲩⲗⲟ-
ⲅⲓⲟⲥ ⲁⲩⲓ ⲉⲃⲣⲏⲓ ⲁⲩⲧⲁⲙⲉ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲉϩⲱⲃ ⲛⲓⲃⲉⲛ
ⲉⲧⲁⲩⲱⲟⲡⲓ ⲛⲑⲟⲟⲩ ⲁⲉ ⲛⲉⲙ ⲧ̀ⲉⲕϩⲓⲙⲓ ⲛⲁⲩⲣⲓⲙⲓ
ⲣⲙⲇ. ⲃ. ⲡⲉ ⲟⲩⲟϩ ⲛⲁⲩⲉⲣϩⲏⲃⲓ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁⲩⲱⲉⲡ
ϩⲙⲟⲧ ⲛⲧⲟⲧⲕ ⲙⲫϯ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ϫⲉ ⲡⲉⲧⲉϩⲛⲁⲕ 30

ⲙⲡⲟⲥ ⲙⲁⲣⲉϥϣⲱⲡⲓ ⲙⲁⲣⲉϥ ϕⲣⲁⲛ ⲙⲡⲟⲥ ϣⲱⲡⲓ
ⲉϥⲥⲙⲁⲣⲱⲟⲩⲧ ϣⲁ ⲉⲛⲉϩ ⲁⲣⲉϣⲁⲛ ϕϯ ⲟⲩⲱϣ
ⲫⲛⲁⲉⲣⲡⲓⲛⲁⲓ ⲛⲉⲙⲁⲛ ⲛⲧⲉⲛⲑⲁⲙⲓⲟ ⲟⲛ ⲛⲕⲉϫⲟⲓ
ⲙⲡⲉϥⲣⲏϯ ⲛⲁⲓ ⲇⲉ ⲉⲩϫⲱ ⲙⲙⲱⲟⲩ ⲛⲛⲟⲩⲉⲣⲏⲟⲩ
ⲣⲙⲉ. ⲁ. ⲉⲩϯⲛⲟⲙϯ ⲛⲛⲟⲩⲉⲣⲏⲟⲩ ϧⲉⲛ ⲡⲟⲥ ⲛⲑⲱⲟⲩ ⲇⲉ
ⲛⲁⲩⲧⲁϫⲣⲏⲟⲩ ⲡⲉ ⲉϫⲉⲛ ⲛⲓϫⲣⲏⲙⲁ ⲉⲧϫⲏ ⲛⲧⲟⲧⲟⲩ
ϩⲏⲡⲡⲉ ⲓⲥ ⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ ⲁϥⲧⲟⲩⲛⲟⲥ ⲕⲉ ⲡⲓⲣⲁⲥⲙⲟⲥ
ⲉⲃⲣⲏⲓ ⲉϫⲱⲟⲩ ⲉϥⲟⲓ ⲛⲛⲓⲱϯ ⲉϕⲁⲓ ⲟⲩⲣⲱⲙⲓ ⲇⲉ
ⲛⲣⲉⲙⲛⲛϫⲏⲙⲓ ⲉϥⲟⲓ ⲛⲥⲧⲣⲉⲃⲗⲁ ⲉⲙⲁϣⲱ ϧⲉⲛ ϯⲙⲉⲧ-
ⲥⲟⲛⲓ ⲉⲧⲁⲩⲕⲱϯ ⲇⲉ ⲛⲥⲱϥ ⲉϧⲟⲟⲃⲉϥ ⲁϥⲧⲱⲛϥ
ⲁϥϕⲱⲧ ⲁϥⲓ ϩⲓϫⲉⲛ ϕⲓⲟⲙ ⲕⲁⲧⲁ ⲟⲩϯⲙⲁϯ ⲇⲉ ⲛⲧⲉ
ⲣⲙⲉ. ⲃ. ⲡⲥⲁⲧⲁⲛⲁⲥ ⲁϥϫⲓⲙⲓ ⲛⲟⲩϫⲟⲓ ⲉϥⲉⲣϩⲱⲧ ⲉⲧⲁⲛⲧⲓⲟ-
ϫⲓⲁ ⲁϥⲁⲗⲏⲓ ⲉⲣⲟϥ ⲁϥⲓ ⲉⲙⲙⲁⲩ ⲁϥϣⲱⲡⲓ ⲇⲉ ϧⲁⲧⲉⲛ
ⲡⲏⲓ ⲛⲉⲩⲗⲟⲅⲓⲟⲥ ⲙⲉⲛⲉⲛⲥⲁ ϩⲁⲛⲕⲉⲕⲟⲩϫⲉ ⲛⲉϩⲟⲟⲩ
ⲉϥϫⲏ ϧⲁⲧⲉⲛ ⲡⲏⲓ ⲛⲉⲩⲗⲟⲅⲓⲟⲥ ⲁϥϣⲱⲡⲓ ⲛⲁϥ ⲛⲉⲣ-
ⲅⲁⲧⲏⲥ ⲛⲣⲟⲙⲡⲓ ⲃϯ ⲁϥⲉⲙⲓ ⲉϩϣⲃ ⲛⲓⲃⲉⲛ ⲉⲧ ϧⲉⲛ
ⲡⲏⲓ ⲛⲉⲩⲗⲟⲅⲓⲟⲥ ⲙⲡⲟⲩⲉⲙⲓ ϫⲉ ⲟⲩⲥⲟⲛⲓ ⲡⲉ ⲁⲩϫⲁ
ⲣⲙⲉϩ. ⲁ. ⲡⲟⲩϩϩⲏⲧ ⲉⲃⲟⲗ ⲛⲉⲙⲁϥ ⲛⲑⲟϥ ⲇⲉ ⲁⲩϫⲓⲙⲓ ⲛⲕⲉ ⲃ
ⲙⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲙⲡⲉϥⲣⲏϯ ⲁϥⲉⲣϣϕⲏⲣ ⲉⲣⲱⲟⲩ
ⲕⲁⲧⲁ ϕⲣⲏϯ ⲉⲣⲉ ϯⲅⲣⲁⲫⲏ ϫⲱ ⲙⲙⲟⲥ ϫⲉ ϣⲁⲣⲉ
ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⲧⲟⲙϥ ⲛⲉⲙ ϕⲛⲉⲧⲟⲛⲓ ⲙⲙⲟϥ
ⲛⲑⲱⲟⲩ ⲇⲉ ⲁⲩⲥⲟⲃⲛⲓ ⲛⲉⲙ ⲛⲟⲩⲉⲣⲏⲟⲩ ⲉⲑⲣⲟⲩⲕⲱⲗⲡ
ⲙⲡⲏⲓ ⲛⲉⲩⲗⲟⲅⲓⲟⲥ ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉⲧⲁ ⲡⲉⲩⲟⲟⲩ
ⲙⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲃⲱⲛⲧ ⲉⲃⲟⲩⲛ ⲉⲧⲉ ϕⲁⲓ ⲡⲉ ⲥⲟⲩⲕⲣ
ⲣⲙⲉϩ. ⲃ. ⲙϕⲁⲣⲙⲟⲩⲑⲓ ⲁ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲥⲉⲃⲧⲱⲧϥ ⲛⲉⲙ ϩⲁⲛ-
ⲕⲉⲙⲏϣ ⲛⲣⲱⲙⲓ ⲛⲉⲙⲁϥ ⲉⲑⲣⲟⲩϣⲉⲛⲱⲟⲩ ⲉⲡⲓⲧⲟⲡⲟⲥ
ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉⲩⲭⲏ ⲙⲙⲁⲩ ⲕⲁⲧⲁ ϕⲟⲩⲱϣ ⲙⲓϕϯ
ⲁⲧϣⲱⲙⲓ ⲛⲉⲩⲗⲟⲅⲓ[ⲟⲥ] ϣⲱⲡⲓ ⲁⲥⲙⲟⲩ ⲁⲥⲧⲱⲛⲥ ⲛⲭⲉ
ⲧⲉϥⲥϩⲓⲙⲓ ⲛⲉⲙ ⲛⲉϥⲥⲛⲏⲟⲩ ⲁⲩϣⲉⲛⲱⲟⲩ ⲁⲩⲣⲓⲙⲓ
ⲉⲣⲟⲥ ⲁⲩⲭⲱ ⲙⲡⲓⲣⲉⲙⲛⲛϫⲏⲙⲓ ϧⲁⲧⲉⲛ ⲡⲓⲛⲓ ⲛⲑⲟϥ

ⲣⲙⲍ. ⲁ. ⲇⲉ ⲁϥⲧⲱⲛϥ ⲁϥϣⲉ ⲛⲁϥ ⲉⲃⲟⲩⲛ ⲉⲡⲓⲛⲓ ⲛⲭⲱⲗⲉⲙ
ⲛⲉⲙ ⲛⲉϥⲕⲉϣϕнр ⲁϥⲟ̀ⲗⲟⲩ ⲛⲉⲙⲁϥ ⲉⲃⲟⲩⲛ ⲉⲡⲓⲛⲓ
ⲁⲩⲟⲩⲱⲙ ⲟⲩⲟⲥ ⲁⲩⲥⲱ ⲁⲩⲉⲣ ⲡⲓⲉⲥⲟⲟⲩ ⲧⲏⲣϥ
ⲉⲩϣⲱⲗ ⲛⲥⲁ ⲡⲛⲓ ⲛⲉⲩⲗⲟⲅⲓос ⲁⲩⲱ̀ⲗⲓ ⲛⲛⲓⲛⲟⲩⲃ
ⲛⲉⲙ ⲛⲓⲥⲁⲧ ⲛⲉⲙ ⲛⲓⲥⲕⲉⲩос ⲧⲏⲣⲟⲩ ⲉⲑⲛⲁⲛⲉⲩ 5
ⲁⲩⲭⲓⲙⲓ ⲇⲉ ⲟⲛ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲛ̀ⲟⲩⲭⲟⲓ ⲛ̀ⲧⲉ ⲣⲁⲕⲟϯ
ⲁⲩⲧⲁⲗⲱⲟⲩ ⲉ̀ⲣⲟϥ ⲁⲩⲓ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲣⲁⲕⲟϯ ⲁⲩⲫⲉⲣϣ
ⲣⲙⲍ. ⲃ. ⲛⲓⲥⲕⲉⲩос ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲉⲩⲗⲟⲅⲓос ⲥⲓ ϯⲁⲣⲱⲣⲁ
ⲁⲩⲧⲏⲓⲧⲟⲩ ⲉ̀ⲃⲟⲗⲍⲁ ⲟⲩⲙⲏϣ ⲛ̀ⲛⲟⲩⲃ ⲁⲩⲧⲁⲗⲱⲟⲩ
ⲉ̀ϧⲉⲛ ⲛⲓⲕⲉⲟⲩⲟⲛ ⲥⲱⲥ ⲧⲉ ⲛ̀ⲧⲟⲩⲉⲣ ⲏ̄ ⲛ̀ϣⲟ ⲛ̀ⲗⲟⲩ- 10
ⲕⲟϧⲓ ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁϥⲓ̀ ⲛ̀ϧⲉ ⲉⲩⲗⲟⲅⲓос ⲉ̀ⲃⲟⲗϧⲉⲛ
ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁⲅⲓос ⲅⲉⲱⲣⲅⲓос ⲁϥϧⲓⲙⲓ ⲛ̀ⲧⲉϥⲥⲥⲓⲙⲓ
ⲛⲉⲙ ⲛⲏ ⲉ̀ⲧⲉⲛⲟⲩϥ ⲧⲏⲣⲟⲩ ⲉⲩⲉⲣⲥⲛⲃⲓ ⲁⲩⲧⲁⲙⲟϥ
ⲉ̀ϕⲏ̀ⲧⲁϥϣⲱⲡⲓ ⲁϥⲉⲣⲙ̀ⲕⲁⲥ ⲛ̀ⲥⲏⲧ ⲉⲙⲁϣⲱ ⲛ̀ⲟⲩ-
ⲣⲙⲏ ⲁ. ⲙⲏϣ ⲛ̀ⲉⲥⲟⲟⲩ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁϥϧⲉⲙⲛⲟⲙϯ ⲃⲉⲛ 15
ⲡ̄ⲟ̄ⲥ̄ ⲁϥϯⲱⲟⲩ ⲙ̀ⲫϯ ⲉϥϧⲱ ⲙ̀ⲙⲟⲥ ϧⲉ ⲡⲉⲧⲉⲥⲛⲁϥ
ⲙ̀ⲡⲟ̄ⲥ̄ ⲙⲁⲣⲉϥϣⲱⲡⲓ ⲛⲏ ⲇⲉ ⲉ̀ⲧⲁⲩⲱ̀ⲗⲓ ⲙ̀ⲫⲏⲧⲉⲛ-
ⲧⲁϥ ⲁⲩϣⲉⲛⲱⲟⲩ ⲉ̀ϧⲏⲙⲓ ⲉ̀ⲛⲓⲥⲁ ⲛ̀ⲧⲉ ⲡⲉⲣⲉⲙⲟⲩⲛ
ⲁⲩϣⲱⲡⲓ ⲙ̀ⲙⲁⲩ ⲁ̀ ⲟⲩⲁⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ⲃⲏⲧⲟⲩ ϣⲱⲣⲧ
ⲁⲩⲉⲣⲇⲉⲙⲱⲛ ⲁϥϣⲉ ⲛⲁϥ ⲙ̀ⲡⲟⲩⲉ̀ⲙⲓ ϧⲉ ⲁϥϣⲉ ⲛⲁϥ 20
ⲟⲙⲏ. ⲃ. ⲉ̀ⲑⲟⲛ ⲙⲉⲛⲉⲛⲥⲁ ⲥⲁⲛⲕⲟⲩϧⲓ ⲇⲉ ⲛ̀ⲉⲥⲟⲟⲩ ⲁ̀ ⲟⲩϧⲱⲛⲧ
ϣⲱⲡⲓ ⲃⲉⲛ ⲑⲙⲏϯ ⲙ̀ⲡⲓⲃ̄ ⲁⲩⲙⲓϣⲓ ⲛⲉⲙ ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ
ⲁ̀ ⲡⲓⲣⲉⲙⲛ̀ϧⲏⲙⲓ ⲧⲱⲛϥ ⲃⲉⲛ ⲧϕⲁϣⲓ ⲙ̀ⲡⲓⲉϧⲱⲣⲥ
ⲁϥⲃⲓ ⲛ̀ⲟⲩⲥⲏϥⲓ ⲁϥⲃⲱⲧⲉⲃ ⲙ̀ⲡⲉϥϣⲫⲏⲣ ⲙ̀ⲡⲉϥⲉ̀ⲙⲓ
ⲟⲩⲟⲥ ⲁϥⲧⲱⲛϥ ⲁϥⲃⲓ ⲛⲓⲛⲟⲩⲃ ⲧⲏⲣⲟⲩ ⲁϥϣⲉ ⲛⲁϥ 25
ⲉ̀ϯⲡⲁⲗⲏⲥⲧⲓⲛⲏ ⲛ̀ⲭⲱⲣⲁ ⲁϥϣⲱⲡⲓ ⲉϥⲃⲓϯ ⲃⲉⲛ
ⲥⲁⲛⲙⲉⲧϣⲱⲧ ⲉϥⲟⲩⲱⲙ ⲟⲩⲟⲥ ⲉϥⲥⲱ ⲃⲉⲛ ⲛⲓⲭⲣⲏⲙⲁ
ⲟⲙⲑ. ⲁ. ⲛⲧⲉ ⲉⲩⲗⲟⲅⲓос ⲛ̀ⲟⲩⲛⲓϣϯ ⲛ̀ⲥⲛⲟ ⲉⲩⲗⲟⲅⲓос ⲇⲉ ⲡⲓ-
ⲭⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ ⲃⲉⲛ ⲟⲩⲙⲉⲑⲙⲏ ⲛⲉⲙ ⲉⲩⲫⲩⲙⲓⲁ̀ (sic)
ⲧⲉϥⲥⲥⲓⲙⲓ ⲁ̀ⲗⲏⲑⲟⲥ ⲕⲁⲧⲁ ⲫϯ ⲙ̀ⲡⲟⲩⲭⲁ ⲧⲟⲧⲟⲩ 30

ⲉⲃⲟⲗϧⲉⲛ ⲛⲓⲡⲣⲟⲥⲫⲟⲣⲁ ⲛⲉⲙ ⲛⲓⲁⲡⲁⲣⲭⲏ ⲟⲩⲟϩ
ⲛⲟⲩⲁⲅⲁⲡⲏ ϧⲉⲛ ⲛⲓⲉϩⲟⲟⲩ ⲛⲱⲁⲓ ⲉⲩⲓⲣⲓ ⲙⲙⲱⲟⲩ
ⲛⲛⲓϩⲏⲕⲓ ⲛⲉⲙ ⲛⲓϫⲱⲃ ⲙⲫⲣⲏϯ ⲛⲱⲟⲣⲡ ⲙⲡⲟⲩⲕⲟⲣ-
ⲣⲘⲑ. ⲃ. ⲫⲟⲩ ⲁⲫϯ ⲛⲛⲉⲫⲁⲡⲟⲑⲏⲕⲏ ⲉⲃⲟⲗ ⲛⲉⲙ ϩⲱⲃ ⲛⲓⲃⲉⲛ
ⲉⲧⲱⲟⲡ ⲛⲁⲫ ⲉⲧⲁⲫⲟⲩⲱ ⲇⲉ ⲉⲫⲃⲟ ⲛϩⲱⲃ ⲛⲓⲃⲉⲛ
ⲉⲧⲱⲟⲡ ⲛⲁⲫ ⲁ ⲡⲓⲉϩⲟⲟⲩ ⲛⲧⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ϧⲱⲛⲧ ⲉϧⲟⲩⲛ ⲟⲩⲟϩ ⲁ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲥⲁϫⲓ ⲛⲉⲙ
ⲧⲉⲫⲥϩⲓⲙⲓ ⲉⲫϫⲱ ⲙⲙⲟⲥ ϫⲉ ϩⲛⲡⲡⲉ ⲓⲥ ⲛⲓⲣⲱⲙⲓ
ⲧⲏⲣⲟⲩ ⲛⲧⲉ ϯⲃⲁⲕⲓ ⲥⲉϩⲙⲗ ⲉⲡⲧⲟⲡⲟⲥ ⲙⲡⲓⲁⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲙⲙⲟⲛ ϩⲙⲙⲓ ⲛⲧⲟⲧⲉⲛ ⲁⲛ ⲉⲑⲣⲉⲛϯ
ⲣⲚ. ⲁ. ⲛⲧⲁⲓ ⲣⲟⲙⲡⲓ ⲁⲗⲗⲁ ⲓⲥ ⲫϯ ⲛⲉⲙ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲉⲫⲉⲛⲁⲩ ⲉⲡⲉⲛϩⲟϫϩⲉϫ ⲁⲥⲉⲣⲟⲩⲱ ⲛϫⲉ
ⲧⲉⲫⲥϩⲓⲙⲓ ⲙⲙⲁⲓⲛⲟⲩϯ ⲡⲉϫⲁⲥ ⲛⲁⲫ ϧⲉⲛ ⲟⲩⲑⲉⲃⲓⲟ
ϫⲉ ϯⲉⲙⲓ ⲡⲁⲥⲟⲛ ϫⲉ ⲙⲙⲟⲛ ⲛⲧⲟⲧⲉⲛ ⲛϩⲗⲓ ⲁⲛ
ⲟⲩⲟϩ ⲙⲙⲟⲛ ϩⲗⲓ ⲛⲣⲱⲙⲓ ⲛⲁⲧⲉⲛϩⲟⲩⲧⲉⲛ ⲁⲛ ϫⲉ
ⲁⲛⲉⲣϩⲏⲕⲓ ⲁⲗⲗⲁ ϩⲛⲡⲉ ⲓⲥ ⲱⲑⲏⲛ ⲃϯ ⲛⲧⲏⲓ ⲁⲗⲓ
ⲑⲁⲓ ⲉⲑⲛⲁⲛⲉⲥ ⲙⲏⲓⲥ ⲉⲃⲟⲗϧⲉⲛ ⲡⲓⲑⲉⲣⲙⲉⲥⲓ ⲛⲧⲉⲕⲱ-
ⲣⲚ. ⲃ. ⲧⲉⲙⲕⲱⲣⲫ ⲛϯⲡⲣⲟⲥⲫⲟⲣⲁ ⲛⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ ⲉⲧⲁⲫ-
ⲥⲱⲧⲉⲙ ⲉⲛⲁⲓ ⲛⲧⲟⲧⲥ ⲛⲧⲉⲫⲥϩⲓⲙⲓ ⲁⲛⲉⲫⲃⲁⲗ ϯⲉⲣⲙⲏ
ⲁⲩⲣⲓⲙⲓ ⲙⲡⲃ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲥⲁϫⲓ ⲛⲉⲙ
ⲧⲉⲫⲥϩⲓⲙⲓ ⲉⲑⲃⲉ ϯϩⲏⲙⲓ ⲛⲉⲙ ⲡⲓϫⲕⲟ ⲉⲃⲟⲗ ⲛⲧⲉ
ⲡⲓⲙⲱⲓⲧ ⲁⲥⲉⲣⲟⲩⲱ ⲛϫⲉ ϯⲙⲁⲕⲁⲣⲓⲁ ⲉⲩⲫⲓⲙⲓⲁ
ⲉⲥϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲡⲁⲥⲟⲛ ⲉⲑⲛⲁⲛⲉⲫ ⲧⲱⲛⲕ ϩⲱⲗ
ⲱⲁ ⲛⲉⲕⲱⲫⲣ ⲡⲁⲛⲧⲱⲥ ⲫϯ ⲛⲁⲧⲏⲓⲕ ⲉϩⲁⲛⲙⲉⲧ-
ⲣⲚⲁ. ⲁ. ⲱⲉⲛϩⲏⲧ ⲙⲡⲟⲩⲙⲑⲟ ⲛⲥⲉϯ ⲛⲟⲩⲑⲉⲣⲙⲏⲥⲓ ⲛⲁⲕ
ⲉⲡⲟⲩⲱⲁⲡ ⲛⲧⲉⲕⲧⲉⲙⲙⲟ ⲛⲧⲉⲕⲭⲣⲓⲁ ϩⲓⲛⲁ ⲛⲧⲉⲕ-
ϩⲱⲗ ⲉⲡⲓⲧⲟⲡⲟⲥ ϧⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ ⲁⲩⲱⲧⲉⲙϯ ⲛⲁⲕ
ⲙⲡⲓⲑⲉⲣⲙⲉⲥⲓ ϯ ⲛⲧⲁⲓⲱⲑⲏⲛ ⲛⲛⲓⲣⲱⲙⲓ ⲉⲧϩⲙⲗ ⲉⲡⲓ-
ⲧⲟⲡⲟⲥ ⲡⲉⲧⲉϩⲛⲁⲫ ⲙⲡⲟⲩⲥ ⲙⲁⲣⲉⲫⲱⲟⲡⲓ ⲁⲫⲥⲱⲧⲉⲙ
ⲇⲉ ⲛⲥⲱⲥ ⲁⲫⲧⲱⲛⲫ ⲁⲫⲱⲉ ⲛⲁⲫ ϩⲁ ⲟⲩⲱⲫⲣ ⲛⲧⲁⲫ

ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ϯⲟⲩⲱⲱ ⲉϫⲱ ⲉⲣⲟⲕ ⲙⲡⲁⲓⲙⲩⲥⲧⲏ-
ⲣⲓⲟⲛ ⲛⲑⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲥⲁϫⲓ ⲡⲁⲙⲉⲛⲣⲓⲧ
ⲛⲥⲟⲛ ⲡⲉϫⲉ ⲉⲩⲗⲟⲅⲓ[ⲟⲥ] ⲛⲁϥ ϫⲉ ⲓⲥ ⲡⲉϩⲟⲟⲩ
ⲙⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲃⲱⲛⲧ ⲉⲃⲟⲩⲛ ϯⲟⲩⲱⲱ
ⲁⲛ ⲉⲕⲱⲣϥ ⲙⲡⲓⲕⲟⲩϫⲓ ⲛⲇⲱⲣⲟⲛ ⲛⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ
ⲉϯϯ ⲙⲙⲟϥ ⲉⲃⲟⲩⲛ ⲛⲧⲉ ⲙⲓⲣⲟⲙⲡⲓ ϩⲙⲡⲡⲉ ⲙⲙⲟⲛ
ϩⲗⲓ ⲛⲧⲟⲧⲉ ⲛⲁⲛ ⲛⲧⲁⲓ ⲣⲟⲙⲡⲓ ⲕⲉⲙⲓ ϩⲱⲕ ⲉⲛⲛⲉ-
ⲧⲁⲩⲱⲱⲡⲓ ⲙⲙⲟⲓ ⲧⲏⲣⲟⲩ ϯⲛⲟⲩ ϫⲉ ⲡⲁⲱϕнр
ⲁⲛⲧⲱⲥ ϯⲛⲁϫⲓⲙⲓ ⲛⲟⲩⲑⲉⲣⲙⲉⲥⲓ ⲛⲧⲟⲧⲕ ⲉⲡⲟⲩ-
ⲱⲁⲡ ⲱⲁⲧⲉ ϕϯ ⲃⲓⲙⲱⲓⲧ ⲛⲏⲓ ⲛⲧⲁⲉⲣϩⲱⲃ ⲛⲉⲣ-
ⲅⲁⲧⲏⲥ ⲛⲧⲁⲙⲁϩⲩ ⲉⲃⲟⲗ ϩⲟⲥⲟⲛ ⲉⲩⲥⲁϫⲓ ⲁ ⲛⲉⲩⲃⲁⲗ
ϯⲉⲣⲙⲏ ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲛⲉⲩⲗⲟⲅⲓⲟⲥ ϫⲉ ⲱ ⲡⲓⲥⲟⲛ
ⲉⲑⲛⲁⲛⲉϥ ⲉⲑⲃⲉⲟⲩ ⲉⲕϫⲱ ⲛⲛⲁⲓ ⲛⲏⲓ ϩⲁⲛⲕⲉ-
ϫⲱⲟⲩⲛⲓ ⲙⲡⲁⲓⲣⲏϯ ⲉⲧⲟⲓ ⲙⲃⲱⲕ ⲛⲁⲕ ⲱⲁ ϕⲟⲟⲩ
ϯⲛⲟⲩ ϫⲉ ⲉⲑⲃⲉⲟⲩ ⲉⲕϫⲱ ⲛⲛⲁⲓ ⲛⲏⲓ ⲉⲑⲃⲉ ⲟⲩⲑⲉⲣ-
ⲙⲉⲥⲓ ⲭⲱⲛⲃ ⲛϫⲉ ϕϯ ϫⲉ ⲁⲕⲱⲁⲛⲉⲣⲉⲧⲓⲛ ⲙⲙⲟⲓ ⲙ
ⲓ̄ ⲛⲗⲟⲩⲕⲟϫⲓ ϯⲛⲁⲧⲏⲓⲧⲟⲩ ⲛⲁⲕ ϩⲓⲛⲁ ⲛⲧⲁⲃⲓ
ⲙⲡⲥⲙⲟⲩ ⲙⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲁⲗⲗⲁ ⲓⲥ ⲣ̄ ⲛⲗⲟⲩⲕⲟϫⲓ
ⲛⲧⲟⲧ ⲙⲡⲁⲓⲙⲁ ⲃⲓⲧⲟⲩ ⲛⲁⲕ ⲁⲕⲱⲁⲛⲉⲣϫⲣⲓⲁ ⲟⲛ
ϯⲛⲁϯ ⲛⲁⲕ ⲛⲑⲟϥ ⲇⲉ ⲁϥⲃⲓⲧⲟⲩ ⲁϥⲉⲛⲟⲩ ϩⲁ
ⲧⲉϥⲥϩⲓⲙⲓ ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉ ϯⲛⲁϩϯ ⲉϕϯ ⲛⲉⲙ
ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲧⲁⲛϩⲓ ⲡⲉⲛⲣⲱⲟⲩⲱ ⲧⲏⲣϥ
ⲉⲣⲟϥ ϫⲉ ϥⲛⲁⲉⲣⲡⲓⲛⲁⲓ ⲛⲉⲙⲁⲛ ⲛⲕⲉⲥⲟⲡ ⲡⲉϫⲉ
ⲧⲉϥⲥϩⲓⲙⲓ ⲛⲁϥ ϫⲉ ⲁ ϕϯ ⲑⲁⲱⲕ ⲉⲡⲓⲑⲉⲣⲙⲉⲥⲓ
ⲛⲑⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ϫⲉ ⲡϩⲙⲟⲧ ⲙϕϯ ⲱⲉⲡ ⲛⲉⲙ
ⲡ[ⲙ]ⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲉⲧⲁⲓⲱⲉⲛⲛⲓ ϩⲁ ⲡⲁⲛⲓⲙ
ⲛⲣⲱⲙⲓ ⲁⲓⲧⲁⲙⲟϥ ⲉϩⲱⲃ ⲛⲓⲃⲉⲛ ⲁϥϫⲟⲥ ⲛⲛⲓ ϫⲉ
ⲉⲯⲱⲡ ⲛⲧⲉⲕⲉⲣϫⲣⲓⲁ ⲁⲙⲟⲩ ⲛⲛⲓ ⲉⲡⲁⲓⲙⲁ ⲛⲧⲁϯ
ⲛⲁⲕ ⲙⲡⲉⲉⲧⲉⲕⲉⲣϫⲣⲓⲁ ⲙⲙⲟϥ ⲛⲑⲟⲥ ⲇⲉ ⲁⲥⲣⲁⲱⲓ
ⲉⲙⲁⲱⲱ ⲁⲩⲱⲉⲡϩⲙⲟⲧ ⲛⲧⲟⲧϥ ⲙϕϯ ⲟⲩⲟϩ ⲁϥ-

ⲟⲛⲁ. в.
ⲟⲛⲁ. а.
ⲟⲛⲃ. а.
ⲟⲛⲃ. в.
ⲟⲛⲅ. а.
ⲟⲛⲅ. в.

ⲧⲱⲛϥ ⲛ̀ⲁⲉ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲁϥⲧⲁⲗⲟϥ ⲛⲉⲙ ⲛⲏ ⲧⲏⲣⲟⲩ
ⲉ̀ⲑⲛⲉⲙⲁϥ ⲉ̀ⲧⲥⲏⲗ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲥⲏⲡⲡⲉ ⲓⲥ ⲡⲓⲣⲱⲙⲓ ⲥⲱϥ ⲉ̀ⲧⲁϥⲕⲱⲗⲡ ⲙ̀ⲫⲏⲉ̀-
ⲧⲉⲛⲧⲁ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲉ̀ⲧⲁϥⲙⲟⲕⲙⲉⲕ ⲛ̀ⲃⲣⲏⲓ ⲛ̀ⲃⲏⲧϥ
ⲡⲉⲭⲁϥ ⲭⲉ ϯⲥⲱⲟⲩⲛ ⲭⲉ ⲁⲓⲉⲣⲛⲟⲃⲓ ⲓⲥⲭⲉⲛ ⲧⲁⲙⲉ- 5
ⲧⲁ̀ⲗⲟⲩ ⲱⲗ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ϯⲛⲟⲩ ⲭⲱⲣⲓⲥ ⲕⲉ ⲛⲓⲱϯ
ⲣⲛ̄ⲍ̄. ⲁ. ⲛ̀ⲛⲟⲃⲓ ⲉ̀ⲧⲁⲓⲗⲓϥ ⲉⲧⲁⲓⲧⲱⲛⲧ ⲉ̀ⲭⲉⲛ ⲛⲁⲱϥⲏⲣ ⲁⲓ-
ⲃⲟⲑⲃⲉϥ ⲃⲉⲛ ⲟⲩⲭⲣⲟϥ ⲉⲑⲃⲉ ⲛⲁⲓ ⲭⲣⲏⲙⲁ ⲛ̀ⲁⲗⲗⲟⲧ-
ⲣⲓⲟⲛ ⲛⲁⲓ ⲉⲑⲛⲁⲱⲱⲡⲓ ⲛⲏⲓ ⲛ̀ⲟⲩⲕⲁⲗⲁⲥⲓⲥ ⲛ̀ⲛⲉⲛⲉⲥ
ϯⲛⲟⲩ ⲓⲥ ⲡⲉ̀ⲥⲟⲟⲩ ⲙ̀ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲁϥⲃⲱⲛⲧ 10
ϯⲛⲁⲧⲱⲛⲧ ⲛ̀ⲧⲁⲱⲉ ⲛⲏⲓ ⲉ̀ⲙⲁⲩ ⲛ̀ⲧⲁⲱⲗⲏⲗ ⲛ̀ⲧⲁϯ
ⲛ̀ⲟⲩⲕⲟⲩⲭⲓ ⲛ̀ⲛ̀ⲧⲟⲥ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲣⲟϥ ⲡⲁⲛⲧⲱⲥ ϥⲛⲁⲃⲓ
ⲥⲙⲟⲧ ⲉ̀ⲥⲣⲏⲓ ⲉ̀ⲭⲱⲓ ⲙ̀ⲡⲉⲙⲑⲟ ⲙ̀ⲫϯ ⲛ̀ⲧⲉϥⲓⲣⲓ ⲛ̀ⲟⲩⲛⲁⲓ
ⲣⲛ̄ⲍ̄. ⲃ. ⲛⲉⲙ ⲧⲁⲧⲁⲗⲉⲡⲱⲣⲟⲥ ⲙ̀ⲯⲩⲭⲏ ⲁⲥⲱⲱⲡⲓ ⲁⲉ ⲉ̀ⲧⲁ
ⲉⲩⲗⲟⲅⲓⲟⲥ ⲓ̀ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ 15
ⲁϥⲱⲗⲏⲗ ⲛⲉⲙ ⲛⲏⲉ̀ⲑⲛⲉⲙⲁϥ ⲁⲩⲓ̀ ⲃⲁⲧⲉⲛ ⲡⲓⲟⲓ-
ⲕⲟⲛⲟⲙⲟⲥ ⲁⲩϯ ⲛ̀ⲛⲟⲩⲇⲱⲣⲟⲛ ⲉ̀ⲃⲟⲩⲛ ⲟⲩⲟⲥ ⲗ̀
ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲥⲟⲩⲉⲛ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲭⲉⲙⲛⲛⲟⲩ ⲉ̀ⲡⲓ-
ⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉⲙⲣⲟⲙⲡⲓ ⲕⲁⲧⲁ ⲧⲉⲫⲕⲁⲥⲥ ⲉⲫⲟⲩⲱⲙ
ⲟⲩⲟⲥ ⲉⲫⲥⲱ ⲛⲉⲙⲁϥ. ⲉ̀ⲧⲁⲧⲟⲟⲩⲓ̀ ⲁⲉ ⲱⲱⲡⲓ ⲁⲩⲓ̀ 20
ⲣⲛ̄ⲉ̄. ⲁ. ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲁⲩⲱⲗⲏⲗ ⲁⲩⲟ̀ⲥⲓ ⲉ̀ⲣⲁⲧⲟⲩ ⲱⲁ
ⲧⲟⲩⲭⲱ ⲛ̀ϯⲥⲩⲛⲁⲍⲓⲥ ⲉ̀ⲃⲟⲗ ⲁⲫⲓ̀ ⲉ̀ⲃⲟⲗ ⲉⲫⲙⲟⲱⲓ ⲛ̀ⲁⲉ
ⲉⲩⲗⲟⲅⲓⲟⲥ ⲛⲉⲙ ⲛⲉⲫⲣⲉⲙⲙ̀ⲃⲁⲕⲓ ⲁⲉ ⲉⲩⲛⲁⲥⲱⲗ
ⲉ̀ϯⲁ̀ⲣⲱⲣⲁ ⲥⲏⲡⲡⲉ ⲓⲥ ⲡⲓⲣⲉⲙⲛ̀ⲭⲏⲙⲓ ⲉ̀ⲧⲁⲫⲱⲗ
ⲙ̀ⲡⲏⲓ ⲛⲉⲩⲗⲟⲅⲓⲟⲥ ⲁⲫⲓ̀ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲥⲣⲁⲩ ⲥⲓ ϯⲃⲏⲛⲛⲏ 25
ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ ⲉ̀ⲣⲉ ϯⲕⲁⲥⲟⲩⲗⲓ ⲛ̀ⲧⲉ ⲉⲩⲗⲟⲅⲓⲟⲥ
ⲧⲟⲓ ⲉ̀ⲣⲟϥ ⲉ̀ⲣⲉ ⲛⲓⲛⲟⲩⲃ ⲙⲏⲣ ⲥⲁⲃⲟⲩⲛ ⲙ̀ⲙⲟϥ ⲁⲩ-
ⲣⲛ̄ⲉ̄. ⲃ. ⲥⲟⲩⲱⲛϥ ⲥⲁⲧⲟⲧⲟⲩ ⲁⲩϥⲟⲭⲓ ⲉ̀ⲃⲟⲩⲛ ⲁⲩⲁ̀ⲙⲟⲛⲓ
ⲙ̀ⲙⲟϥ ⲛ̀ⲑⲟϥ ⲁⲉ ⲁϥⲟⲩⲱⲱ ⲉ̀ⲫⲱⲧ ⲡⲉ ⲛ̀ⲑⲱⲟⲩ ⲁⲉ
ⲁⲩⲥⲟⲛⲍϥ ⲁⲩⲉⲛϥ ⲉ̀ⲣⲁⲧϥ ⲙ̀ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲡⲉⲭⲉ 30

ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲛⲁϥ ⲍⲉ ⲁⲕⲉⲣⲟⲩ ⲛⲛⲓⲥⲕⲉⲩⲟⲥ ⲉⲧⲁⲕ-
ⲕⲟⲗⲡⲟⲩ ⲛⲑⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ⲭⲉ ⲙⲡⲓⲕⲉⲗⲡ ϩⲗⲓ ⲡⲁ̅ⲟ̅
ⲉⲩⲗⲟⲅⲓⲟⲥ ⲕⲥⲱⲟⲩⲛ ϩⲱϥ ⲭⲉ ⲁⲓⲉⲣⲣⲟⲙⲡⲓ ⲥⲛⲟⲩϯ
ⲣ̅ⲛ̅ϩ̅. ⲁ. ⲛⲉⲣⲅⲁⲧⲏⲥ ⲛⲁⲕ ⲙⲡⲓⲕⲉⲗⲡ ϩⲗⲓ ⲉⲃⲟⲗϧⲉⲛ ⲡⲉⲕⲏⲓ
ⲉⲛⲉϩ ⲧⲁⲕⲁⲥⲟⲩⲗⲓ ⲣⲱ ⲧⲉ ⲑⲗⲓ ⲉⲧⲁⲓⲱⲟⲡⲥ ⲉⲃⲟⲗ- 5
ϧⲉⲛ ϯⲁⲅⲱⲣⲁ ⲡⲉϫⲉ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲛⲁϥ ⲍⲉ ⲭⲛⲁⲓ
ⲛⲉⲙⲏⲓ ⲉϧⲟⲩⲛ ⲉⲡⲓⲙⲁⲛⲉⲣⲱⲱⲟⲩⲱⲓ ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲧⲉⲕⲱⲣⲕ ⲛⲏⲓ ⲙⲓⲫⲣⲁⲛ ⲙⲓⲫϯ ⲛⲉⲙ
ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲍⲉ ⲁⲛⲟⲕ ⲁⲛ ⲉⲧⲁⲓⲕⲟⲗⲡⲟⲩ
ⲛⲧⲉⲕⲱⲉ ⲛⲁⲕ ⲛⲑⲟϥ ⲇⲉ ⲁϥⲣⲁⲱⲓ ⲍⲉ ϥⲛⲁⲉⲣ ⲉⲃⲟⲗ 10
ⲟ̅ⲛ̅ϩ̅. ⲃ. ⲛⲧⲉϥⲱⲉ ⲛⲁϥ ⲁϥⲱⲱ ⲉⲃⲟⲗ ⲉϥϫⲱ ⲙⲙⲟⲥ ⲍⲉ ⲙⲁⲓ
ⲛⲓⲃⲉⲛ ⲉⲧⲉⲕⲟⲩⲁⲱϥ ϯⲛⲁⲱⲣⲕ ⲛⲁⲕ ⲛⲣⲏϯ ⲛⲓⲃⲉⲛ
ⲉⲧⲉⲕⲟⲩⲁⲱϥ ⲁϥⲃⲓⲧϥ ⲇⲉ ⲭⲉ ϥⲛⲁⲱⲣⲕ ⲡⲉϫⲉ ⲡⲓⲟⲓ-
ⲕⲟⲛⲟⲙⲟⲥ ⲭⲉ ⲥⲑⲟϥ ⲛⲏⲓ ⲉϥⲁⲍⲟⲩ ⲁ̀ ϥⲁⲓ ⲥⲱⲧⲡ
ⲛⲁϥ ⲙⲓⲫⲙⲟⲩ ⲉⲍⲟⲧⲉ ⲡⲱⲛϧ ϯϫⲱ ⲙⲙⲟⲥ ⲛⲱⲧⲉⲛ 15
ⲭⲉ ⲓⲥⲭⲉⲛ ⲉⲧⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲁϯ ⲛ̅ⲅ̅ϯ ⲛ̀ⲱⲉⲛϥⲁⲧ ⲭⲉ
ⲟ̅ⲛ̅ⲍ̅. ⲁ. ⲉϥⲛⲁⲱⲣⲕ ⲁ̀ ⲡⲓⲁⲛⲁⲱ ⲱⲱⲡ ⲉⲣⲟϥ ⲙ̀ⲡⲉⲙⲑⲟ ⲙⲓⲫϯ
ⲁ̀ⲛⲟⲕ ⲇⲉ ⲁ̀ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲕⲏⲛ ⲉⲧⲁⲙⲟⲓ
ϧⲉⲛ ⲑⲣⲁⲥⲟⲩⲓ̀ ϧⲉⲛ ⲡⲁⲓⲉ̀ϫⲱⲣⲍ ⲭⲉ ⲥⲉⲛⲁⲓ̀ⲛⲓ ⲍⲁ-
ⲣⲟⲕ ⲛ̀ⲟⲩⲣⲱⲙⲓ ϧⲉⲛ ⲣⲁⲥϯ ⲉⲧⲁϥⲕⲱⲗⲡ ⲙ̀ⲡⲉⲧⲉⲛ 20
ⲧⲏⲓ ⲙ̀ⲡⲉⲣϫⲁϥ ⲉⲃⲟⲗ ⲁⲛ ⲉⲕⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟϥ
ⲱⲁⲧⲉϥϯ ⲛⲁⲕ ⲙ̀ⲡⲉⲧⲁϥⲕⲟⲗⲡ ⲧⲏⲣϥ ⲟⲩⲟⲍ ⲁ̀ⲛⲟⲕ
ⲙ̀ⲡⲓⲕⲁϯ ⲉⲡⲓⲍⲟⲣⲁⲙⲁ ⲱⲁ ϯⲛⲟⲩ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ
ⲛ̅ⲍ̅. ⲃ. ⲇⲉ ⲁⲩⲓ̀ⲛⲓ ⲛⲁϥ ⲙ̀ⲙⲁⲛⲕⲗⲁⲃⲓ ⲃ̅ ⲙ̀ⲃⲉⲣⲓ ⲉⲧⲁⲩⲉ̀ⲛⲟⲩ
ⲇⲉ ⲁⲩϯ ⲛ̀ⲍⲁⲛⲛⲓⲱϯ ⲛ̀ⲱⲁⲱ ⲛⲁϥ ⲛⲑⲟϥ ⲇⲉ ⲛⲁϥ- 25
ϫⲱ ⲛ̀ⲣⲱϥ ⲛⲁϥⲥⲁⲭⲓ ⲁⲡ ⲡⲉ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲇⲉ
ⲁϥⲱⲣⲕ ⲉϥϫⲱ ⲙⲙⲟⲥ ⲍⲉ ⲡⲉⲕⲥⲱⲙⲁ ⲛⲁⲥⲉⲛ ⲡⲁⲓ-
ⲙⲁ[ⲛ]ⲕⲗⲁⲃⲓ ⲉⲃⲟⲗ ⲁⲛ ⲱⲁ ⲛ̀ⲧⲉ̀ⲕⲙⲟⲩ ⲓⲉ ⲛ̀ⲧⲉⲕϯ
ⲛ̀ⲛⲓⲥⲕⲉⲩⲟⲥ ⲉⲧⲁⲕⲕⲟⲗⲡⲟⲩ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲇⲉ
ⲉⲃⲁⲱⲩ ⲉⲃⲟⲗ ⲛ̀ⲛⲉϥⲍⲃⲱⲥ ⲉⲍⲛⲁϥ ⲁⲛ ⲉϯ ⲛ̀ⲍⲁⲛ- 30

ⲣⲛⲏ. ⲁ. ⲙⲏϣ ⲛϣⲁϣ ⲛⲁϥ ⲉⲧⲁⲩⲃⲁϣϥ ⲇⲉ ⲁⲩϫⲓⲙⲓ ⲛⲛⲓ-
ⲛⲟⲩⲃ ⲥⲁⲃⲟⲩⲛ ⲙⲙⲟϥ ⲡⲉϫⲱⲟⲩ ϫⲉ ⲟⲩ ⲛⲉ ⲛⲁⲓ
ⲛⲑⲟϥ ⲇⲉ ⲁϥⲟⲩⲱϣⲧ ⲙⲙⲱⲟⲩ ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉ
ⲗⲓⲉⲣⲛⲟⲃⲓ ⲡⲁⲱⲥ ⲁϥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲙⲡⲉⲙⲑⲟ ⲛⲛⲓ-
ⲙⲏϣ ⲃⲉⲛ ⲑⲙⲏⲧ ⲙⲡⲓⲧⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲛⲑⲟϥ ⲇⲉ ⲁϥⲉⲣⲟⲙⲟⲗⲟⲅⲓⲛ ⲛϩⲱⲃ ⲛⲓⲃⲉⲛ
ⲉⲧⲁⲩϣⲱⲡⲓ ⲙⲙⲟϥ ⲉⲧⲁⲩⲧ ⲛϩⲁⲛⲕⲉⲛⲓϣⲧ ⲛϣⲁϣ
ⲣⲛⲏ ⲃ. ⲛⲁϥ ⲁⲩϩⲓⲧϥ ⲉⲃⲟⲩⲛ ⲉⲟⲩⲣⲓ ⲛⲭⲁⲕⲓ ⲟⲩⲟϩ
ⲁⲩⲭⲁϥ ⲛⲁⲧⲟⲩⲱⲙ ⲛⲁⲧⲥⲱ ϩⲱⲥ ⲧⲉ ⲛⲧⲉϥⲙⲟⲩ
ⲉⲧⲁ ⲉⲩⲗⲟⲅⲓ[ⲟⲥ] ⲇⲉ ⲃⲓ ⲛⲛⲓⲛⲟⲩⲃ ⲁϥⲧ ⲛ̄ ⲝ̄ 1
ⲛⲗⲟⲩⲕⲟⲭⲓ ⲉⲃⲟⲩⲛ ⲉⲡⲓⲧⲟⲡⲟⲥ ⲁϥⲓⲣⲓ ⲛⲟⲩⲛⲓϣⲧ
ⲛⲁⲣⲓⲥⲧⲟⲛ ⲛⲛⲓϩⲏⲕⲓ ⲛⲉⲙ ⲛⲓⲭⲱⲃ ⲉϥⲣⲁϣⲓ ⲉϥϣⲉⲡ
ϩⲙⲟⲧ ⲛⲧⲟⲧϥ ⲙⲫⲧ ⲛⲉⲙ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲣⲛⲑ. ⲁ. ϕⲏⲉⲧⲓⲣⲓ ⲛⲛⲓⲭⲟⲙ ⲛⲉⲙ ⲛⲓϣϕⲏⲣⲓ ⲛⲓⲙⲟⲩⲃ ⲇⲉ
ⲉⲧⲁⲩⲭⲉⲙⲟⲩ ⲛⲧⲟⲧϥ ⲙⲡⲓⲣⲱⲙⲓ ⲛⲁⲩⲓⲣⲓ ⲇⲉ ⲛϩⲟⲩⲟ 1
ⲉ̄ ⲛϣⲟ ⲛⲗⲟⲩⲕⲟⲭⲓ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲇⲉ ⲁ ⲉⲩⲗⲟ-
ⲅⲓⲟⲥ †ϩⲟ ⲉⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲁⲩⲭⲱ ⲙⲡⲓⲣⲱⲙⲓ ⲉⲃⲟⲗ
ⲁϥⲧ ⲛⲁϥ ⲛⲏ̄ ⲛⲗⲟⲩⲕⲟⲭⲓ ⲛⲉⲙ †ⲕⲁⲥⲟⲩⲗⲓ ⲉⲧⲧⲟⲓ
ⲅⲓⲱⲧϥ ⲁϥⲭⲁϥ ⲉⲃⲟⲗ ⲃⲉⲛ ⲟⲩⲅⲓⲣⲏⲛⲏ ⲡⲓⲣⲱⲙⲓ
ⲇⲉ ⲅⲱϥ ⲉⲧⲁϥⲛⲁⲩ ⲉⲧⲙⲉⲧⲱⲉⲛⲅⲏⲧ ⲛⲧⲉ ⲉⲩⲗⲟ- :
ⲣⲛⲑ. ⲃ. ⲅⲓⲟⲥ ⲛⲉⲙ ⲛⲓϣⲟⲙ [ⲛⲉⲙ] ⲛⲓϣϕⲏⲣⲓ ⲛⲧⲉ ⲡⲓⲁⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲕⲁⲧⲁϕⲣⲏⲧ ⲉⲧⲁϥⲧⲁⲙⲉ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ
ⲉⲡⲓϩⲟⲣⲁⲙⲁ ⲁϥⲧ ⲛⲧⲕⲉ ⲣⲧ ⲛⲗⲟⲩⲕⲟⲭⲓ ⲉⲃⲟⲩⲛ
ⲉⲡⲓⲧⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥϣⲱⲡⲓ ⲉϥ-
ϣⲉⲙϣⲓ ⲛⲛⲏⲉⲧϣⲱⲛⲓ ϣⲁ ⲡⲉϩⲟⲟⲩ ⲛⲧⲉ ⲡⲉϥⲙⲟⲩ
ⲁ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲃⲓ ϩⲙⲟⲧ ⲉϫⲱϥ ⲁⲩϫⲁ ⲛⲉϥ-
ⲣⲯ̄. ⲁ. ⲛⲟⲃⲓ ⲛⲁϥ ⲉⲃⲟⲗ ⲙⲉⲛⲉⲙⲥⲁ ⲛⲁⲓ ⲁ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲟⲩⲟⲛϩϥ ⲉⲉⲩⲗⲟⲅⲓⲟⲥ ⲃⲉⲛ ⲡⲓⲉϫⲱⲣϩ ⲡⲉϫⲁϥ
ⲛⲁϥ ϫⲉ ⲁ ⲡⲟ̄ⲥ̄ ϭⲱⲧⲉⲙ ⲉⲛⲉⲕⲡⲣⲟⲥⲉⲩⲭⲏ ⲛⲉⲙ
ⲛⲉⲕⲙⲉⲧⲛⲁⲏⲧ ϩⲟⲥⲟⲛ ⲁⲓⲉⲓⲙⲓ ϫⲉ ⲡⲓⲛⲁⲓ ⲛⲁⲃⲏⲧⲕ

ⲉϧⲟⲩⲛ ⲉⲛⲓϩⲏⲕⲓ ⲛⲉⲙ ⲛⲓϫⲱⲃ †ⲛⲁⲓⲣⲓ ⲛⲟⲩⲛⲁⲓ
ⲛⲉⲙⲁⲕ ϧⲉⲛ ⲡⲁⲓⲉⲛⲉϩ ⲛⲉⲙ ϧⲉⲛ ⲡⲉⲑⲛⲏⲟⲩ ⲁⲕ-
ϥⲍ. ⲃ. ϣⲁⲛⲟⲩⲱϣ ⲉϩⲱⲗ ⲉⲡⲉⲕⲏⲓ ϫⲛⲁϫⲓⲙⲓ ⲙⲡⲁⲓⲕⲉⲛⲓϣ†
ⲛϫⲟⲓ ⲛⲧⲁⲕ ⲉⲧⲁϥⲥⲱⲣⲉⲙ ⲉϥⲟⲡⲧ ⲙⲡⲟⲑⲏⲕⲏ ⲛⲉⲙ
ϣⲉ ⲃⲓⲧⲟⲩ ⲛⲁⲕ ⲉⲧⲉⲕⲡⲟⲗⲓⲥ ϩⲓⲛⲁ ⲛⲧⲉⲕⲕⲱⲧ
ⲛⲟⲩⲧⲟⲡⲟⲥ ϧⲉⲛ ⲡⲁⲣⲁⲛ †ⲛⲁⲥⲙⲟⲩ ⲉⲣⲟⲕ ϫⲉ
ⲛⲛⲉⲕϣⲱⲧ ⲛϩⲗⲓ ⲛⲁⲅⲁⲑⲟⲛ ϧⲉⲛ ⲡⲉⲕⲱⲛϧ ⲁⲥ-
ϣⲱⲡⲓ ⲇⲉ ⲉⲧⲁ ⲡⲓⲟⲩⲱⲓⲛⲓ ϣⲁⲓ ⲁ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲥⲁϫⲓ
ϥⲞ̄Ⲁ̄. ⲁ. ⲛⲉⲙ ⲛⲓⲣⲱⲙⲓ ⲉϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲁ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ϫⲟⲧⲟⲩ ⲛⲁϥ ϧⲉⲛ ⲡⲓⲉϫⲱⲣϩ ⲁⲩⲉⲣϣⲫⲏⲣⲓ
ⲉⲙⲁϣⲱ ⲟⲩⲟϩ ⲁⲩⲧⲁⲗⲱⲟⲩ ⲛⲟⲩϫⲟⲓ ⲁⲩⲉⲣϩⲱⲧ
ⲉⲧⲁⲛⲧⲓⲟϫⲓⲁ ϩⲏⲡⲡⲉ ⲓⲥ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲓⲛⲓ
ⲙⲡⲓϫⲟⲓ ⲛⲧⲉ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲉϧⲟⲩⲛ ⲉϩⲣⲁⲩ ⲉⲣⲉ ⲟⲩⲟⲛ
ⲟⲩⲛⲓϣ† ⲙⲡⲉⲑⲛⲁⲛⲉϥ ⲧⲁⲗⲏⲟⲩⲧ ⲉⲣⲟϥ ⲛⲉⲙ
ϥⲞ̄Ⲁ̄. ⲃ. ϩⲁⲛϣⲉ ⲛⲕⲩⲡⲁⲣⲓⲥⲟⲥ ⲁ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲇⲉ ⲥⲟⲩⲱⲛϥ
ⲛⲉⲙ ⲛⲏⲉⲑⲛⲉⲙⲁϥ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲁⲩⲧⲁⲗⲱⲟⲩ ⲉⲣⲟϥ
• ⲉⲩⲣⲁϣⲓ ⲁⲩⲉⲛϥ ⲉϩⲣⲏⲓ ⲉⲧⲁⲛⲧⲓⲟϫⲓⲁ ⲁⲩϩⲓⲱϣ
ⲛ†ⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲇⲉ ⲁⲩ†ⲱⲟⲩ ⲙⲫ†
ⲛⲉⲙ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲇⲉ †
ⲛϩⲁⲛⲛⲓϣ† ⲛⲁⲅⲁⲡⲏ ⲛⲛⲓϩⲏⲕⲓ ⲛⲉⲙ ⲛⲓϫⲱⲃ ⲛⲉⲙ
ϧⲞ̄Ⲃ̄. ⲁ. ⲛⲓⲟⲣⲫⲁⲛⲟⲥ ⲙⲡⲉϩⲟⲟⲩ ⲙⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁⲣⲉ
ⲛⲉϥⲡⲣⲟⲥⲉⲩⲭⲏ ⲛⲉⲙ ⲛⲉϥⲡⲣⲟⲥⲫⲟⲣⲁ ⲛⲉⲙ ⲛⲉϥ-
ⲁⲡⲁⲣⲭⲏ ⲙⲏⲛ ⲉⲃⲟⲗ ϧⲉⲛ ⲛⲓⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲥⲏⲟⲩ
ⲛⲓⲃⲉⲛ ⲁϥⲕⲱⲧ ⲛⲟⲩⲧⲟⲡⲟⲥ ⲉϥⲧⲁⲓⲏⲟⲩⲧ ϧⲉⲛ ⲫⲣⲁⲛ
ⲙⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲁϥ-
ϣⲱⲡⲓ ⲉϥϣⲉⲙϣⲓ ⲛϧⲏⲧϥ ⲛⲑⲟϥ ⲛⲉⲙ ⲧⲉϥⲥϩⲓⲙⲓ ⲛⲉⲙ
ϥⲞ̄Ⲃ̄. ⲃ. ⲛⲉϥϣⲏⲣⲓ ϣⲁ ⲡⲉϩⲟⲟⲩ ⲛⲧⲉ ⲡⲉϥⲙⲟⲩ ⲁ ⲡⲓⲁⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲃⲓ ϩⲙⲟⲧ ⲉⲧⲁⲱϥ ⲙⲡⲉⲙⲑⲟ ⲙⲫ† ⲁⲩⲉⲣϣ-
ⲫⲏⲣ ⲉⲧⲉϥⲙⲉⲧⲟⲩⲣⲟ ϧⲉⲛ ⲓ̄ⲗ̄ⲏ̄ⲙ ⲛⲧⲉ ⲧⲫⲉ ⲡⲓⲙⲁ ⲉⲧⲁϥ-
ⲃⲓϣϣⲱⲟⲩ ⲙⲙⲟϥ ⲁⲩⲉⲣϣⲁⲓ ⲛⲉⲙ ⲛⲏⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ

ⲣⲍⲅ. ⲁ. †ϣϕнрι ⲙⲙⲁϩ ϭ ⲛⲧⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

ⲁⲥϣⲱⲡⲓ ⲇⲉ ϧⲉⲛ ⲑⲙⲉⲧⲟⲩⲣⲟ ⲛⲇⲓⲟⲕⲗⲏⲇⲓⲁⲛⲟⲥ ⲡⲓⲁⲛⲟⲙⲟⲥ ⲛϣⲁⲙϣⲉ ⲓⲇⲱⲗⲟⲛ ϕⲛⲏⲧϩⲱⲟⲩ ⲉⲃⲟⲗ ⲟⲩⲇⲉ ⲡⲕⲁϩⲓ ⲧⲏⲣϥ ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ ϧⲉⲛ ⲧⲉϥⲙⲉⲧⲟⲩⲣⲟ ⲉⲡⲉϥⲣⲁⲛ ⲡⲉ ⲉⲩϩⲓⲟⲥ ⲉϥⲟⲓ ⲛⲁⲣⲓⲟⲥ ϧⲉⲛ ⲥⲙⲟⲧ ⲟⲩⲟϩ ⲛⲉⲡⲁⲛⲧⲣⲟⲡⲟⲥ ⲉϥ-

ⲣⲍⲅ. ⲃ. ϩⲱⲟⲩ ⲉⲙⲁϣⲱ ⲡⲟⲩⲣⲟ ⲇⲉ ⲇⲓⲟⲕⲗⲏⲇⲓⲁⲛⲟⲥ (sic) ⲁϥⲑⲱϣ ⲛⲁϥ ⲛⲓ̅ ⲛⲑⲃⲁ ⲙⲙⲁⲧⲟⲓ ⲟⲩⲟϩ ⲁϥⲟⲩⲟⲣ-ⲡⲟⲩ ⲉϧⲣⲏⲓ ⲉⲭⲏⲙⲓ ⲉⲑⲣⲟⲩϣⲟⲣϣⲉⲣ ⲛⲛⲓⲉⲕⲕⲗⲏⲥⲓⲁ ⲧⲏⲣⲟⲩ ⲟⲩⲟϩ ⲛⲥⲉⲕⲱⲧ ⲛⲛⲓⲉⲣϕⲏⲟⲩⲓ ⲛⲧⲉ ⲛⲓⲇⲱ-ⲗⲟⲛ ⲉⲧⲃⲁϧⲉⲙ ϧⲉⲛ ⲙⲁⲓ ⲛⲓⲃⲉⲛ ϕⲁⲓ ⲇⲉ ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲉϥⲓ ⲉϧⲣⲏⲓ ⲉⲧⲭⲱⲣⲁ ⲛⲭⲏⲙⲓ ⲁϥⲑⲱϣ ⲛϩⲁⲛϩⲩⲅⲉⲙⲱⲛ ⲕⲁⲧⲁ ⲃⲁⲕⲓ ⲛⲉⲙ ϩⲁⲛⲕⲟⲙⲏⲥ

ⲣⲍⲇ. ⲁ. ⲛⲉⲙ ϩⲁⲛⲇⲟⲩϫ ⲟⲩⲟϩ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉⲑⲣⲟⲩⲥⲟⲛϩ ⲛⲛⲓⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲧⲏⲣⲟⲩ ⲕⲁⲧⲁ ⲁⲡⲁⲣⲭⲓⲁ ⲛⲓⲃⲉⲛ ⲁϥⲧ ⲛⲱⲟⲩ ⲛϩⲁⲛⲛⲓⲱⲧ ⲛⲇⲓⲙⲟⲣⲓⲁ ⲛⲉⲙ ϩⲁⲛ-ⲃⲁϫⲁⲛⲟⲥ ⲉⲩⲃⲟⲥⲓ ⲉⲡⲃⲁⲓ ⲇⲉ ⲁⲩⲱⲗⲓ ⲛⲧⲟⲩⲁⲫⲉ ϧⲉⲛ ⲣⲱⲥ ⲛⲧⲥⲛϥⲓ ⲁⲩⲱⲱⲡⲓ ⲙⲙⲁⲣⲧⲩⲣⲟⲥ ⲁⲩⲙⲟⲩ ⲉϧⲉⲛ ϕⲣⲁⲛ ⲙⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⲟⲩⲟϩ ⲁϥⲟⲩⲱⲣⲡ

ⲣⲍⲇ. ⲃ. ⲛⲟⲩⲡⲣⲟⲥⲧⲟⲅⲙⲁ ⲉⲃⲟⲗ ϧⲉⲛ ϫⲁ ⲧⲏⲣⲥ ⲛⲭⲏⲙⲓ ⲁⲩⲱⲟⲣⲱⲉⲣ ⲛⲛⲓⲉⲕⲕⲗⲏⲥⲓⲁ ⲧⲏⲣⲟⲩ ⲟⲩⲟϩ ⲁⲩⲕⲱⲧ ⲛⲛⲓⲉⲣϕⲏⲟⲩⲓ ⲛⲧⲉ ⲛⲓⲇⲱⲗⲟⲛ ⲉⲑⲣⲟⲩⲱⲉⲙⲱⲓ ⲛⲛⲓ-ⲇⲉⲙⲱⲛ ⲛϧⲏⲧⲟⲩ ⲁⲥⲱⲱⲡⲓ ⲇⲉ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲁ ϕ† ⲡⲓⲁⲅⲁⲑⲟⲥ ⲉⲣϕⲙⲉⲩⲓ ⲛⲛⲓⲡⲉⲧϩⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲧⲁϥⲁⲓⲧⲟⲩ ⲛⲭⲉ ⲡⲓⲁⲥⲉⲃⲏⲥ ⲛⲟⲩⲣⲟ ⲇⲓⲟⲕ-ⲗⲏⲇⲓⲁⲛⲟⲥ ⲛⲉⲙ ⲛⲓⲥⲛⲟϥ ⲛⲁⲑⲛⲟⲃⲓ ⲛⲧⲉ ⲛⲓⲁⲣⲓⲟⲥ

ⲣⲍⲉ. ⲁ. ⲙⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲉⲧⲁϥϕⲟⲛⲟⲩ ⲉⲃⲟⲗ ⲉⲧⲁⲥ-ϧⲱⲛⲧ ⲉϧⲟⲩⲛ ⲉⲣⲟϥ ⲛⲭⲉ ⲧⲉϥϧⲁⲉ ⲁϥⲙⲟⲩ†

ⲉⲉⲩϩⲓⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ϯⲉⲙⲓ
ϫⲉ ⲛⲑⲟⲕ ⲟⲩⲣⲱⲙⲓ ⲛⲥⲁⲃⲉ ⲉⲕϫⲱⲕ ⲉⲃⲟⲗ ⲙⲡⲓⲡⲣⲟⲥ-
ⲧⲟⲣⲙⲁ ⲛⲧⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛⲉⲙ ⲛⲟⲩϩⲟⲛϩⲉⲛ ϯⲛⲟⲩ
ϫⲉ ⲧⲱⲛⲕ ⲃⲓ ⲛⲁⲕ ⲛⲟⲩⲃⲟⲏⲑⲓⲁ ⲙⲁⲧⲟⲓ ⲛⲉⲙ ⲡⲓⲡ-
ϧ̄ϫ̄ⲉ̄. ⲃ. ⲣⲟⲥⲧⲟⲣⲙⲁ ⲛⲧⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲙⲁⲱⲉ ⲛⲁⲕ ϧⲉⲛ 5
ⲟⲩϫⲱⲗⲉⲙ ⲉϯⲥⲓⲣⲓⲁ ⲛⲧⲉ ϯⲡⲁⲗⲏⲥⲧⲓⲛⲏ ⲟⲩⲟϩ
ⲙⲁⲱⲉ ⲛⲁⲕ ⲛⲱⲟⲣⲡ ⲉϧⲟⲩⲛ ⲉⲡⲧⲟⲡⲟⲥ ⲙⲫⲏⲧⲟⲩ-
ⲙⲟⲩϯ ⲉⲣⲟϥ ϫⲉ ⲣⲉⲱⲣⲅⲓⲟⲥ ⲛⲧⲉⲕⲱⲉⲣⲱⲱⲣⲥ ⲱⲁ
ⲛⲉⲥⲥⲉⲛϯ ϫⲉ ⲟⲩⲏⲓ ϯⲱⲱⲟⲩ ⲛϩⲏⲧ ⲁⲛ ⲉⲓⲥⲱⲧⲉⲙ
ⲉⲑⲃⲉ ⲛⲓϫⲟⲙ ⲙⲓⲙⲉⲧⲁⲭⲱ ⲉⲧⲩⲩⲑⲁⲙⲓⲱⲟⲩ ϧⲉⲛ 10
ⲡⲉϥⲣⲁⲛ ⲫⲁⲓ ⲉⲧⲁ ⲇⲁⲇⲓⲁⲛⲟⲥ ⲡⲓⲡⲉⲣⲥⲓⲥ ⲱⲗⲓ ⲛⲧⲉ-
ϧ̄ϫ̄ϛ̄. ⲁ. ⲭⲁⲫⲉ ⲓⲥ ⲟⲩⲙⲛⲏⲱ ⲛⲣⲟⲙⲡⲓ ⲟⲩⲟϩ ⲁⲩⲕⲱⲧ ⲛⲟⲩⲧⲟ-
ⲡⲟⲥ ϧⲉⲛ ⲡⲉϥⲣⲁⲛ ⲉⲣⲉ ϩⲁⲛⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲛϧⲏⲧϥ
ⲉⲩⲓⲣⲓ ⲛϩⲁⲛϫⲟⲙ ⲛⲉⲙ ϩⲁⲛⲙⲏⲓⲛⲓ ϧⲉⲛ ϧⲁⲛϩ-
ⲃⲏⲟⲩⲓ ⲙⲓⲙⲁⲣⲓⲁ ϩⲱⲥ ⲧⲉ ⲛⲧⲉ ⲡⲉϥⲣⲁⲛ ⲉⲣⲛⲓⲱϯ 15
ϧⲉⲛ ⲛⲓϫⲱⲣⲁ ⲧⲏⲣⲟⲩ ⲁ ⲟⲩⲙⲛⲏⲱ ϫⲱ ⲛⲥⲱⲟⲩ
ⲛⲛⲓⲛⲟⲩϯ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲁⲩⲟⲩⲁϩⲟⲩ ⲛⲥⲁ ⲛⲓϫⲟⲙ
ϧ̄ϫ̄ϛ̄. ⲃ. ⲙⲫⲏⲧⲉⲙⲙⲁⲩ ⲁⲩⲱⲱⲡⲓ ⲛϫⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲉⲩϩⲓⲟⲥ
ⲇⲉ ⲡⲓⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲁϥⲟⲩⲱⲱⲧ ⲙⲡⲟⲩⲣⲟ ⲟⲩⲟϩ
ⲁϥⲃⲓ ⲙⲡⲓⲡⲣⲟⲥⲧⲟⲣⲙⲁ ⲛⲧⲟⲧϥ ⲟⲩⲟϩ ⲁ ⲡⲟⲩⲣⲟ 20
ⲑⲱⲱ ⲛⲁϥ ⲛⲛ̄ ⲛⲱⲟ ⲙⲙⲁⲧⲟⲓ ⲟⲩⲟϩ ⲁϥⲟⲩⲟⲣⲡⲟⲩ
ⲉϯⲥⲓⲣⲓⲁ ⲁϥϩⲱⲛϩⲉⲛ ⲛⲁϥ ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲁⲕ-
ⲱⲁⲛⲱⲟⲣⲱⲉⲣ ⲙⲡⲧⲟⲡⲟⲥ ⲛⲧⲉ ⲣⲉⲱⲣⲅⲓⲟⲥ ⲛⲱⲟⲣⲡ
ϧ̄ϫ̄ⲍ̄. ⲁ. ⲡⲁⲓⲣϩ ⲉⲕⲉⲱⲟⲣⲱⲉⲣ ⲛⲛⲓⲉⲕⲕⲗⲏⲥⲓⲁ ⲧⲏⲣⲟⲩ ⲟⲩⲟϩ
ⲉⲕⲉⲥⲟⲛϩ ⲛⲛⲓϫⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲧⲏⲣⲟⲩ ⲛⲧⲉⲕϩⲓⲧⲟⲩ 25
ⲉϧⲟⲩⲛ ⲉⲛⲓⲱⲧⲉⲕⲱⲟⲩ ⲟⲩⲟϩ ⲛⲧⲉⲕⲉⲣⲁⲓⲙⲟⲣⲓⲛ
ⲙⲙⲱⲟⲩ ⲛⲧⲉⲕϯ ⲛⲱⲟⲩ ⲛϩⲁⲛⲛⲓⲱϯ ⲛⲃⲁϩⲁⲛⲟⲥ
ⲉⲩϧⲟⲥⲓ ⲟⲩⲟϩ ⲛⲏⲉⲑⲛⲁⲟⲩⲱⲱⲧ ⲛⲛⲉⲛⲛⲟⲩϯ ⲁⲛ
ⲉⲕⲉⲱⲗⲓ ⲛⲧⲟⲩⲁⲫⲏ ⲛⲧⲥⲏⲣⲓ ⲟⲩⲟϩ ⲡⲓⲥⲧⲣⲁⲧⲓⲗⲁ-
ϧ̄ϫ̄ⲍ̄. ⲃ. ⲧⲏⲣ (sic) ⲁⲣⲃⲓ ⲛⲛⲓⲙⲁⲧⲟⲓ ⲉⲑⲛⲉⲙⲁⲩ ⲁⲩⲧⲁⲗⲱⲟⲩ 30

ⲛ̀ⲥⲁⲛⲉ̀ϩⲛⲟⲩ ⲁⲫⲉⲣⲥⲱⲧ ⲉ̀ϯⲥⲓⲣⲓⲁ̀ ⲟⲩⲟⲥ ⲉ̀ⲧⲁⲩ-
ⲙⲟⲛⲓ ⲙ̀ⲡⲓⲥⲟⲣⲙⲉⲥ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲛ̀ϩⲱ-
ⲗⲉⲙ ⲛ̀ⲑⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲁⲩⲓ̀ ⲉ̀ⲥⲣⲏⲓ ⲉ̀ϯⲡⲟⲗⲓⲥ ⲉⲣⲉ
ⲧⲟⲧⲟⲩ ⲧⲁϩⲣⲏⲟⲩⲧ ⲛ̀ⲧⲥⲏⲫⲓ ⲛⲉⲙ ⲥⲁⲛⲥⲁⲣⲙⲁ
ⲛⲉⲙ ⲥⲁⲛϥⲓϯ ⲛⲉⲙ ⲥⲁⲛⲥⲟⲟⲩⲛⲉϥ ⲟⲩⲟⲥ ⲁ̀ ϯⲡⲟⲗⲓⲥ
ϙ̄ϛ̄ⲏ̄. ⲁ. ⲧⲏⲣⲥ ⲱⲑⲟⲣⲧⲉⲣ ⲛ̀ⲧⲉ ⲛ̀ⲡⲁⲱⲁⲓ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ⲉⲩⲥⲓⲟⲥ
ⲁⲉ ⲁϥⲱⲉ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ
ⲉ̀ⲣⲉ ⲟⲩⲱⲃⲱⲧ ⲃⲉⲛ ⲧⲉϥⲭⲓⲍ ⲃⲉⲛ ⲟⲩⲛⲓⲱϥ ⲙ̀ⲙⲉⲧ-
ⲃⲁⲥⲓⲥⲏⲧ ⲉ̀ⲣⲉ ⲡⲁⲱⲁⲓ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ⲟⲩⲉⲥ ⲛ̀ⲥⲱϥ
ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲁⲗⲗⲟⲫⲉⲣⲛⲏⲥ ⲙ̀ⲡⲓⲥⲛⲟⲩ ⲉⲧⲧⲏ ⲡⲓⲛⲓⲱϥ
ⲛ̀ⲁⲣⲭⲱⲛ ⲛ̀ⲧⲉ ⲛⲁⲃⲟⲩⲭⲟⲇⲟⲛⲟⲥⲟⲣ ⲟⲩⲟⲥ ⲉ̀ⲧⲁϥⲱⲉ
ⲣ̄ϛ̄ⲏ̄. ⲃ. ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲁϥⲛⲁⲩ ⲉ̀ⲡⲓⲫⲁⲛⲟⲥ ⲉϥⲙⲟⲥ
ⲉ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲡⲉⲭⲁϥ ⲭⲉ ⲁ̀ⲛⲁⲩ ⲉ̀ⲑⲙⲉ-
ⲧⲁⲧⲥⲏⲧ ⲛ̀ⲛⲓⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲙⲏ ⲉⲣⲉ ⲛⲁⲓⲛⲟⲩϯ
ⲛ̀ⲧⲱⲟⲩⲟⲓ ⲙ̀ⲃⲉⲗⲗⲉ ⲓⲉ ⲫⲣⲏ ⲉⲧⲉⲣⲟⲩⲱⲓⲛⲓ ⲫⲉⲣⲭⲣⲓⲁ̀
ⲛ̀ⲟⲩⲑⲃⲁ ⲛ̀ⲃⲏⲃⲥ ⲉⲧⲉⲣⲟⲩⲱⲓⲛⲓ ⲟⲩⲟⲥ ⲁϥϯ ⲧⲟⲧϥ
ⲉ̀ⲡⲓⲱⲃⲱⲧ ⲉ̀ⲧⲃⲉⲛ ⲧⲉϥⲭⲓⲍ ⲁϥϯ ⲛ̀ⲟⲩⲱⲁⲱ ⲃⲉⲛ
ⲣ̄ϛ̄ⲑ̄. ⲁ. ⲡⲓⲫⲁⲛⲟⲥ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲟⲩ ⲡⲉ ⲫⲁⲓ ⲟⲩⲟⲥ ⲁϥ-
ⲕⲱⲱ ⲛ̀ⲭⲉ ⲡⲓⲫⲁⲛⲟⲥ ⲁϥⲛⲟⲩⲃ ⲉ̀ⲃⲣⲏ ⲉ̀ⲭⲱϥ ⲛⲉⲙ
ⲥⲁⲛⲕⲉⲟⲩⲟⲛ ⲃⲉⲛ ⲛⲓⲙⲁⲧⲟⲓ ⲟⲩⲟⲥ ⲁ̀ ⲟⲩⲕⲟⲩⲭⲓ
ⲙ̀ⲃⲁⲭⲏⲓⲛⲓ ⲑⲟⲩⲍ̄ ⲉ̀ⲃⲣⲏ ⲃⲉⲛ ⲧⲉϥⲁ̀ⲫⲉ ⲛ̀ⲑⲟϥ ⲁⲉ
ⲙ̀ⲡⲉϥⲉ̀ⲙⲓ ⲉ̀ⲣⲟⲥ ⲙⲁⲓ ⲛⲓⲃⲉⲛ ⲛ̀ⲧⲉ ⲡⲉϥⲥⲱⲙⲁ ⲉ̀ⲧⲁ
ⲡⲓⲛⲉⲥ ⲧⲁⲥⲟϥ ⲁϥⲕⲱⲕ ⲛ̀ⲥⲉⲥⲧ ⲛ̀ⲑⲟϥ ⲁⲉ ⲛⲁϥ-
ⲙⲉⲩⲓ̀ ⲭⲉ ⲫⲁⲓ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲡⲉⲑⲛⲁⲱⲱⲡⲓ ⲙ̀ⲙⲟϥ
ⲣ̄ϛ̄ⲑ̄. ⲃ. ⲡⲉⲭⲁϥ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ⲭⲉ ⲱⲁϥⲟⲟⲩ ⲛⲁⲛ ⲥⲱⲧⲉⲙ ⲃⲉⲛ
ⲛⲉⲛⲙⲁⲱⲭ ⲭⲉ ⲟⲩⲟⲛ ⲥⲁⲛⲁ̀ⲭⲱ ⲙ̀ⲡⲁⲓⲙⲁ ⲙ̀ⲫⲟⲟⲩ
ⲁⲉ ⲁⲛⲛⲁⲩ ⲃⲉⲛ ⲛⲉⲛⲃⲁⲗ ⲭⲟⲩⲱⲧ ⲛ̀ⲧⲉ ⲧⲉⲛⲛⲁⲩ
ⲉ̀ⲛⲁⲭⲓⲭ ⲛⲉⲙ ⲛⲁⲃⲁⲗⲁⲩⲭ ⲭⲉ ⲟⲩ ⲉ̀ⲧⲁϥⲱⲱⲡⲓ
ⲙ̀ⲙⲱⲟⲩ ⲥⲟⲥⲟⲛ ⲉ̀ⲣⲉ ⲛⲓⲙⲏⲱ ⲛ̀ⲧⲉ ⲛⲓⲙⲁⲧⲟⲓ ⲕⲱϯ
ⲉ̀ⲣⲟϥ ⲉⲩⲉⲣϣⲫⲏⲣⲓ ⲛ̀ϯⲭⲟⲙ ⲛ̀ⲧⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ

ⲣⲟ̄. ⲁ. ⲉⲑⲟⲩⲁⲃ ⲉⲧⲁϥⲑⲣⲉϥⲕⲱⲕ ⲛⲥⲉϩⲧ ⲟⲩⲟϩ ⲁ ⲧⲉϥⲁⲫⲉ
ϯⲕⲁⲥ ⲉⲣⲟϥ ⲉⲙⲁⲱⲱ ⲟⲩⲟϩ ⲡⲉⲭⲁϥ ⲛⲛⲓⲙⲁⲧⲟⲓ ⲍⲉ
ⲛⲙⲁⲣⲟⲛ ⲧⲉⲛⲛⲓⲧⲟⲛ ⲙⲙⲟⲛ ⲱⲁ ϩⲁⲛⲁⲧⲟⲟⲩⲓ ⲟⲩⲟϩ
ⲁϥⲱⲫⲓⲧ ⲉⲙⲁⲱⲱ ⲉⲑⲃⲉ ⲛⲓⲙⲏⲱ ⲛⲧⲉ ⲛⲓⲙⲁⲧⲟⲓ
ⲉⲧⲕⲱϯ ⲉⲣⲟϥ ⲉⲡⲓ ⲇⲏ ϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲛⲉ ϩⲁⲛⲭⲣⲓⲥ- 5
ⲧⲓⲁⲛⲟⲥ ⲛⲉ ⲙⲡⲉϩⲗⲓ ⲛⲃⲏⲧⲟⲩ ⲃⲓⲧϥ ⲉⲡⲉϥⲏⲓ ⲉⲩ-
ⲣⲟ̄. ⲃ. ϫⲱⲛⲧ ⲉⲣⲟϥ ⲉⲑⲃⲉ ⲡⲓⲫⲁⲛⲟⲥ ⲛⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ
ⲉⲧⲁϥⲕⲟⲱϥ ⲁⲩⲱⲉ ⲛⲱⲟⲩ ⲁⲩϫⲁϥ ⲁϥⲧⲱⲛϥ ⲁϥϩⲱⲗ
ⲉⲃⲟⲗⲃⲉⲛ ⲟⲩⲱⲓⲡⲓ ⲁⲥⲱⲱⲡⲓ ⲇⲉ ⲉⲧⲁϥⲫⲟϩ ⲉϯⲃⲉⲛ-
ⲛⲏ ⲛⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ ⲉϥⲛⲁⲱⲉ ⲉⲃⲟⲗ ⲁ ⲧⲉϥⲁⲫⲏ 10
ⲥⲕⲟⲧⲟⲥ ⲁϥϩⲉⲓ ⲉⲡⲉⲥⲏⲧ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ ⲉⲣⲉ ⲡⲉϥ-
ⲥⲱⲙⲁ ⲧⲏⲣϥ ⲥⲑⲉⲣⲧⲉⲣ ⲟⲩⲟϩ ⲙⲡⲉϥⲱϫⲉⲙⲓⲭⲟⲙ
ⲣⲟⲁ̄. ⲁ. ⲛⲟϩⲓ ⲉⲣⲁⲧϥ ⲁⲩⲕⲱϯ ⲉⲣⲟϥ ⲛⲁⲉ ⲛⲓⲙⲁⲧⲟⲓ ⲁⲩ-
ⲧⲁⲗⲟϥ ⲁⲩⲟⲗϥ ⲉⲃⲟⲩⲛ ⲉⲟⲩⲏⲓ ⲁⲩⲟⲩⲱⲙ ⲟⲩⲟϩ
ⲁⲩⲥⲱ ⲛⲑⲟϥ ⲇⲉ ⲙⲡⲉϥϫⲉⲙϯⲡⲓ ⲛϩⲗⲓ ⲁⲗⲗⲁ ⲛⲁⲣⲉ 15
ⲧⲉϥⲁⲫⲉ ⲙⲟⲕϩ ⲡⲉ ⲃⲉⲛ ⲟⲩⲛⲓⲱϯ ⲛⲃⲓⲥⲓ ⲉⲧⲁ
ⲣⲟⲩϩⲓ ⲇⲉ ⲱⲱⲡⲓ ⲁⲩⲉⲛⲕⲱⲧ ⲟⲩⲟϩ ⲁⲩϩⲱⲣⲡ ⲛⲑⲟϥ
ⲇⲉ ⲁϥⲛⲁⲩ ⲉⲟⲩϩⲟⲣⲁⲙⲁ ⲙⲡⲁⲓⲣⲏϯ ⲁϥⲛⲁⲩ ⲉⲟⲩⲁⲓ
ⲃⲉⲛ ⲛⲓⲙⲁⲧⲟⲓ ⲉⲡⲉϥⲣⲁⲛ ⲡⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉϥϩⲓ
ⲣⲟⲁ̄. ⲃ. ⲥⲟⲑⲛⲉϥ ⲉⲃⲟⲗ ⲃⲉⲛ ⲡⲓⲁⲏⲣ ⲟⲩⲟϩ ⲁ ⲟⲩⲥⲟⲑⲛⲉϥ 20
ⲓ ⲉϩⲣⲏⲓ ⲉⲭⲉⲛ ⲧⲉϥⲁⲫⲉ ⲟⲩⲟϩ ⲁϥⲱⲱ ⲉⲃⲟⲗ ⲃⲉⲛ
ⲟⲩⲛⲓⲱϯ ⲛⲥⲙⲏ ⲉϥⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲅⲉⲱⲣⲅⲓⲉ ⲅⲉⲱⲣ-
ⲅⲓⲉ ⲥⲁⲧⲟⲧϥ ⲁϥⲣⲱⲥ ⲉⲃⲟⲗⲃⲉⲛ ⲡⲓϩⲓⲛⲓⲙ ⲛⲉ ⲇⲉ
ⲉⲧⲃⲉⲛ ⲡⲓⲏⲓ ⲛⲉⲙⲁϥ ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲉⲡⲓⲃⲣⲱⲟⲩ
ⲡⲉⲭⲱⲟⲩ ⲭⲉ ⲕⲥⲁⲭⲓ ⲛⲉⲙ ⲛⲓⲙ ⲡⲉⲛ̄ⲥ̄ ⲛⲑⲟϥ ⲇⲉ 25
ⲣⲟⲃ̄. ⲁ. ⲁϥⲱⲡⲓ ⲛⲧⲁⲙⲱⲟⲩ ⲉϯⲣⲁⲥⲟⲩⲓ ⲁϥⲱⲱⲡⲓ ⲉϥⲭⲱ
ⲛⲣⲱϥ ⲟⲩⲟϩ ⲙⲡⲉϥⲟⲩⲱⲱ ⲉⲧⲁⲟⲩⲃⲉ ϥⲣⲁⲛ ⲙⲡⲓ-
ⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲃⲟⲗⲃⲉⲛ ⲣⲱ̈ϥ ⲉⲡⲧⲏⲣϥ ⲉⲧⲁⲩ-
ⲱⲱⲣⲡ ⲇⲉ ⲱⲱⲡⲓ ⲁϥⲃⲓⲥⲓ ⲉⲙⲁⲱⲱ ⲉⲣⲉ ϯⲃⲁ-
ϫⲏⲓⲛⲓ ⲃⲉⲛ ⲧⲉϥⲁⲫⲉ ⲟⲩⲟϩ ⲁϥⲱⲱ ⲉⲃⲟⲗⲃⲉⲛ ⲟⲩ- 30

ⲛⲓϣ† ⲛⲃⲣⲱⲟⲩ ⲉⲫⲭⲱ ⲙⲙⲟⲥ ⲉⲫⲥⲑⲉⲣⲧⲉⲣ ⲛⲛⲓ-
ⲣⲟⲃ. ⲃ. ⲙⲁⲧⲟⲓ ⲍⲉ ⲧⲁⲗⲟⲓ ⲛⲧⲉⲛϣⲉ ⲛⲁⲛ ⲉⲧⲉⲛⲭⲱⲣⲁ ⲍⲉ
ⲛⲛⲁⲙⲟⲩ ⲃⲉⲛ ⲧⲁⲓⲭⲱⲣⲁ ⲛϣⲉⲙⲙⲟ ⲟⲩⲟϩ ⲁⲩⲧⲱⲟⲩ-
ⲛⲟⲩ ⲧⲏⲣⲟⲩ ⲛⲭⲉ ⲛⲓⲙⲁⲧⲟⲓ ⲃⲉⲛ ⲟⲩⲣⲁϣⲓ ⲁⲩⲧⲁ-
ⲗⲱⲟⲩ ⲉⲛⲓⲉⲭⲏⲟⲩ ⲁⲩⲉⲣϩⲱⲧ ⲉⲧⲁⲛⲧⲓⲟⲭⲓⲁ ⲃⲉⲛ
ⲟⲩⲛⲓϣ† ⲛϣⲓⲙⲓ ⲧⲁⲫⲉ ⲁⲉ ⲙⲡⲓⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ
ⲁⲥⲉⲣⲟⲩⲙⲁⲙⲉ† ⲁⲥⲭⲱⲛⲥ ⲉⲙⲁϣⲱ ⲟⲩⲟϩ ⲃⲉⲛ
ⲡⲓⲙⲁϩ ⲣ̄ ⲛⲉϩⲟⲟⲩ ⲁ ⲡⲟ̄ⲥ̄ ϣⲁⲣⲓ ⲉⲣⲟϥ ⲁϥⲙⲟⲩ
ⲣⲟⲃ. ⲁ. ⲁⲥϣⲱⲡⲓ ⲁⲉ ⲙⲉⲛⲉⲛⲥⲁ ⲉ̄ ⲛⲉϩⲟⲟⲩ ⲁϥϣⲟⲩⲱ̀ ϥⲉⲛⲧ
ⲉⲃⲟⲗ ⲧⲏⲣϥ ⲉⲃⲟⲗ ⲁϥⲭⲱⲛⲥ ⲉⲙⲁϣⲱ ⲁ ⲛⲓⲙⲁⲧⲟⲓ
ⲁⲙⲟⲛⲓ ⲙⲙⲟϥ ⲁⲩⲥⲁⲧϥ ⲉⲫⲓⲟⲙ ⲉⲧⲁⲩⲓ ⲁⲉ ⲉⲃⲟⲩⲛ
ⲉⲧⲁⲛⲧⲓⲟⲭⲓⲁ ⲁⲩⲧⲁⲙⲉ ⲡⲟⲩⲣⲟ ⲉϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲩ-
ϣⲱⲡⲓ ⲟⲩⲟϩ ⲁⲩⲭⲱ ⲉⲣⲟϥ ⲛⲛⲓⲭⲟⲙ̀ⲛⲉⲙ ⲛⲓϣϕⲏⲣⲓ
ⲉⲧⲁⲩⲛⲁⲩ ⲉⲣⲱⲟⲩ ⲃⲉⲛ ⲡⲧⲟⲡⲟⲥ ⲡⲓⲁⲣⲓⲟⲥ ⲣⲉϣⲣ-
ⲣⲟⲃ. ⲅ. ⲣⲓⲟⲥ ⲇⲓⲟⲕⲗⲏⲇⲓⲁⲛⲟⲥ ⲁⲉ ⲡⲓⲁⲛⲟⲙⲟⲥ ⲛϣⲟⲩⲙⲟⲥ†
ⲙⲙⲟϥ ⲛⲁⲡⲟⲥⲧⲁⲧⲏⲥ ⲙⲡⲉϥϣⲱ ⲉⲣⲟϥ ⲃⲉⲛ ⲛⲁⲓ
ⲙⲡⲁⲓⲣⲏ† ⲭⲉ ⲛⲁⲣⲉ ϕ† ⲟⲩⲱϣ ⲉⲧⲁⲕⲟϥ ⲡⲉ ⲃⲉⲛ
ⲟⲩⲧⲁⲕⲟ ⲉϥϣⲟⲩ ⲉⲑⲃⲉ ⲛⲓⲡⲉⲑϣⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲧⲁ-
ϥⲁⲓⲧⲟⲩ ⲛⲛⲏⲉⲑⲟⲩⲁⲃ ⲁⲗⲗⲁ ⲉⲡⲓ ⲇⲏ ⲁϥⲑⲣⲉ ⲡⲉϥϩⲏⲧ
ⲉⲛϣⲟⲧ ⲙ̀ϧⲣⲏ† ⲙ̀ϧⲁⲣⲁϣ̀ ⲙ̀ⲡⲓⲥⲛⲟⲩ ⲟⲩⲟϩ ⲡⲉⲭⲁϥ
ⲛⲁϥ ⲛⲛⲓⲙⲁⲧⲟⲓ ⲭⲉ ⲁⲣⲉⲧⲉⲛⲃⲱⲧⲉⲃ ⲙ̀ⲡⲓⲛⲓϣ†
ⲣⲟⲁ̄. ⲁ. ⲛⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲛⲧⲉ †ⲙⲉⲧⲟⲩⲣⲟ ⲁⲣⲉⲧⲉⲛϫⲱ ⲛⲛⲁⲓ-
ⲙⲉⲑⲛⲟⲩϫ ⲉⲧⲥⲟϥ ⲭⲉ ⲁ ⲣⲉⲱⲣⲓⲟⲥ ⲡⲓⲣⲁⲗⲓⲗⲉⲟⲥ
ⲑⲁⲙⲓⲟ̀ ⲛϩⲁⲛϫⲟⲙ ⲛⲉⲙ ϩⲁⲛⲱϕⲏⲣⲓ ⲱⲉⲛⲉⲛⲛⲟⲩ†
ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲭⲉ †ⲛⲁⲱⲉ ⲛⲏⲓ ⲉⲙⲁⲩ ⲛⲛⲁⲫⲁⲧ ⲁⲓ-
ⲱⲁⲛⲉ̀ⲙⲓ ⲉⲛⲉⲧⲉⲛⲙⲉⲑⲛⲟⲩϫ ⲉⲧⲥⲱϥ †ⲛⲁⲱ̀ⲗⲓ
ⲣⲟⲁ̄. ⲃ. ⲛⲧⲉⲧⲉⲛⲁ̀ⲫⲉ ⲧⲏⲣⲟⲩ ⲃⲉⲛ ⲣⲱⲥ ⲛⲧⲥⲏϥⲓ ⲟⲩⲟϩ
†ⲛⲁⲃⲓ ⲙ̀ⲡⲓⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲉⲙⲁⲩ ⲛⲉⲙⲛⲓ ⲛⲧⲁϥⲱ†
ⲛ†ⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲉⲃⲟⲗⲃⲉⲛ ⲣⲱⲥ ⲛⲧⲥⲏϥⲓ †ⲛⲁⲱⲟⲣ-
ⲱⲉⲣ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲉⲧⲉⲙⲙⲁⲩ ⲱⲁ ⲛⲉϥⲥⲉⲛ† ⲛⲧⲁⲑⲣⲉ

ⲛⲓⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲟⲩⲱⲱⲧ ⲛⲛⲓⲩⲁⲱⲗⲟⲛ (sic) ϧⲉⲛ
ⲧⲉⲫⲙⲏϯ. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲥⲁϫⲓ ⲁⲉ ⲁϥⲧⲱⲛϥ ⲛⲁⲉ
ⲣⲟⲉ. ⲁ. ⲇⲓⲟⲕⲗⲏⲇⲓⲁⲛⲟⲥ ⲁϥⲑⲱⲟⲩϯ ⲉϧⲟⲩⲛ ⲛⲛⲓⲙⲁⲧⲟⲓ
ⲧⲏⲣⲟⲩ ⲁϥⲥⲟⲃϯ ⲛⲛⲓⲉϫⲏⲟⲩ ⲉⲑⲣⲟⲩⲧⲁⲗⲱⲟⲩ ⲛⲧⲟⲩ-
ⲉⲣⲥⲱⲧ ⲉϯⲥⲓⲣⲓⲁ ⲁϥⲑⲣⲉ ⲡⲓ[ⲕⲓ]ⲣⲓⲍ ⲱⲱ ⲉⲃⲟⲗ
ϧⲉⲛ ϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ϫⲉ ⲥⲉⲃⲧⲏ ⲑⲏⲛⲟⲩ ϧⲁ ⲛⲓⲙⲁ-
ⲧⲟⲓ ⲛⲧⲉⲛⲱⲉ ⲛⲁⲛ ⲉϯⲥⲩⲣⲓⲁ ⲛⲧⲁⲱⲟⲣⲱⲉⲣ ⲙⲡⲓ-
ⲧⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲛⲓⲱϯ ⲛⲁⲭⲱ ⲛⲧⲉ ⲛⲓⲅⲁⲣⲓⲗⲉⲟⲥ ⲉⲧⲓ
ⲉⲣⲉ ⲡⲓⲥⲁⲥⲓ ϧⲉⲛ ⲣⲱⲕ ⲙⲡⲟⲩⲣⲟ ⲛⲁⲣⲉ ⲥⲁⲛⲉⲣ-
ⲣⲟⲉ. ⲃ. ⲙⲁⲛ [ⲛ]ⲛⲟⲩⲃ ⲉϫⲉⲛ ⲧⲁⲫⲉ ⲙⲡⲓⲑⲣⲟⲛⲟⲥ ⲉⲛⲁⲕⲥⲉⲙⲥⲓ
ⲥⲓϫⲱⲕ ⲥⲏⲡⲡⲉ ⲓⲥ ⲙⲏⲭⲁⲏⲗ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ
ⲉⲑⲟⲩⲁⲃ ⲛⲉⲙ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩⲓ ⲉⲡⲉⲥⲏⲧ
ⲉⲃⲟⲗϧⲉⲛ ⲧⲫⲉ ⲁⲫⲫⲱⲛϫ ⲙⲡⲓⲑⲣⲟⲛⲟⲥ ϧⲁⲣⲟⲕ ⲟⲩⲟⲥ
ⲛⲓⲉⲣⲙⲁⲛ ⲛⲛⲟⲩⲃ ⲉⲧⲥⲓⲍⲉⲛ ⲡⲓⲑⲣⲟⲛⲟⲥ ⲁⲩϯⲙⲁϯ
ϧⲉⲛ ⲛⲉⲕⲃⲁⲗ ⲁⲩⲫⲱⲣⲕ ⲛⲛⲉⲕⲁⲗⲗⲟⲩ ⲉⲡⲉⲥⲏⲧ ⲟⲩⲟⲥ
ⲣⲟⲍ. ⲁ. ⲁⲕⲱⲱ ⲉⲃⲟⲗ ϧⲉⲛ ⲟⲩⲛⲓⲱϯ ⲛⲥⲙⲏ ⲁⲕⲣⲓⲙⲓ ⲉⲕϫⲱ
ⲙⲙⲟⲥ ϫⲉ ⲟⲩⲟⲓ ⲛⲛⲓ ⲡⲁⲱⲥ ⲟⲩⲟⲓ ⲛⲛⲓ ⲡⲁⲱⲥ ϕϯ
ⲡⲓⲁⲅⲁⲑⲟⲥ ⲁⲓⲉⲣⲛⲟⲃⲓ ⲭⲱ ⲛⲛⲓ ⲉⲃⲟⲗ ϫⲉ ⲁⲓⲉⲣ[ⲥⲁⲛ]-
ⲛⲓⲱϯ ⲙⲙⲉⲧⲡⲉⲧⲥⲱⲟⲩ ⲛⲛⲓⲉⲃⲓⲁⲓⲕ ⲛⲧⲁⲕ ⲥⲓϫⲉⲛ ⲡⲓ-
ⲕⲁⲥⲓ ϕϯ ⲭⲱ ⲛⲛⲓ ⲉⲃⲟⲗ ϫⲉ ⲁⲛⲟⲕ ⲟⲩⲣⲉⲫⲉⲣⲛⲟⲃⲓ
ⲟⲩⲟⲥ ⲁ ⲧⲥⲙⲏ ⲙⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲙⲏ-
ⲣⲟⲍ. ⲃ. ⲭⲁⲏⲗ ⲱⲱⲡⲓ ⲥⲁⲣⲟⲕ ⲛϯⲟⲩⲛⲟⲩ ϫⲉ ⲙⲓⲙⲟⲛ ⲭⲱ
ⲉⲃⲟⲗ ⲛⲁⲱⲱⲡⲓ ⲛⲁⲕ ϧⲉⲛ ⲡⲁⲓⲉⲱⲛ ⲟⲩⲇⲉ ⲡⲉⲑⲛⲏⲟⲩ
ϯⲛⲟⲩ ϫⲉ ⲁ ⲧⲉⲕⲙⲉⲧⲟⲩⲣⲟ ⲥⲉⲛⲕ ⲁⲩⲧⲏⲓⲥ ⲛⲕⲱⲥ-
ⲧⲁⲛⲧⲓⲛⲟⲥ ϕⲏⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲉⲍⲟⲧ ⲉⲣⲱⲕ ⲛⲟⲩⲑⲃⲁ
ⲛⲕⲱⲃ ⲟⲩⲟⲥ ⲁ ⲕⲉⲙⲏⲱ ⲛⲧⲉ ⲛⲓⲙⲁⲧⲟⲓ ⲛⲉⲙ ϯⲥⲩⲛ-
ⲕⲗⲏⲧⲟⲥ ⲧⲏⲣⲥ ⲉⲧⲟⲩⲏⲧ ⲉϯⲙⲉⲧⲟⲩⲣⲟ ⲁⲩⲥⲱⲧⲉⲙ
ⲉⲧⲥⲙⲏ ⲙⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲙⲏⲭⲁⲏⲗ ⲉⲫⲥⲁⲥⲓ ⲟⲩⲟⲥ
ⲣⲟⲍ. ⲁ. ⲁⲩⲉⲣⲱϕⲏⲣⲓ ⲙⲫⲏⲉⲧⲁⲫⲱⲱⲡⲓ ⲉⲃⲟⲗϧⲉⲛ ⲧⲫⲉ
ⲛⲟⲩⲍⲟϯ ϧⲉⲛ ⲟⲩⲍⲟϯ ⲟⲩⲟⲥ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲥⲁⲧⲟ-

ⲧⲟⲩ ⲁⲩϩⲓⲧϥ ⲉⲃⲟⲗϧⲉⲛ ϯⲙⲉⲧⲟⲩⲣⲟ ⲟⲩⲟⲥ ⲁⲩⲓⲛⲓ
ⲛⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲉϧⲟⲩⲛ ⲛⲧⲉϥϣⲉⲃⲓⲱ ⲁⲩϯ ⲉⲭⲱϥ
ⲛϯϩⲉⲃⲥⲱ ⲛⲧⲉ ϯⲙⲉⲧⲟⲩⲣⲟ ⲛⲉ ⲟⲩⲣⲱⲙⲓ ⲡⲉ ⲙⲙⲁⲓ-
ϙⲍ. ⲃ. ⲛⲟⲩϯ ⲙⲙⲁⲓⲁⲅⲁⲡⲏ ⲙⲙⲁⲓⲣⲱⲙⲓ ⲙⲙⲁⲓⲡⲉⲑⲛⲁⲛⲉϥ
ⲛⲉⲙ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ϣⲁϥϣⲉ ⲛⲁϥ ⲉϯⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ-
ϣⲱⲣⲡ ⲙⲙⲏⲛⲓ ⲛⲉⲙ ⲣⲟⲩϩⲓ ⲉϥⲓⲣⲓ ⲛϩⲁⲛⲛⲓϣϯ
ⲛⲥⲩⲛⲁⲍⲓⲥ ⲉϥϣⲗⲏⲗ ⲉⲡϣⲱⲓ ϩⲁ ϕϯ ⲃⲉⲛ ⲟⲩⲛⲓϣϯ
ⲙⲛⲓⲣⲱⲟⲩϣ ⲉϥϯ ⲛϩⲁⲛⲛⲓϣϯ ⲛⲁⲅⲁⲡⲏ ⲛⲉⲙ ϩⲁⲛ-
ϙⲟⲏ. ⲁ. ⲡⲣⲟⲥⲫⲟⲣⲁ ⲉϥⲉⲣϩⲟϯ ⲃⲁⲧϩⲏ ⲙⲡⲛ̄ⲥ̄ ⲛⲥⲏⲟⲩ ⲛⲓⲃⲉⲛ
ⲛⲑⲟⲩ ⲛⲉⲙ ⲡⲉϥⲏⲓ ⲧⲏⲣϥ ⲛⲉⲙ ⲧⲉϥⲙⲁⲩ ⲙⲙⲁⲓ-
ⲛⲟⲩϯ ⲉⲗⲉⲛⲏ ϯⲟⲩⲣⲱ ⲉⲩϩⲱⲥ ⲟⲩⲟⲥ ⲉⲩⲉⲥⲙⲟⲩ ⲉⲩ-
ⲱⲉⲙϩⲙⲟⲧ(1) ⲛⲧⲟⲧϥ ⲙⲡⲛ̄ⲥ̄ ⲟⲩⲟⲥ ⲡⲉⲛⲛⲟⲩϯ ⲟⲩⲟⲥ
ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ϕⲁⲓ ⲉⲧⲉ ⲉⲃⲟⲗϩⲓⲧⲟⲧϥ ⲉⲣⲉ-
ⲱⲟⲩ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲧⲁⲓⲟ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲡⲣⲟⲥⲕⲩⲛⲓⲥⲓⲥ
(sic) ⲛⲓⲃⲉⲛ ⲉⲣⲡⲣⲉⲡⲓ ⲙⲫⲓⲱⲧ ⲛⲉⲙ ⲡⲱⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡⲛ̄ⲛ̄ⲁ̄
ϙⲟⲏ. ⲃ. ⲉⲑⲟⲩⲁⲃ ⲛⲣⲉϥⲧⲁⲛϧⲟ ⲟⲩⲟⲥ ⲛⲟⲙⲟⲟⲩⲥⲓⲟⲥ ⲛⲉⲙⲁϥ
ϯⲛⲟⲩ ⲛⲉⲙ ⲛⲥⲏⲟⲩ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲱⲁ ⲉⲛⲉϩ ⲛⲧⲉ
ⲛⲓⲉⲛⲉϩ ⲧⲏⲣⲟⲩ ⲁⲙⲏⲛ.

---

(1) Read ⲉⲩⲱⲉⲡⲥⲙⲟⲧ.

ογενγωμιον ⲉⲁϥⲧⲁⲟⲩⲟϥ ⲁⲃⲃⲁ ⲑⲉⲟⲇⲟⲧⲟⲥ.

fol. 106. ογενγωμιον ⲉⲁϥⲧⲁⲟⲩⲟϥ ⲛ̀ⲧⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛ̀ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲃⲃⲁ ⲑⲉⲟⲇⲟⲧⲟⲥ ⲡⲓⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲁⲛⲕⲏⲣⲁ ⲛ̀ⲧⲉ ⲕⲁⲗⲁⲧⲓⲁ ϧⲉⲛ ⲡⲓⲉ̀ⲥⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲉⲣⲫⲙⲉⲩⲓ̀ ⲉⲧⲧⲁⲓϩⲟⲩⲧ ⲛ̀ⲧⲉ ⲡⲓⲣⲏ ⲛ̀ⲧⲉ ⲧⲙⲉⲑⲙⲏⲓ ⲡⲓⲥⲓⲟⲩ ⲛ̀ⲧⲉ ⲥⲁⲛⲁⲧⲟⲟⲩⲓ̀ ⲡⲓⲛⲓⲱϯ ⲙ̀ⲙⲉⲗⲓⲧⲱⲛ ⲛ̀ⲧⲉ ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲡⲓⲙⲁⲧⲟⲓ ⲛ̀ϩⲱⲣⲓ ⲛ̀ⲧⲉ ⲡ̅ⲭ̅ⲥ̅ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲣⲉⲙⲧⲟⲥⲡⲟⲗⲓⲥ ⲛ̀ⲧⲉ ⲧⲡⲁⲗⲓⲥⲧⲓⲛⲏ ⲉ̀ⲧⲉ ϥⲁⲓ ⲡⲉ ⲥⲟⲩ ⲕ̅ⲅ̅ ⲛ̀ⲡⲓⲁ̀ⲃⲟⲧ ϥⲁⲣⲙⲟⲩⲑⲓ ⲉϥⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉϥⲥⲩⲛⲅⲉⲛⲓⲁ̀ ⲛⲉⲙ ⲛⲓⲛⲓⲱϯ ⲛ̀ⲛⲁⲣⲱⲛ ⲉ̀ⲧⲁϥⲉⲣϩⲩⲡⲟⲙⲉⲛⲓⲛ ⲉ̀ⲣⲱⲟⲩ ⲛⲉⲙ ⲛⲓⲧⲁⲓⲟ̀ ⲉ̀ⲧⲁϥⲃⲓⲧⲟⲩ ϧⲉⲛ ⲛⲓϥⲏⲟⲩⲓ̀ ϧⲉⲛ ⲟⲩϩⲏⲣⲏⲛⲏ ⲛ̀ⲧⲉ ϕ̅ⲧ̅ ⲁ̀ⲙⲏⲛ.

Ⲫⲉⲣⲡⲣⲉⲡⲓⲛ ⲟⲩⲟϩ ⲟⲩⲇⲓⲕⲉⲟⲛ ⲡⲉ ⲟⲩϩⲏⲟⲩ ⲡⲉ ⲛ̀ⲛⲉⲛⲯⲩⲭⲏ ⲱ̀ ⲛⲁⲙⲉⲛⲣⲁⲧ̅ ⲉⲑⲟⲩⲁⲃ ⲉ̀ⲑⲣⲉⲛⲉⲣⲫⲙⲉⲩⲓ̀ ⲛ̀ⲛⲓϧⲓⲥⲓ ⲛⲉⲙ ⲛⲓⲁ̀ⲣⲱⲛ ⲛⲓⲱⲟⲩⲧⲁⲓⲱⲟⲩ ⲛ̀ⲧⲉ
B ⲛⲏⲉⲑⲟⲩⲁⲃ ⲛ̀ϩⲟⲩⲟ̀ ⲇⲉ ⲛ̀ϩⲟⲩⲟ̀ ⲡⲓⲛⲓⲱϯ ⲛⲁ̀ⲣⲱⲛ ⲉⲧⲃⲟⲥⲓ ⲟⲩⲟϩ ⲛ̀ⲱⲟⲩⲧⲁⲓⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲛⲓⲱϯ ⲛⲁⲑⲗⲩⲧⲏⲥ ⲟⲩⲟϩ ⲛ̀ϩⲱⲣⲓ ⲉ̀ⲧⲉⲛⲉⲣⲱⲁⲓ ⲛⲁϥ ⲛ̀ⲓϕⲟⲟⲩ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ϕⲁ ⲡⲓⲉⲣⲫⲙⲉⲩⲓ̀ ⲉⲧⲧⲁⲓϩⲟⲩⲧ ϕⲁⲓ ⲉ̀ⲧⲁϥⲟⲩⲱⲛϩ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ ⲉϥⲥⲟⲧⲡ ⲛⲁⲥⲣⲉⲛ ϕ̅ⲧ̅ ⲟⲩⲟϩ ⲛ̀ⲱⲟⲩⲙⲉⲛⲣⲓⲧϥ ⲛⲁⲥⲣⲉⲛ ⲛⲓⲣⲱⲙⲓ ⲉⲑⲃⲉ ⲛⲉϥⲥⲃⲏⲟⲩⲓ̀ ⲛ̀ⲇⲓⲕⲉⲟⲛ ⲉ̀ⲧⲁϥⲧⲁⲥⲥⲱⲟⲩ ⲉ̀ⲣⲁⲧⲟⲩ ⲛⲁⲓ ⲇⲉ ⲉⲑⲃⲏⲧⲟⲩ ⲁϥⲉⲣⲡⲉⲙⲡⲱⲁ ⲉⲑⲣⲟⲩⲑⲁⲥⲙⲉϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲛⲓⲉⲙⲕⲁⲥ ⲛ̀ⲛⲟⲩϫⲁⲓ ⲛ̀ⲧⲉ ⲡ̅ⲭ̅ⲥ̅ ⲟⲩⲟⲥ ⲛ̀ⲧⲉϥϥⲁⲓ ϧⲁ ⲛⲓϕⲱⲗⲥ ϧⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲉⲑⲃⲉ ⲡ̅ⲭ̅ⲥ̅.

ϧⲉⲛ ⲛⲓⲛⲓϣⲧ ⲛ̀ⲥⲩⲡⲟⲙⲉⲛⲏ ⲛⲉⲙ ⲛⲓⲛⲓϣϯ ⲙ̀ⲙⲉⲧ-
ⲭⲱⲣⲓ ⲛⲉⲙ ⲟⲩⲥⲏⲧ ⲉϥⲧⲟⲩⲃⲏⲟⲩⲧ ⲉϥⲭⲏⲕ ⲉ̀ⲃⲟⲗ
ϧⲉⲛ ⲡⲭⲓⲛⲑⲣⲉϥϯ ⲛ̀ⲧⲉϥⲡⲣⲟⲥⲉⲣⲉⲥⲓⲥ ⲧⲏⲣⲥ ⲙ̀ⲫ̄ϯ
ⲥⲓⲧⲉⲛ ⲡⲓⲛⲓϣⲧ ⲛ̀ϧⲙⲟⲙ ⲉⲧϣⲟⲡ ϧⲉⲛ ⲡⲉϥⲥⲏⲧ
ⲉ̀ϧⲟⲩⲛ ⲉ̀ϥϯ ⲛⲉⲙ ⲧⲉϥⲥⲟϯ ⲉⲧⲥⲁϧⲟⲩⲛ ⲙ̀ⲙⲟϥ
ⲑⲁⲓ ⲉ̀ⲧⲁⲥϯ ⲟⲩⲧⲁⲥ ⲙ̀ⲫ̄ϯ ⲛ̀ⲕⲁⲗⲱⲥ ⲛ̀ⲥⲣⲏⲓ ϧⲉⲛ
ⲣ̄ ⲛⲉⲙ ⲝ̄ ⲛⲉⲙ ⲗ̄. ⲟⲩⲟⲥ ⲟⲛ ⲁϥⲭⲱ ⲛ̀ⲥⲱϥ ϧⲉⲛ
ⲡⲉϥⲟⲩⲱϣ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟϥ ⲛ̀ⲡⲁϣⲁⲓ ⲛ̀ⲛⲉϥⲭⲣⲏⲙⲁ
ⲉⲧⲟϣ ⲛⲉⲙ ⲛⲉϥⲉⲃⲓⲁⲓⲕ ⲛⲉⲙ ⲧⲉϥⲛⲓϣϯ ⲙ̀ⲙⲉⲧⲣⲁ-
ⲙⲁⲑ̀ ⲧⲏⲣⲥ ⲁϥⲥⲱⲧⲉⲙ ⲛ̀ⲥⲁ ϯⲥⲙⲏ ⲛ̀ⲛⲟⲩϯ ⲟⲩⲟⲥ
fol. 107. ⲁϥϥⲁⲓ ⲛ̀ⲡⲉϥⲥⲧⲁⲩⲣⲟⲥ ⲁϥⲙⲟϣⲓ ⲛ̀ⲥⲁ ⲡⲉⲛ$\overline{\text{ⲟⲩⲥ}}$ ⲓ$\overline{\text{ⲏⲥ}}$
ⲁϥⲟⲩⲁⲥϥ ⲛ̀ⲥⲱϥ ϧⲉⲛ ⲟⲩⲥⲏⲧ ⲉϥⲥⲟⲩⲧⲱⲛ ⲉⲑ-
ⲃⲉ ⲫⲁⲓ ⲥⲱϥ ⲁϥⲃⲓ ⲙ̀ⲡⲁⲓ ⲛⲓϣϯ ⲛ̀ⲧⲁⲓⲟ̀ ⲉ̀ⲃⲟⲗ
ⲥⲓⲧⲟⲧϥ ⲙ̀ⲡⲭ$\overline{\text{ⲥ}}$ ⲉⲑⲃⲉ ⲫⲁⲓ ⲛⲁϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ ⲡⲉ
ϧⲉⲛ ⲟⲩⲁ̀ⲛⲁϣ ⲭⲉ ⲙ̀ⲙⲟⲛ ⲟⲩⲟⲛ ϧⲉⲛ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲉⲧⲁⲩϣⲱⲡⲓ ⲉϥⲟ(ⲛ)ⲓ ⲙ̀ⲙⲟⲕ ϧⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ̀ ⲟⲩⲟⲥ
ⲛ̀ⲛⲉ ⲟⲩⲟⲛ ϣⲱⲡⲓ ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ϣⲁⲉⲓⲛⲉⲥ ⲟⲩⲟⲥ
ⲛⲁϥⲃⲉⲣⲃⲉⲣ ⲁⲉ ⲟⲛ ⲡⲉ ϧⲉⲛ ⲡⲓⲡⲡ$\overline{\text{ⲁ}}$ ⲉⲑⲟⲩⲁⲃ ⲉϥⲓ̀ⲣⲓ
ⲛ̀ⲧⲉϥⲡⲟⲗⲓⲧⲓⲁ̀ ⲡⲉ ⲙ̀ⲙⲏⲛⲓ ⲛⲉⲙ ⲟⲩⲥⲡⲟⲩⲇⲏ ⲉ̀ⲑⲣⲉϥ-
ϣⲱⲡⲓ ϧⲉⲛ ⲛⲏ ⲉⲧⲥⲟⲧⲡ ⲟⲩⲟⲥ ⲉⲧⲟⲓ ⲛ̀ϧⲏⲟⲩ ⲛ̀ⲛⲉⲛ-
ⲯⲩⲭⲏ. ⲁⲡⲗⲱⲥ ⲁϥⲓ̀ⲣⲓ ⲙ̀ⲫⲟⲩⲱϣ ⲧⲏⲣϥ ⲙ̀ⲫ̄ϯ
ⲟⲩⲟⲥ ⲁϥⲉⲣⲥⲁⲃⲟⲗ ⲙ̀ⲙⲉⲩⲓ̀ ⲛⲓⲃⲉⲛ ⲉⲧⲟⲓ ⲛ̀ϧⲣⲟ[ⲡ]
ⲛ̀ⲧⲯⲩⲭⲏ. ⲟⲩⲟⲥ ⲛⲁϥϣⲟⲡ ⲡⲉ ϧⲉⲛ ⲟⲩⲙⲉⲧϣⲁⲙ-
ϣⲉⲛⲟⲩϯ ⲟⲩⲟⲥ ⲛⲁϥⲟⲩⲏⲟⲩ ⲉ̀ⲃⲟⲗ ⲡⲉ ⲥⲁ ⲛⲓⲭⲓⲛⲛⲁⲩ
ⲛ̀ⲉϥⲗⲏⲟⲩ ⲛ̀ⲧⲉ ⲡⲁⲓ ⲃⲓⲟⲥ ⲛⲁⲓ ⲉⲧⲟⲓ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲓ-
ⲣⲁⲥⲟⲩⲓ̀ ⲟⲩⲟⲥ ϣⲁⲩⲥⲓⲛⲓ ⲛ̀ⲭⲱⲗⲉⲙ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩ-
ϧⲛⲓⲃⲓ ⲟⲩⲟⲥ ⲉⲃⲉ ⲫⲁⲓ ⲟⲩⲛ ⲁ̀ ⲡⲁⲓ ⲭⲱⲣⲓ
ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲃⲓϣϣⲟⲩ ⲉ̀ⲛⲁⲧⲫⲉ. ⲉϥⲓ̀ⲣⲓ ⲙ̀ⲫⲙⲉⲩⲓ̀
ⲛ̀ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲁⲩⲗⲟⲥ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲓⲥⲭⲉ
ⲁ̀ⲧⲉⲧⲉⲛⲧⲉⲛⲑⲏⲛⲟⲩ ⲛⲉⲙ ⲡ$\overline{\text{ⲭⲥ}}$ ⲕⲱϯ ⲛ̀ⲥⲁ ⲛⲁⲡϣⲱⲓ

Ⲁ̅. ⲡⲓⲙⲁ ⲉⲣⲉ ⲡⲭ̅ⲥ̅ ⲙ̀ⲙⲟⲩ ⲟⲩⲟⲩ ⲉⲩⲥⲉⲙⲥⲓ ⲥⲁ ⲟⲩⲓ̀ⲛⲁⲙ
ⲙ̀ⲫ̅ⲧ̅ ⲟⲩⲟⲩ ⲙⲉⲩⲓ̀ ⲉⲛⲁⲡⲱⲱⲓ ⲛⲏ ⲉⲧⲥⲓⲍⲉⲛ ⲡⲕⲁⲥⲓ
ⲁⲛ ⲫⲏ ⲉⲑⲟⲩⲁⲃ ⲍⲉ ⲟⲩⲛ ⲟⲩⲟⲩ ⲉⲧⲧⲁⲓ̀ⲟⲩⲧ ⲁ̀ⲗⲏ-
ⲑⲱⲥ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲡⲓⲙⲉⲗⲓⲧⲱⲛ ⲛ̀ⲡⲉ ⲑⲙⲉⲧ-
ⲕⲟⲙⲓⲥ ⲛ̀ⲡⲉⲩⲓⲱⲧ ⲟⲩⲁⲉ ⲧⲙⲉⲧⲉⲩⲣⲉⲛⲏⲥ ⲛ̀ⲧⲉ ⲧⲉⲩ- 5
ⲙⲁⲩ ⲟⲩⲇⲉ ⲡⲓⲱ̀ⲟⲩ ⲛ̀ⲧⲉ ⲧⲉⲩⲙⲉⲧⲙⲁⲧⲟⲓ ⲱⲃⲣⲟ
ⲉⲡⲉⲩⲗⲟⲅⲓⲥⲙⲟⲥ ⲟⲩⲇⲉ ⲟⲛ ⲛ̀ⲡⲉ ⲍⲗⲓ ⲃⲉⲛ ⲛⲁⲓ
ⲉⲣⲍⲁⲗ ⲙ̀ⲙⲟⲩ ⲟⲩⲇⲉ ⲛ̀ⲧⲉⲥⲉⲣⲍⲁⲗ ⲛ̀ⲧⲉⲩⲯⲩⲭⲏ
ⲉⲑⲣⲉⲩⲭⲱ ⲛ̀ⲥⲱⲩ ⲛ̀ⲧⲉⲩⲙⲉⲧⲉⲩⲥⲉⲃⲏⲥ ⲛⲉⲙ ⲡⲉⲩⲗⲟ-
ⲅⲓⲥⲙⲟⲥ ⲉⲧⲥⲟⲩⲭⲛⲟⲩⲧ[1]) ⲛⲉⲙ ⲡⲉⲩⲛⲁⲍⲧ̅ ⲉⲧⲭⲛⲕ 10
ⲉ̀ⲃⲟⲗ ⲟⲩⲟⲩ ⲉ̀ⲣⲉ ⲡⲓⲍⲙⲟⲧ ⲛ̀ⲧⲉ ⲫ̅ⲧ̅ ⲉⲣⲥⲕⲉⲡⲁⲍⲓⲛ
ⲙ̀ⲙⲟⲩ ⲃⲉⲛ ⲍⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲩⲉⲣⲍⲉⲙⲓ ⲙ̀ⲙⲟⲩ ⲟⲩⲟⲩ
ⲉⲩⲉⲣⲍⲟⲧ̅ ⲃⲁⲧⲍⲏ ⲙ̀ⲫ̅ⲧ̅ ⲉⲩⲁ̀ⲣⲉⲍ ⲉ̀ⲣⲟⲩ ⲉ̀ⲁ ⲡⲟ̅ⲥ̅
ⲧⲁⲭⲣⲟⲩ ⲛ̀ⲥⲁ ⲥⲁ ⲛⲓⲃⲉⲛ ⲛ̀ⲧⲁⲩ ⲭⲉ ⲛ̀ⲛⲉⲩⲕⲓⲙⲱⲁ
ⲉ̀ⲛⲉⲍ ⲙ̀ⲫⲣⲏⲧ̅ ⲛ̀ⲡⲓⲱ̀ⲛⲓ ⲛ̀ⲛⲁⲧⲁⲙⲁⲥ (sic) ⲉⲧⲥⲟⲧⲡ ⲉⲑ- 15
ⲃⲉ ⲫⲁⲓ ⲇⲉ ⲃⲉⲛ ⲡⲭⲓⲛⲑⲣⲉ ⲡⲥⲛⲟⲩ ⲙ̀ⲡⲓⲇⲓⲱⲣⲙⲟⲥ
ⲱⲱⲡⲓ ⲁⲩⲱⲱⲡⲓ ⲍⲱⲩ ⲛ̀ⲭⲉ ⲫⲏ ⲉⲑⲟⲩⲁⲃ ⲡⲓⲁ̀ⲣⲓⲟⲥ
ⲣⲉⲱⲣⲓⲟⲥ ⲉⲩⲥⲉⲃⲧⲱⲧ ⲃⲉⲛ ⲡⲉⲩⲍⲏⲧ ⲟⲩⲟⲩ ⲃⲉⲛ
ⲡⲭⲓⲛⲑⲣⲉ ⲡⲟ̅ⲥ̅ ⲑⲁⲍⲙⲉⲩ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲓⲁ̀ⲣⲱⲛ ⲉⲑⲟⲩⲁⲃ
ⲟⲩⲟⲩ ⲁⲩⲱⲱⲡⲓ ⲉⲩⲣⲱⲟⲩⲧ ⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲁⲩⲱⲉ 20
fol. 108. ⲱⲁ ⲡⲓⲁ̀ⲣⲱⲛ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟⲩ ⲁⲩⲱⲱⲡⲓ ⲉⲩⲙⲟⲱⲓ ⲃⲉⲛ
ⲡⲓⲁ̀ⲣⲱⲛ ⲉⲑⲟⲩⲁⲃ ⲙ̀ⲙⲁⲩⲁⲧⲩ ⲗⲟⲓⲡⲟⲛ ⲃⲉⲛ ⲡⲭⲓⲛ-
ⲑⲣⲟⲩⲉⲣ ⲃⲁⲍⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟⲩ ⲁⲩⲱⲱⲡⲓ ⲛ̀ⲭⲱⲣⲓ ⲉⲩⲧⲁ-
ⲭⲣⲏⲟⲩⲧ ⲟⲩⲟⲩ ⲁⲩⲱⲱⲡⲓ ⲉⲩⲧⲁⲭⲣⲏⲟⲩⲧ ⲉ̀ⲛⲉⲩⲭⲁⲭⲓ
ⲁⲩⲙⲓⲱⲓ ⲛⲉⲙ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛ̀ⲛⲁⲥⲉⲃⲏⲥ ⲁⲩⲃⲓ ⲙ̀ⲡⲓ- 25
ⲭⲗⲟⲙ ⲛ̀ⲁⲧⲗⲱⲙ ⲱⲁ ⲉ̀ⲛⲉⲍ ⲛⲉⲙ ⲧⲃⲣⲏⲡⲓ ⲛ̀ⲛⲟⲩⲣⲟ
ⲛⲉⲙ ⲡⲓⲑⲣⲟⲛⲟⲥ ⲛ̀ⲃⲁⲥⲓⲗⲓⲕⲟⲛ ⲉ̀ⲃⲟⲗⲍⲓⲧⲉⲛ ⲡⲉⲩⲡⲁⲧ-
ⲱⲉⲗⲉⲧ ⲙ̀ⲙⲏⲓ ⲟⲩⲟⲩ ⲉⲑⲟⲩⲁⲃ ⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅.

---

[1]) Read ⲉⲧⲧⲟⲩⲭⲛⲟⲩⲧ.

ογμονον ⲛ̀θοϥ ⲙ̀ⲙαγατϥ ⲁⲛ ⲁⲗⲗⲁ ϩⲁⲛⲕⲉⲙⲏⲱ
ⲛ̀ⲱⲯⲩⲭⲏ [ⲁⲩⲓ]ⲉ̀ⲃⲓ ⲙ̀ⲡⲓⲭⲗⲟⲙ ⲉⲃⲟⲗϩⲓⲧⲟⲧϥ ⲛ̀ⲧⲍ̄
ⲛ̀ⲣⲟⲙⲡⲓ ⲉⲧⲁϥⲁⲓⲧⲟⲩ ⲉⲩⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟϥ ⲛⲁⲓ
ⲁⲉ ⲉ̀ⲱⲱⲡ ⲛ̀ⲧⲉ ⲡ̄ⲟ̄ⲥ̄ ⲉⲣϩⲙⲟⲧ ⲛⲁⲛ ⲛ̀ⲡⲉϥⲉ̀ⲙⲓ
ⲙ̀ⲙⲏⲓ ⲧⲉⲛⲉⲣϩⲉⲗⲡⲓⲥ ⲁⲉ ⲧⲉⲛⲛⲁⲟⲩⲱⲛϩⲟⲩ ⲛⲱ-
ⲧⲉⲛ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲓⲉⲛⲅⲱⲙⲓⲟⲛ ⲛⲉⲙ ⲛⲓⲕⲉⲧⲁⲓⲟ̀
ⲉⲧⲃ̄ⲟⲥⲓ ⲛ̀ⲧⲉ ⲡⲓϫⲱⲣⲓ ⲛ̀ⲁⲑⲗⲏⲧⲏⲥ ⲟⲩⲟϩ ⲡⲓⲙⲁⲧⲟⲓ
ⲛ̀ⲧⲉ ⲡϫ̄ⲥ̄ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲡⲓⲙⲉⲗⲓⲧⲱⲛ ⲉⲑⲟⲩⲁⲃ
ⲟⲩⲟϩ ⲛ̀ⲅⲉⲛⲛⲉⲟⲥ ⲕⲉⲅⲁⲣ ϯⲥⲩⲡⲟⲑⲩⲥⲓⲥ ϫⲏ ⲛⲁⲛ
ⲉϧⲣⲏⲓ ⲉⲣⲡⲣⲟⲇⲣⲟⲡⲓⲛ[1]) ⲙ̀ⲙⲟⲓ ⲉⲑⲣⲓⲧⲁⲙⲱⲧⲉⲛ ⲉ̀ϩⲱⲃ
ⲛⲓⲃⲉⲛ ⲁ̀ⲗⲏⲑⲱⲥ ⲡⲁϩⲏⲧ ⲟⲩⲛⲟϥ ⲉ̀ⲣⲟⲓ ⲙ̀ⲫⲟⲟⲩ ⲙ̀ⲙⲁ-
ϛ̄. ⲱⲱ ⲟⲩⲟϩ ϥⲧⲓⲉⲣⲟⲩⲟⲧ (sic) ⲛⲏⲓ ⲉⲡⲓϩⲟⲩⲟ̀ ⲉ̀ⲑⲣⲓⲥⲁϫⲓ
ⲉⲡⲧⲁⲓⲟ̀ ⲙ̀ⲡⲓⲛⲓⲱϯ ⲛ̀ⲣⲉϥⲉⲣⲟⲩⲱⲓⲛⲓ ⲫⲏ ⲉⲧⲟⲩⲉⲣⲱⲁⲓ
ⲛⲁϥ ⲙ̀ⲫⲟⲟⲩ ϧⲉⲛ ϯⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ ⲡⲓⲁ̀ⲣⲓⲟⲥ
ⲣⲉⲱⲣⲓⲟⲥ ⲫⲏ ⲉ̀ⲣⲉ ⲡⲟ̄ⲥ̄ ⲉⲣⲙⲉⲑⲣⲉ ϧⲁⲣⲟϥ ϧⲉⲛ
ⲟⲩⲁⲛⲁⲱ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲙ̀ⲡⲁⲓⲣⲏϯ ϫⲉ ϯⲱⲣⲕ ⲙ̀ⲙⲟⲓ
ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲓ ⲛⲉⲙ ⲡⲁⲓⲱⲧ ⲛ̀ⲁ̀ⲅⲁⲑⲟⲥ ⲛⲉⲙ ⲡⲓⲡ̄ⲛ̄ⲁ
ⲉⲑⲟⲩⲁⲃ ϫⲉ ϧⲉⲛ ⲡϫⲓⲛⲙⲓⲥⲓ ⲧⲏⲣϥ ⲛ̀ⲧⲉ ⲛⲓⲍⲓⲟ̀ⲙⲓ
ⲙ̀ⲙⲟⲛ ⲫⲏ ⲉⲧⲟ̀ⲛⲓ ⲛ̀ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲣⲉϥϯⲱⲙⲥ ⲟⲩⲟϩ
ⲟⲛ ϧⲉⲛ ⲡⲓⲧⲁⲅⲙⲁ ⲧⲏⲣϥ ⲛ̀ⲧⲉ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲙ̀ⲙⲟⲛ
ⲫⲏ ⲉⲧⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ⲟⲩⲇⲉ ⲟⲛ ⲛ̀ⲛⲉ ⲟⲩⲟⲛ ⲱⲱⲡⲓ
ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ⲱⲁ ⲉ̀ⲛⲉϩ ⲁⲗⲗⲁ ⲉⲕⲉ̀ⲱⲱⲡⲓ ⲉⲕⲃⲟⲥⲓ
ⲉϩⲟⲧⲉ ⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ϧⲉⲛ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲉⲩⲉ̀ⲙⲟⲩϯ
ⲉ̀ⲣⲟⲕ ⲧⲏⲣⲟⲩ ⲫⲉ ⲣⲉⲱⲣⲓⲟⲥ ⲡⲓⲙⲉⲛⲣⲓⲧ ⲛ̀ⲧⲉ ⲫϯ
ⲉⲧⲃ̄ⲟⲥⲓ ϯⲉⲣϩⲟϯ ⲁⲉ ⲱ̀ ⲛⲁⲙⲉⲛⲣⲁϯ ⲉ̀ⲑⲣⲓⲉⲣϩⲏⲧⲥ
ⲛ̀ⲥⲁϫⲓ ⲉⲡⲧⲁⲓⲟ̀ ⲛ̀ⲡⲁⲓ ⲛⲓⲱϯ ⲛ̀ⲫⲱⲥⲧⲏⲣ ⲟⲩⲟϩ
ⲛ̀ϫⲱⲣⲓ ⲛ̀ⲧⲁⲓ ⲙⲁⲓⲏ ⲉⲓⲥⲱⲟⲩⲛⲟⲩ ⲛ̀ⲑⲙⲉⲧⲉϩⲛⲓ
ⲛ̀ⲡⲁⲛⲟⲩⲥ. ⲛⲉⲙ ⲑⲙⲉⲧⲁⲥⲑⲉⲛⲏⲥ ⲛ̀ⲡⲁⲥⲁϫⲓ ⲉⲧⲁⲟ-

[1]) Read ⲉ̀ⲉⲣⲡⲣⲟⲧⲣⲉⲡⲓⲛ.

ϫⲉⲃ ϫⲉ ϯⲛⲁⲱϥⲟⲥ ⲁⲛ ⲉⲡⲱⲓ ⲛⲧⲉ ⲡⲉϥⲧⲁⲓⲟ̀ ⲉⲧⲃⲟⲥⲓ
ⲛⲉⲙ ⲡⲉϥⲁ̀ⲣⲱⲛ ⲉⲧⲥⲟⲧⲡ ⲁⲗⲗⲁ ϯⲉⲣϫⲩⲡⲟⲙⲉⲛⲓⲛ
ⲟⲩⲟⲥ ϯⲉⲣϫⲉⲗⲡⲓⲥ ⲉⲡⲟ̄ⲥ̄ ϫⲉ ϥⲛⲁⲟⲩⲱⲣⲡ ⲛⲏⲓ
ⲛ̀ⲛⲓⲁⲕⲧⲓⲛ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲛ̀ⲧⲉ ⲡⲓϫⲱⲣⲓ ⲉ̀ⲧⲉⲙⲙⲁⲩ
ol. 109. ⲉ̀ⲑⲣⲟⲩⲉⲣⲟⲩⲱⲓⲛⲓ ⲉ̀ⲡⲁϫⲏⲧ ⲟⲩⲟⲥ ⲛ̀ⲧⲟⲩϯⲉⲣⲟⲩⲟⲧ
ⲙ̀ⲡⲁⲗⲁⲥ ⲉⲧϫⲟϫⲉⲃ ϩⲓⲛⲁ ⲛ̀ⲧⲁϫⲱ ⲛ̀ϩⲁⲛⲕⲟⲩϫⲓ
ϧⲉⲛ ⲡⲉϥⲧⲁⲓⲟ̀ ⲛ̀ⲡⲓⲗⲁⲟⲥ ⲙ̀ⲙⲁⲓ☧ⲣⲥ̄ ⲕⲉⲧⲟⲓ ⲧϫⲓⲛ-
ⲥⲁϫⲓ ⲙ̀ⲡⲧⲁⲓⲟ̀ ⲙ̀ⲡⲁⲓ ϫⲱⲣⲓ ϕⲁⲓ ⲱ̀ ⲛⲁⲙⲉⲛⲣⲁϯ
ϥⲥⲁⲡⲱⲱⲓ ⲛ̀ⲙⲉϩⲓ ⲛⲓⲃⲉⲛ ⲛ̀ⲣⲱⲙⲓ ⲉⲧϩⲓϫⲉⲛ ⲡⲕⲁϩⲓ
ⲙⲁⲗⲓⲥⲧⲁ ⲡⲁⲗⲁⲥ ⲉⲧⲑⲉⲃⲓⲛⲟⲩⲧ ⲁ̀ⲛⲟⲕ ⲫⲏ ⲉⲧⲟⲩⲱⲱ
ⲉ̀ϫⲱ ⲙ̀ⲡⲧⲁⲓⲟ̀ ⲙ̀ⲡⲁⲓ ϫⲱⲣⲓ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ
ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ϥⲉⲣⲛ̀ϫⲣⲓⲁ̀ ⲛ̀ⲛⲟⲩⲥⲟⲫⲓⲁ̀ ⲉ̀ⲃⲟⲗ-
ϩⲓⲧⲉⲛ ⲡ̄ⲟ̄ⲥ̄ ⲛⲉⲙ ⲟⲩⲗⲁⲥ ⲛ̀ⲧⲉ ⲛⲁⲧⲫⲉ ⲟⲩⲟⲥ ϫⲉ
ϩⲓⲛⲁ ⲛ̀ⲧⲉϥⲱⲧⲉⲙϫⲁ ϩⲗⲓ ⲉ̀ϥⲁϩⲟⲩ ϧⲉⲛ ⲛⲓⲛⲓⲱϯ
ⲛ̀ⲁ̀ⲣⲱⲛ ⲉⲧⲃⲟⲥⲓ ⲛ̀ⲧⲉ ⲡⲓⲁⲑⲗⲏⲧⲏⲥ ⲟⲩⲟⲥ ⲛ̀ϫⲱⲣⲓ
ⲛ̀ⲣⲉⲛⲛⲉⲟⲥ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲛⲁ̀ⲓ
ⲉ̀ⲧⲁϥⲧⲁϩⲱⲟⲩ ⲉ̀ⲣⲁⲧⲟⲩ ⲛ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ
ϧⲉⲛ ⲧⲉϥⲛⲓⲱϯ ⲛ̀ϩⲩⲡⲟⲙⲟⲛⲏ ⲛⲉⲙ ⲧⲉϥⲙⲉⲧϫⲱⲣⲓ
ⲕⲉⲣⲁⲣ ⲟⲩⲱⲟⲩⲧⲁⲓⲟϥ ⲡⲉ ⲉ̀ϩⲣⲏⲓ ϩⲓϫⲉⲛ ⲑⲟⲩⲓ̀ ⲑⲟⲩⲓ̀
ⲛ̀ⲛⲓ ⲙⲉⲧϫⲱⲣⲓ ⲉ̀ⲧⲁϥⲁⲓⲧⲟⲩ ϧⲉⲛ ⲛⲓⲛⲓⲱϯ ⲛ̀ϧⲓⲥⲓ
ⲛⲉⲙ ⲟⲩⲙⲏⲱ ⲛ̀ⲛⲁⲣⲱⲛ ⲉⲩⲟⲱ ⲛⲁⲓ ⲉ̀ⲱⲱⲡ ⲛ̀ⲧⲉ
ⲡ̄ⲟ̄ⲥ̄ ϯ ⲙ̀ⲡⲓⲣⲏϯ ⲛⲁⲛ ⲧⲉⲛⲛⲁϫⲁ ϩⲁⲛⲕⲟⲩϫⲓ ⲛⲱⲧⲉⲛ
ⲉ̀ϩⲣⲏⲓ ϯⲛⲟⲩ ⲁⲉⲱⲥ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧⲟⲩ ⲁⲩⲓⲥ ϫⲉ
ϯⲛⲟⲩ ⲛ̀ⲧⲉⲛϫⲱ ⲛⲱⲧⲉⲛ ⲉ̀ϧⲣⲏⲓ ⲛ̀ⲛⲏ ⲉ̀ⲧⲁⲛϫⲟⲧⲟⲩ
ⲉⲑⲃⲏⲧϥ ⲛ̀ⲑⲟϥ ⲡⲁⲓ ϫⲱⲣⲓ ⲙ̀ⲙⲁⲧⲟⲓ ⲛ̀ⲧⲉ ⲡ☧ⲥ̄
Ⲏ. ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲁⲱ ϫⲉ ⲛⲁⲓ ⲛⲉ ⲡⲉϥⲛⲁϩϯ
ⲉⲧⲥⲟⲩⲧⲱⲛ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϥ̄ϯ ⲁⲃⲛⲉ ϩⲗⲓ ⲙ̀ⲙⲉⲧϩⲏⲧⲃ
ⲧⲉϥϩⲉⲗⲡⲓⲥ ⲉⲧⲧⲁϫⲣⲏⲟⲩⲧ ⲧⲉϥⲁ̀ⲅⲁⲡⲏ ⲛ̀ⲁⲧⲙⲉⲧ-
ⲱⲟⲃⲓ ⲧⲉϥⲙⲉⲧⲱⲉⲛϩⲏⲧ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲛⲉⲙ
ⲡⲣⲉⲛⲟⲥ ⲧⲏⲣϥ ⲛ̀ⲧⲉ ϯⲙⲉⲧⲣⲱⲙⲓ ⲧⲉϥⲙⲉⲧⲣⲉⲙⲣⲁⲩⲱ

ἐϧογⲛ ἐπιcωⲛτ τηρq ⲛικογχι ⲛεμ ⲛⲓⲛⲓⲱϯ τεqμετ$\overline{\text{χ}}\overline{\text{ρ}}\overline{\text{c}}$ τεqμετἀγαθος τεqμετεπικηc τεqχⲓⲛαμονⲓ ⲛ̀τοτq ἐβολ ϩα πιϭⲓϩραq ⲛ̀τε παι βιος τεqπροϩερεcⲓc εθναcεc ογοϩ φραⲱⲓ ⲛ̀τε τεqψγχη θμετατϭωρτπ (sic) ⲛ̀τε πεqϩητ τεqχⲓⲛ̀ϭⲓ ἐρατq ἐπιδικαcτηριον ϧεⲛ ογμετχωρⲓ τεqχⲓⲛcαχⲓ ϧεⲛ ογπαρρηcⲓἀ ⲙ̀πεμθο ⲛ̀ⲛⲓογρωογ ἀϭⲛε ϩλⲓ ⲛ̀ⲱⲓπⲓ ⲓ̈ϩϭοϯ ⲛ̀ρωμⲓ ἐπτηρqαⲛ ϩολωc καταφρϯ ἐταqχοc ⲛ̀χε πιρεqερψαλιⲛ ἀαγιἀ εqχω ⲙ̀μοc χε ναιcαχⲓ ⲛ̀ⲛεκ μετμεθρεγ ⲙ̀πεμθο ⲛ̀ⲛⲓογρωογ ογοϩ ναⲓⲱⲓπⲓ ⲁⲛ πε τεqϩγπομονη ἐϧογⲛ ἐⲛⲓϐαcⲁⲛοc ϧεⲛ ογⲛⲓⲱⲧ ⲛ̀ρωογⲧ ⲛ̀ϩητ ⲛεμ πcωχπ ⲛ̀ⲛⲓεμκαγϩ ναⲓ ἐταqερϩγπομονⲓⲛ[1]) ἐρωογ ἐχεⲛ φραⲛ ⲙ̀πεⲛ$\overline{\text{ου}}\overline{\text{c}}$ ⲓ̈$\overline{\text{ⲏc}}$ π$\overline{\text{χc}}$.

ναⲓ ετⲁⲛⲛⲁχⲁ ϩⲁⲛκογχι ⲛωτεⲛ ἐϧρηⲓ ⲛ̀ϧη-
fol. 110. τογ κατα φρϯ ἐταⲛχοc cατϩη ⲙ̀πιπροοιμιον ναⲓ ἐταqcωτεμ εθϐητογ ἐϯcμη ⲙ̀μακαριον ἐτεμμαγ ⲛ̀τε $\overline{\text{πυc}}$ ecχω ⲙ̀μοc χε ⲛ̀θωτεⲛ ϧⲁ ⲛϩ ετⲁγοϩⲓ ⲛεμηⲓ ϧεⲛ ⲛⲁπⲓρⲁcμοc ⲙ̀φρϯ ἐταqcεμⲛⲓ ⲛεμηⲓ ⲛ̀χε παιωτ ⲛ̀ⲛογμ̀ἐτογρο ⲁⲛοκ ϩω ϯⲛⲁcεμⲛⲓ ⲛεμωτεⲛ ⲛ̀ⲛογμ̀ἐτογρο ⲛ̀ⲛⲁτκηⲛ ογοϩ ⲛⲁτϐωλ ἐβολ ϣⲁ ἐⲛⲉϩ ογοϩ ⲟⲛ χε τετεⲛⲛⲁογωⲙ ⲛ̀τετⲉⲛcω ⲛεμηⲓ ϧεⲛ ταμετογρο εθϐε θⲁⲓ cμη ογⲛ εθμεϩ ⲛρⲁⲱⲓ ⲙ̀πⲁⲓρϯ ⲛεμ ⲉγφροcγⲛη ⲛ̀ⲛⲓϐεⲛ ⲁ̀ πιμακαριος ϩεωρϩιος ἐερ̀ογοτ ἐϧογⲛ ἐπⲓἀγωⲛ ⲛ̀ϩογ̀ⲟ ⲛεμ πιερφμεγⲓ ⲛ̀τε ⲛⲓἀγαθον ἐτεμμαγ ⲛαγθ-

---

[1]) Read ἐταqερϩγπομενιⲛ.

ⲣⲟ ⲛⲛⲓⲃⲓⲥⲓ ⲁⲥⲓⲁⲓ ⲛⲛⲁⲍⲣⲁⲕ ⲡⲉ ⲟⲩⲟⲍ ⲛⲧⲉⲕⲕⲁⲓ
ⲃⲁ ⲍⲱⲃ ⲛⲓⲃⲉⲛ ⲃⲉⲛ ⲟⲩⲉⲣⲟⲩⲟⲧ ⲉⲑⲃⲉ ⲭⲉ ⲱⲁⲣⲉ
ⲡⲓⲉⲣⲟⲩⲟⲧ ⲱⲱⲡⲓ ⲉⲣⲟⲕ ⲛ̀ⲍⲱⲃ ⲛⲓⲃⲉⲛ ⲃⲉⲛ ⲟⲩⲣⲁⲱⲓ
ⲟⲩⲟⲍ ⲙ̀ⲡⲁⲣⲉ ⲍⲗⲓ ⲛ̀ⲍⲱⲃ ⲱⲧⲁⲍⲛⲟ ⲛ̀ⲧⲡⲣⲟⲍⲉⲣⲉⲥⲓⲥ
ⲉⲧⲥⲟⲩⲧⲱⲛ ⲉⲑⲃⲉ ⲛⲓⲃⲓⲥⲓ ⲅⲁⲣ ⲛ̀ⲧⲉ ⲡⲁⲓ ⲙⲁ ⲁⲩ-
ⲥⲟⲃⲧ ⲛⲁⲕ ⲛ̀ⲛⲓⲁ̀ⲅⲁⲑⲟⲛ ⲛ̀ⲧⲉ ⲡⲓⲉ̀ⲱⲛ ⲉⲑⲛⲏⲟⲩ ⲟⲩⲟⲍ
ⲉⲑⲃⲉ ⲧⲍⲩⲡⲟⲙⲟⲛⲏ ⲁⲩⲥⲟⲃⲧ ⲛⲁⲕ ⲙ̀ⲡⲓϫⲗⲟⲙ ⲛ̀ⲁⲧⲗⲱⲙ
ⲱⲁ ⲉ̀ⲛⲉⲍ ⲛ̀ⲍⲣⲏⲓ ⲃⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ̀ ⲟⲩⲟⲍ ⲱⲁ ⲧⲛⲟⲩ
ⲧⲉⲛⲥⲱⲕ ⲙ̀ⲡⲓⲥⲁⲭⲓ ⲱⲁ ⲧⲛⲟⲩ ⲱ̀ ⲛⲁⲙⲉⲛⲣⲁⲧ ⲃⲉⲛ
ⲡⲓⲡⲣⲟⲟⲓⲙⲓⲟ[ⲛ] ⲛ̀ⲡⲁⲧⲉⲛⲭⲱ ⲉ̀ⲃⲣⲏⲓ ⲱⲁ ⲧⲛⲟⲩ
ⲛ̀ⲛⲓⲉⲙⲕⲁⲍ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲛ̀ⲱⲟⲩⲉⲣⲱⲫⲏⲣⲓ ⲙ̀ⲙⲱⲟⲩ
ⲛ̀ⲧⲉ ⲡⲓⲱⲱⲓⲭ ⲛ̀ⲣⲉⲕⲧ ⲉ̀ⲭⲉⲛ ⲧⲙⲉⲧⲉⲩⲥⲉⲃⲏⲥ ⲡⲓⲁⲑ-
ⲗⲏⲧⲏⲥ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ. Ⲁⲩⲓⲥ ⲭⲉ ⲧⲛⲟⲩ ⲛ̀ⲧⲉⲛⲭⲱ ⲉ̀ⲣⲱⲧⲉⲛ ⲛ̀ⲛⲏ
ⲉⲧⲁⲛⲭⲁⲩ ⲉ̀ⲃⲣⲏⲓ ⲛⲉⲙ ⲛⲏ ⲉ̀ⲧⲉⲛⲛⲁⲭⲟⲧⲟⲩ ⲟⲛ
ⲙⲉⲛⲉⲛⲥⲱⲟⲩ. Ⲁⲥⲱⲱⲡⲓ ⲇⲉ ⲃⲉⲛ ⲡⲥⲛⲟⲩ ⲛ̀ⲇⲁⲇⲓⲁ-
ⲛⲟⲥ ⲡⲓⲛⲓⲱⲧ ⲛ̀ⲛⲟⲩⲣⲟ ⲛ̀ⲧⲉ ⲛⲓⲡⲉⲣⲥⲏⲥ ⲍⲟⲧⲁⲛ ⲇⲉ
ⲉ̀ⲧⲁⲫⲃⲓ ⲙ̀ⲡⲓⲉⲣⲱⲓⲱⲓ ⲉⲑⲣⲉⲫⲁⲙⲟⲛⲓ ⲉ̀ⲭⲉⲛ ⲧⲟⲓⲕⲟⲩ-
ⲙⲉⲛⲏ ⲧⲏⲣⲥ. Ⲟⲩⲟⲍ ⲁⲩⲭⲟⲥ ⲉⲑⲃⲉ ⲡⲓⲟⲩⲣⲟ ⲛ̀ⲧⲩ-
ⲣⲁⲛⲟⲥ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲭⲉ ⲁⲫⲱⲱⲡⲓ ⲛ̀ⲕⲟⲥⲙⲟⲕⲣⲁⲧⲱⲣ
ⲍⲓⲭⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲫ ⲁⲗⲗⲁ ⲛⲁⲫⲥⲱⲟⲩⲛⲟⲩ ⲁⲛ
ⲡⲉ ⲙ̀ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲙ̀ⲙⲏⲓ ⲫⲏ ⲉⲧⲍⲓⲭⲉⲛ ⲡⲓⲉⲡ-
ⲧⲏⲣⲫ ⲫⲏ ⲉ̀ⲧⲁⲫⲧ ⲛⲁⲛ ⲙ̀ⲡⲁⲓⲉⲣⲱⲓⲱⲓ ⲛ̀ⲡⲁⲓⲣⲏⲧ
ⲟⲩⲟⲍ ⲉ̀ⲣⲉ ⲫⲛⲓⲫⲓ ⲛⲛⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲃⲉⲛ ⲛⲉⲫⲭⲓⲥ
ⲁⲗⲗⲁ ⲛⲁⲫⲥⲱⲟⲩⲛⲟⲩ ⲛ̀ⲑⲟⲫ ⲡⲉ ⲛ̀ⲫⲓⲱⲧ ⲛ̀ⲧⲕⲁⲕⲓⲁ̀
ⲧⲏⲣⲥ ⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ ⲫⲏ ⲉⲧⲉⲣⲫⲑⲟⲛⲓⲛ ⲉ̀ⲡⲉⲛⲅⲉⲛⲟⲥ
ⲛ̀ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ. ⲫⲁⲓ ⲇⲉ ⲃⲉⲛ ⲡⲭⲓⲛⲑⲉⲣⲉⲕⲛⲁⲩ
ⲉ̀ⲡⲓⲛⲁⲍⲧ ⲛⲧⲉ ⲡⲭ̅ⲥ̅ ⲉⲕⲛⲏⲟⲩ ⲛ̀ⲛⲁⲁⲓⲁⲓ ⲙ̀ⲙⲏⲛⲓ
ⲃⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲫ ⲁⲫⲙⲟⲍ ⲛ̀ⲭⲟⲍ ⲙ̀ⲙⲁⲱⲱ
ⲁⲫⲍⲱⲗ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲍⲏⲧ ⲙ̀ⲡⲓⲟⲩⲣⲟ ⲛ̀ⲁ̀ⲥⲉⲃⲏⲥ ⲉ̀ⲧⲉⲙ-

fol. 111. μαγ ⲇⲁⲇⲓⲁⲛⲟⲥ. ϕⲏ ⲉ̀ⲧⲉⲙⲙⲁγ ϥⲥⲱⲟγ ⲙ̀ⲙⲁⲱⲱ ⲉ̀ⲃⲟⲗ ογⲇⲉ[1] (sic) ⲡⲕⲁⲥⲓ ⲧⲏⲣϥ ⲉ̀ⲁϥⲧ ⲉⲛⲱⲟⲧ ⲛ̀ⲛⲉϥⲥⲏⲧ ⲙ̀ⲫⲣⲏⲧ ⲛ̀ⲫⲁⲣⲁⲱ ⲛ̀ⲡⲓⲥⲛⲟγ ⲉ̀ⲁϥⲧⲟγⲛⲟⲥ ογⲛⲓⲱⲧ ⲛ̀ⲇⲓⲱⲣⲙⲟⲥ ⲉ̀ⲭⲉⲛ ⲛⲓⲭⲣⲏⲥⲧⲏⲁ̀ⲛⲟⲥ ⲧⲏⲣⲟγ. Ογⲟⲥ ⲁϥⲥⲉⲙⲥⲓ ⲁϥⲥⲃⲁⲓ ⲛ̀ⲛⲟγⲡⲣⲟⲥ-ⲧⲁⲣⲙⲁ ⲉ̀ⲃⲟⲗ ⲃⲉⲛ ⲧⲟⲓⲕⲟγⲙⲉⲛⲏ ⲧⲏⲣⲥ ογⲟⲥ ⲛⲁⲓ ⲇⲉ ⲛⲏ ⲛⲉ ⲛⲏ ⲉⲧⲥⲃⲏⲟγⲧ ⲛ̀ⲃⲏⲧϥ ⲭⲉ ⲉ̀ⲡⲓⲇⲏ ⲁ̀ ογⲱⲓⲛⲓ ϕⲟⲥ ⲉ̀ⲛⲁⲙⲁⲱⲭ ⲭⲉ ϕⲏ ⲉ̀ⲧⲁ ⲙⲁⲣⲓⲁ ⲙⲓⲥⲓ ⲙ̀ⲙⲟϥ ⲛ̀ⲑⲟϥ ⲡⲉ ⲉⲧⲟγ[ογ]ⲱⲱⲧ ⲙ̀ⲙⲟϥ ογⲟⲥ ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲛⲉⲙ ⲡⲟⲥⲓⲧⲱⲛ ⲛⲉⲙ ⲡⲓⲉⲣⲙⲏⲥ ⲛⲉⲙ ⲡⲓϫⲉγⲥ ⲛⲉⲙ ⲧⲁⲣⲧⲉⲙⲓⲥ ⲛⲉⲙ ⲡⲥⲱⲝⲡ ⲛ̀ⲛⲓⲛⲟγⲧ ⲥⲉⲟγⲱⲱⲧ ⲙ̀ⲙⲱⲟγ ⲁⲛ ϕⲏ ⲉ̀ⲧⲁ ⲛⲓⲟγⲱ̀ⲛⲱ ⲛ̀ⲣⲉϥ-ϩⲱⲗⲉⲙ ογⲟⲥ ⲛⲓ[ⲓ]ογⲇⲁⲓ ⲃⲟⲑⲃⲉϥ ⲛ̀ⲑⲟϥ ⲡⲉ ⲉⲧⲟγ[ογ]ⲱⲱⲧ ⲙ̀ⲙⲟϥ ογⲟⲥ ⲉγⲱⲉⲙⲱⲓ ⲙ̀ⲙⲟϥ ⲛ̀ⲭⲉ ογⲟⲛ ⲛⲓⲃⲉⲛ ⲉγⲥⲟⲡ ϕⲁⲓ ⲡⲉ ⲡⲓⲣⲏⲧ ⲉ̀ⲧⲥⲃⲁⲓ ⲛⲱⲧⲉⲛ ⲛⲓⲟγⲣⲱⲟγ ⲧⲏⲣⲟγ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲛⲁⲓ ⲉ̀ⲣⲉ ⲡⲓⲁ̀ⲙⲁⲥⲓ ⲛ̀ⲧⲉ ⲧⲁⲙⲉⲟⲧγⲣⲟ ⲭⲏ ⲥⲓⲭⲱⲟγ ⲭⲉ ⲥⲓⲛⲁ ⲛ̀ⲧⲉⲧⲉⲛⲓ̀ ⲱⲁⲣⲟⲓ ⲧⲏⲣⲟγ ⲛⲉⲙ ⲛⲉⲧⲉⲛⲙⲏⲱ ⲓ̀ⲧⲉ ⲕⲟ-ⲙⲏⲥ ⲓ̀ⲧⲉ ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲓ̀ⲧⲉ ⲙⲁⲧⲟⲓ ⲓ̀ⲧⲉ ⲑⲣⲓⲃⲟγ-

ⲓ̅ⲃ̅. ⲛⲟⲥ ⲓ̀ⲧⲉ ⲡⲁⲣⲁⲛⲟⲥ ⲭⲉ ⲥⲓⲛⲁ ⲛ̀ⲧⲉⲧⲉⲛⲉ̀ⲙⲓ ⲭⲉ ογ ⲡⲉ ⲉ̀ϯογⲱⲱ ⲉ̀ⲱⲉⲛⲑⲏⲛⲟγ ⲉ̀ⲣⲟϥ ⲁⲛⲟⲕ ογⲟⲥ ⲁϥⲟγ-ⲱⲣⲡ ⲛ̀ⲛⲓⲡⲣⲟⲥⲧⲁⲣⲙⲁ ⲉ̀ⲃⲟⲗ ⲃⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ογⲟⲥ ⲡⲁⲓⲣⲏⲧ ⲁⲩⲑⲱⲟγⲧ ⲥⲁⲣⲟϥ ⲛ̀ⲭⲉ ⲝⲱ̅ ⲛ̀ⲛⲟγⲣⲟ ⲛⲏ ⲉⲧⲭⲏ ⲃⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲛⲉⲙ ϕⲙⲏⲱ ⲙ̀ⲡⲓ-ⲟγⲁⲓ ⲡⲓⲟγⲁⲓ ⲙ̀ⲙⲱⲟγ ⲟγⲟⲥ ⲁⲩⲓ̀ ⲧⲏⲣⲟγ ⲱⲁⲣⲟϥ ⲛ̀ⲡⲭⲱⲕ ⲛ̅ⲉ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲉ̀ⲧⲁⲩϕⲟⲥ ⲇⲉ ⲉ̀ⲣⲟϥ ⲁ̀ ⲡⲕⲁⲥⲓ ⲧⲏⲣϥ ⲱⲑⲟⲣⲧⲉⲣ ⲉⲑⲃⲉ ⲡⲁⲱⲁⲓ ⲛ̀ⲛⲓⲙⲏⲱ ⲉⲧⲟⲱ ⲙ̀ⲙⲁⲱⲱ ⲟγⲟⲥ ⲛ̀ⲁⲧⲃⲓⲏⲡⲓ ⲙ̀ⲙⲱⲟγ ⲉⲑⲛⲉⲙⲱⲟγ

1) Read. ⲉ̀ⲃⲟⲗⲟⲟⲧⲉ.

ⲟⲩⲟⲥ ⲉⲧⲁϥⲛⲁⲩ ⲉⲣⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲧⲩⲣⲁⲛⲛⲟⲥ ⲉⲧ-
ϩⲱⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ ⲁⲩϩⲓⲧⲟⲩ ⲉⲡⲉϫⲛⲧ ⲁ̀ⲩⲟⲩⲱϣⲧ
ⲛ̀ⲙⲟϥ ⲟⲩⲟⲥ ⲁⲩⲧ ⲛ̀ⲛⲟⲩⲇⲱⲣⲟⲛ ⲛⲁϥ ⲁϥⲃⲓⲥⲓ ⲛ̀ⲧⲉ
ⲡⲉϥϩⲛⲧ ⲛ̀ⲙⲁϣⲱ ⲁϥϩⲉⲙϩⲉⲙ ⲛ̀ⲓⲫⲣⲏⲧ ⲛ̀ⲛⲟⲩⲙⲟⲩⲓ̀
ⲟⲩⲟⲥ ⲁⲫⲉⲣⲁ̀ⲣⲓⲥⲧⲟⲛ ⲛⲉⲙⲱⲟⲩ ⲛ̄ⲟ̄ ⲛⲉ̀ϩⲟⲟⲩ ⲉ̀ϣ- 5
ⲧⲉⲙⲧϩⲁⲡ ⲉ̀ϩⲗⲓ ⲁⲗⲗⲁ ⲛⲁⲫⲉⲣⲁ̀ⲣⲓⲥⲧⲟⲛ ⲛ̀ⲙⲏⲛⲓ
ⲡⲉ ⲟⲩⲟⲥ ⲙⲉⲛⲉⲛⲥⲁ ⲡⲓ̄ⲟ̄ ⲛⲉ̀ϩⲟⲟⲩ ⲁϥϩⲉⲙⲥⲓ ϩⲓⲝⲉⲛ
ⲡⲓⲃⲏⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲥⲉⲃⲏⲥ ⲛ̀ⲛⲟⲩⲣⲟ ⲇⲁⲇⲓⲁⲛⲟⲥ
ⲡⲓⲁⲑⲛⲟⲩⲧ ⲛ̀ⲁⲧϩⲏⲧ ⲛⲉⲙ ⲡⲓⲕⲉϩ̄ⲑ̄ ⲛⲉⲙⲁϥ ⲟⲩⲟⲥ
ⲛⲁⲩⲓ̀ⲣⲓ ⲛ̀ⲟ̄ ⲛ̀ⲛⲟⲩⲣⲟ ⲛ̀ⲁⲑⲛⲟⲩⲧ ⲟⲩⲟⲥ ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ 10
ol. 112. ⲛⲁϥ ⲛ̀ⲛⲓⲥⲑⲃⲁⲓ ⲧⲏⲣⲟⲩ ⲧⲏⲣⲟⲩ (sic) ⲛ̀ⲃⲁⲥⲁⲛⲓⲥⲧⲏ-
ⲣⲓⲟⲛ ⲛⲉⲙ ϩⲁⲛⲇⲓⲕⲁⲥⲧⲁⲧⲟⲛ ⲛⲉⲙ ϩⲁⲛⲇⲓⲕⲁⲛⲟⲥ ⲛⲉⲙ
ϩⲁⲛⲕⲉⲗⲉⲃⲓⲛ ⲛⲉⲙ ϩⲁⲛⲥⲏϥⲓ ⲛ̀ⲣⲟⲃ̄ ⲛⲉⲙ ϩⲁⲛⲃⲁ-
ϣⲟⲩⲣ ⲛⲉⲙ ϩⲁⲛⲧⲣⲟⲭⲟⲥ ⲛⲉⲙ ϩⲁⲛⲗⲁⲃⲟⲩ ⲛ̀ⲃⲉⲛⲓⲡⲓ
ⲛⲉⲙ ϩⲁⲛⲕⲁⲥⲓⲥ ⲛ̀ϩⲙⲟⲧ ⲛⲉⲙ ϩⲁⲛⲭⲁⲗⲕⲓⲟⲛ ⲛ̀ⲃⲁ- 15
ⲣⲱⲑ ⲛⲉⲙ ϩⲁⲛⲥⲏϥⲓ ⲛ̀ⲭⲟⲭⲗⲁⲥ ⲛⲉⲙ ϩⲁⲛⲭⲓⲝ
ⲛ̀ⲃⲉⲛⲓⲡⲓ ⲉⲩⲟⲩⲱⲧⲉⲛ ⲛ̀ⲛⲓⲕⲁⲥ ⲙ̀ⲙⲱⲟⲩ ⲛⲉⲙ ϩⲁⲛ-
ⲑⲟⲕ ⲛ̀ⲣⲱϥ ⲛ̀ⲃⲁϣⲟⲩⲣ ⲛⲉⲙ ϩⲁⲛⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲛ̀ⲛⲁⲙ-
ϣⲉ ⲉ̀ⲣⲉ ⲥⲁⲃⲟⲩⲛ ⲙ̀ⲙⲱⲟⲩ ⲙⲉϩ ⲛ̀ⲃⲉⲛⲓⲛⲓ ⲉⲩϫⲏⲣ
ⲛⲉⲙ ⲡⲓⲕⲉⲥⲱϫⲡ ⲉⲧⲉ ⲙ̀ⲡⲉⲛϫⲟⲧⲟⲩ ⲧⲏⲣⲟⲩ ⲛⲁⲓ 20
ⲉ̀ⲛⲁⲩⲥⲉⲃⲧⲱⲧ ⲛ̀ⲧⲟⲧϥ ⲛ̀ⲡⲓⲁ̀ⲥⲉⲃⲏⲥ ⲃⲁϫⲉⲛ ⲡⲓⲉ̀ϩⲟⲟⲩ
ⲉⲧⲉⲙⲙⲁⲩ ⲟⲩⲟⲥ ⲁⲫⲉⲣⲁⲛⲁϣ ⲛ̀ⲛⲉ ⲡⲓⲧⲩⲣⲁⲛⲛⲟⲥ
ⲛ̀ⲛⲟⲩⲣⲟ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛ̀ⲡⲓⲕⲉ ϩⲓⲝ̄ⲑ̄ ⲛ̀ⲛⲟⲩⲣⲟ ⲛⲉⲙ
ⲛⲟⲩⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲧⲏⲣⲟⲩ ϫⲉ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉ ⲧⲁϫⲓⲝ
ϫⲓⲙⲓ ⲛ̀ⲛⲟⲩⲁⲓ ⲃⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲉϥⲟⲓ ⲛ̀ϩⲏⲧⲃ̄ 25
ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲓϣⲉⲙϣⲓ ⲛ̀ⲧⲉ ⲛⲓⲛⲟⲩⲧ ⲉ̀ⲧⲁⲛϩⲟⲛϩⲉⲛ
ⲉⲑⲃⲏⲧⲟⲩ ϣⲉ ⲡⲓⲕⲣⲁⲧⲟⲥ ⲛ̀ⲧⲉ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ [ϣⲉ]
ⲧⲛⲁⲉⲣⲁⲓⲙⲱⲣⲓⲛ ⲛ̀ⲙⲟϥ ⲃⲉⲛ ⲛ̀ⲁⲓ ⲧⲏⲣⲟⲩ ⲉⲧϫⲏ
ⲓⲁ̄. ⲉ̀ⲃⲣⲏⲓ ⲛ̀ⲡⲁⲉⲙⲑⲟ ⲉ̀ⲃⲟⲗ. ⲟⲩⲟⲥ ⲧⲛⲁⲃⲟⲙⲃⲉⲙ ⲛ̀ⲓⲡⲓ- 30
ⲡⲩⲣⲣⲟⲥ ⲛ̀ⲧⲉⲥϫⲱⲥ ⲛ̀ⲧⲟⲩⲁ̀ⲫⲉ ⲟⲩⲟⲥ ⲛ̀ⲧⲁⲃⲓⲥⲓ ⲛ̀ⲛⲓ-

ⲥⲏϥⲓ ⲛ̀ⲧⲉⲣⲁⲧⲟⲩ ⲟⲩⲟⲥ ⲛ̀ⲧⲁⲓⲛⲓ ⲛ̀ⲡⲟⲩⲁⲛⲕⲉⲫⲁⲗⲟⲥ
ⲉⲃⲟⲗ ϧⲉⲛ ⲡⲟⲩⲱⲁⲓ ⲛ̀ⲑⲱⲧⲉⲛ ⲁⲉ ⲥⲱⲧⲉⲛ ⲱ ⲛⲓⲟⲩ-
ⲣⲱⲟⲩ ⲛⲉⲙ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲥⲱⲧⲉⲙ ⲉⲣⲟⲓ ⲙ̀ⲫⲟⲟⲩ ⲙⲁ-
ⲱⲉ ⲛⲱⲧⲉⲛ ⲧⲏⲣⲟⲩ ⲟⲩⲱⲱⲧ ⲛ̀ⲛⲓⲛⲟⲩϯ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ
ⲥⲓⲛⲁ ⲛ̀ⲧⲉⲧⲉⲛⲃⲓ ⲛ̀ⲛⲟⲩⲥⲟⲩⲟ̀ ⲧⲁⲓⲟ̀ ⲉⲃⲟⲗⲥⲓⲧⲟⲧⲥ ⲛ̀ⲧⲁ-
ⲙⲉⲧⲟⲩⲣⲟ ⲟⲩⲟⲥ ⲛⲏ ⲉⲧⲛⲁⲉⲣⲁⲧⲥⲱⲧⲉⲙ ⲛ̀ⲥⲉⲛⲁⲥϯ
ⲛ̅[ⲓ]ⲏ̅ⲥ̅ ⲫⲏ ⲉⲧⲁ ⲛⲓⲓⲟⲩⲇⲁⲓ ⲉⲣⲥⲧⲁⲩⲣⲱⲛⲓⲛ ⲙ̀ⲙⲟϥ
ⲱⲉ ⲡⲁⲙⲁⲥⲓ ⲛ̀ⲧⲉ ⲧⲉⲛⲙⲉⲧⲟⲩⲣⲟ ⲛⲉⲙ ⲡⲓϧⲗⲟⲙ
ⲛ̀ⲧⲉ ⲧⲁⲁ̀ⲫⲉ ⲭⲉ ϯⲛⲁⲥⲱⲣⲡ ⲛ̀ⲛⲁⲥⲓⲑⲃⲁⲓ ⲧⲏⲣⲟⲩ
ⲉⲃⲟⲗ ϧⲉⲛ ⲡⲟⲩⲥⲛⲟϥ ⲛ̀ⲧⲉ ⲡⲟⲩⲥⲱⲙⲁ ⲛⲉⲙ ⲡⲓⲥⲛⲟϥ 1
ⲛ̀ⲧⲉ ⲛⲟⲩⲱⲏⲣⲓ ⲛⲉⲙ ⲛⲟⲩⲱⲉⲣⲓ ⲉⲧⲥⲟⲗⲭ ⲟⲩⲟⲥ
ⲛ̀ⲧⲁⲱ̀ⲗⲓ ⲛ̀ⲛⲏ ⲉⲧⲱⲟⲡ ⲛⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲁⲣⲱⲕⲥ
ⲛ̀ⲛⲟⲩⲥⲱⲙⲁ ϧⲉⲛ ⲡⲓⲭⲣⲱⲙ ⲉⲩⲟⲛϧ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲁⲉ
ⲛⲉⲙ ⲛⲟⲩⲙⲏⲱ ⲁⲩⲥⲓⲧⲟⲩ ⲉϧⲣⲏ ⲧⲏⲣⲟⲩ ⲁⲩⲟⲩⲱⲱϯ
ⲛ̀ⲛⲓⲛⲟⲩϯ ⲉⲧⲥⲟϥ ⲟⲩⲟⲥ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲙⲏⲛ 1
ⲉϥϯ ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲁⲩⲃⲱⲗ ⲉⲃⲟⲗ ϧⲉⲛ ⲟⲩⲥⲟϯ ⲉⲃⲃⲉ
ⲡⲓⲛⲓⲱϯ ⲛ̀ⲭⲓⲙⲱⲛ ⲉⲧⲁϥⲧⲱⲛϥ ⲉⲭⲉⲛ ⲛⲓⲉ̀ⲕⲕⲗⲏⲥⲓⲁ̀
fol. 113. ⲛ̀ⲧⲉ ⲡ̅ⲭ̅ⲥ̅ ⲟⲩⲟⲥ ⲡⲁⲓⲣⲏϯ ⲁ̀ ⲣ̅ϯ ⲛ̀ⲣⲟⲙⲡⲓ ⲥⲓⲛⲓ
ⲥⲓⲭⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲛ̀ⲡⲉ ⲥⲗⲓ ⲛ̀ⲯⲩⲭⲏ ⲉⲣⲧⲟⲗ
ⲙⲁⲛ ⲉⲭⲟⲥ ⲉⲃⲟⲗ ϧⲉⲛ ⲣⲱϥ ⲭⲉ ⲁⲛⲟⲕ ⲟⲩⲭⲣⲏⲥ 2
ⲧⲓⲁ̀ⲛⲟⲥ ⲛⲁϥⲱⲟⲡ ⲡⲉ ⲛ̀ⲭⲉ ⲟⲩⲛⲓⲱϯ ⲛⲉⲙⲕⲁⲥ ⲛ̀ⲥⲏⲧ
ⲉϥⲟⲱ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲙ̀ⲙⲟⲛ ⲫⲏ ⲉⲧⲫⲓⲣⲓ
ⲉϧⲣⲁⲛ ⲙ̀ⲡⲛ̅ⲁ̅ ⲉⲃⲟⲗ ϧⲉⲛ ⲣⲱϥ ⲡⲉ ⲟⲩ ⲭⲉ ⲡⲉ
ⲉⲧⲁϥⲱⲱⲡⲓ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲥⲱⲧⲉⲙ ⲛ̀ⲧⲁⲧⲁⲙⲱⲧⲉⲛ
ⲉⲣⲟϥ ⲡⲓⲥⲛⲟⲩ ⲭⲉ ⲟⲩⲛ ⲱ ⲛⲁⲙⲉⲛⲣⲁϯ ⲉⲑⲣⲓⲓⲛⲓ 2
ⲛⲱⲧⲉⲛ ⲉⲑⲙⲏϯ ⲛ̀ⲡⲓⲱⲟⲩⲧⲁⲓⲟϥ ⲟⲩⲟⲥ ⲛ̀ⲛⲁⲅⲱⲛⲓⲥ-
ⲧⲏⲥ ⲛ̀ⲧⲉ ⲡ̅ⲭ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲁⲓ ⲧⲩⲛⲁⲧⲟⲥ (sic) ⲛ̀ⲣⲉϥⲃⲣⲟ
ⲡⲁⲓ ⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ ⲛ̀ⲙⲙⲏⲓ ⲛ̀ⲧⲉ ϥϯ ⲡⲁⲓ ⲇⲁⲩⲓⲇ
ⲛ̀ⲃⲉⲣⲓ ⲉⲧⲁⲩⲱⲁⲓⲣⲓ ⲉⲕⲟⲗⲓⲁⲑ ⲉⲧⲉ ⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ ⲡⲉ
ⲛⲉⲙ ⲛⲉϥⲇⲉⲙⲱⲛ ⲉⲧⲥⲱⲟⲩ ⲡⲁⲓ ⲣⲏ ⲛ̀ⲧⲉ ϯⲙⲉⲑ- 3

ⲙⲏⲓ ϧⲉⲛ ⲑⲙⲏϯ ⲛ̀ⲧⲫⲉ ⲡⲁⲓ ⲉ̀ⲧⲁ ⲡⲉϥⲙⲟⲩⲉ̀ ⲛⲉⲙ
ⲛⲉϥⲁⲕⲧⲓⲛ ⲉⲣⲟⲩⲱⲓⲛⲓ ⲉ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲉⲩⲥⲟⲡ
ⲉ̀ⲧⲉ ⲫⲁⲓ ⲡⲉ ⲫⲏ ⲉ̀ⲧⲉⲛⲉⲣⲱⲁⲓ ⲛⲁϥ ⲙ̀ⲫⲟⲟⲩ ϧⲉⲛ
ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲉⲛⲣⲓⲧ
ⲛ̀ⲧⲉ ⲫϯ ⲛⲉⲙ ⲛⲉϥⲁ̀ⲣⲅⲉⲗⲟⲥ ⲛⲉ ⲟⲩⲉ̀ⲃⲟⲗ ⲡⲉ ϧⲉⲛ
ⲧⲭⲱⲣⲁ ⲛ̀ⲛⲓⲕⲁⲡⲡⲁⲧⲟⲕⲓⲁ̀ ⲡⲱⲏⲣⲓ ⲛ̀ⲡⲓⲉ̀ⲡⲁⲣⲭⲟⲥ
ⲛ̀ϯⲟⲥⲡⲟⲗⲓⲥ ⲉ̀ⲁϥⲉⲙⲧⲟⲛ ⲙ̀ⲙⲟϥ ⲛ̀ⲭⲉ ⲡⲉϥⲓⲱϯ ⲉϥⲟⲓ
ⲛ̀ⲟⲣⲑⲟⲇⲟⲝⲟⲥ ⲉⲧⲁϩⲛⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲕⲁⲗⲱⲥ ⲟⲩⲟⲩ ⲁϥⲥⲱⲭⲡ
ⲙ̀ⲡⲓⲑⲙⲏⲓ ⲉϥϧⲉⲛ ⲓ̅ϯ ⲛ̀ⲣⲟⲙⲡⲓ ⲛⲉⲙ ⲕⲉⲥⲱⲛⲓ ⲛ̀ⲥⲁⲓⲙⲓ
ⲛ̀ⲧⲁϥ ⲉⲩⲙⲟⲩϯ ⲛ̀ⲛⲟⲩⲓ ⲙ̀ⲙⲱⲟⲩ ⲭⲉ ⲕⲁⲥⲓⲁ̀ ϯⲕⲉⲟⲩⲓ
ⲭⲉ ⲙⲁⲑⲣⲱⲛⲁ ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲛⲓⲱϯ ⲛ̀ⲟⲩⲥⲓⲁ̀ ⲱⲟⲡ
ⲛⲱⲟⲩ ⲡⲉ ⲥⲁⲛⲛⲟⲩⲃ ⲛⲉⲙ ⲟⲩⲥⲁϯ ⲉⲫⲟⲱ ⲟⲩⲟⲥ
ⲥⲁⲛⲛⲉⲃⲓⲁⲓⲕ ⲛ̀ⲥⲱⲟⲩϯ ⲛⲉⲙ ⲥⲁⲛⲃⲱⲕⲓ ⲛ̀ⲥⲥⲓⲙⲓ ⲉⲩⲟⲱ
ⲙ̀ⲙⲁⲱⲱ ⲥⲁⲛⲧⲉⲃⲛⲱⲟⲩⲓ̀ ⲉⲩⲟⲱ ⲉ̀ⲡⲓⲥⲟⲩⲟ̀ ⲥⲁⲛ
ⲥⲑⲱⲣ ⲉⲩⲧⲁⲓⲏⲟⲩϯ ⲥⲁⲛⲛⲉⲥⲱⲟⲩ ⲙ̀ⲙⲟⲛⲧⲟⲩⲏⲡⲓ
ⲁ̀ⲡⲗⲱⲥ ⲙ̀ⲙⲟⲛ ⲫⲏ ⲉⲧⲟ̀ⲛⲓ ⲙ̀ⲙⲱⲟⲩ ⲡⲉ ϧⲉⲛ ϯⲡⲁ-
ⲗⲓⲥⲧⲓⲛⲏ ⲧⲏⲣⲥ ⲛⲉⲙ ⲛⲉⲥⲑⲟⲱ ⲉⲣⲉ ⲧⲟⲩⲃⲁⲕⲓ ⲧⲏⲣⲥ
ⲙⲉⲓ ⲙ̀ⲙⲱⲟⲩ ⲡⲉ ⲉⲑⲃⲉ ⲛⲓⲛⲓⲱϯ ⲛ̀ⲡⲉⲑⲛⲁⲛⲉⲩ ⲉ̀ⲧⲟⲩⲓ̀ⲣⲓ
ⲙ̀ⲙⲱⲟⲩ ⲛⲉⲙ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲟⲩⲟⲥ ⲙⲉⲛⲉⲛⲥⲱⲥ
ⲁⲩⲑⲱⲱ ⲛ̀ⲛⲟⲩⲉ̀ⲡⲁⲣⲭⲟⲥ ⲉ̀ⲧⲭⲱⲣⲁ ⲛ̀ϯⲡⲁⲗⲓⲥⲧⲓⲛⲏ
ⲛ̀ⲧⲱⲉⲃⲓⲱ̀ ⲛ̀ⲫⲓⲱⲧ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲥ ⲛⲉ
ⲟⲩⲙⲁⲓⲛⲟⲩϯ ⲡⲉ ⲉ̀ⲙⲁⲱⲱ ⲡⲉ ⲉϥⲥⲱⲟⲩⲛⲟⲩ ⲙ̀ⲡⲓ-
ⲧⲁⲓⲟ̀ ⲛ̀ⲡⲓⲑⲙⲏⲓ ⲛⲉⲙ ⲑⲙⲉⲧⲉⲩⲅⲉⲛⲏⲥ ⲛ̀ⲛⲉϥⲓⲟϯ
ⲟⲩⲟⲥ ⲛⲉ ⲙ̀ⲙⲟⲛ ⲱⲏⲣⲓ ⲱⲟⲡ ⲛⲁϥ ⲡⲉ ⲉ̀ⲃⲏⲗ
ⲉ̀ⲟⲩⲱⲉⲣⲓ ⲛⲥⲥⲓⲙⲓ ⲉⲥⲭⲏ ϧⲉⲛ ⲣⲟⲙⲡⲓ ⲥⲛⲟⲩϯ ⲛⲉ-
ⲥⲟⲟⲩ ⲟⲩⲟⲥ ⲉ̀ⲧⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϯⲡⲟⲗⲓⲥ ϧⲉⲛ ⲟⲩⲛⲓⲱϯ
ⲛ̀ⲧⲁⲍⲓⲥ ⲉⲥⲟⲱ ⲕⲁⲧⲁ ⲡⲉϥⲁⲕⲍⲓⲱⲙⲁ ⲛⲉⲙ ⲡⲧⲁⲓⲟ̀
ⲛ̀ⲧⲉϥⲙⲉⲧⲛⲓⲱϯ ⲁϥⲟⲩⲱⲣⲡ ⲁϥⲓⲛⲓ ⲙ̀ⲡⲓⲁ̀ⲗⲟⲩ ⲉⲑⲟⲩⲁⲃ
ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥϯⲫⲓ ⲉ̀ⲣⲱϥ ⲛ̀ⲛⲟⲩⲛⲓⲱϯ
ⲛ̀ⲛⲁⲩ ⲉϥⲣⲓⲙⲓ ⲉⲑⲃⲉ ⲡⲓⲭⲓⲛⲟⲩⲱⲧⲉⲃ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ

ⲓⲉ̅. ol. 114.

ⲡⲉϥⲓⲱⲧ ογοⲩ ⲙⲉⲛⲉⲛⲥⲱⲥ ⲁϥ†ⲥⲟ ⲉ̀ⲧⲉϥⲙⲁⲩ
ⲉ̀ⲑⲣⲉⲥⲧⲏϥ ⲛⲁϥ ⲛ̀ⲧⲉϥⲯⲱⲡⲓ ⲛⲁϥ ⲛ̀ⲯⲏⲣⲓ ογοⲩ
ⲛ̀ⲧⲉϥⲃⲟⲕϥ ⲛ̀ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲉ̀ⲭⲉⲛ ⲡⲓⲙⲏⲯ ⲧⲏⲣϥ
ⲉⲑⲛⲉⲙⲁϥ ⲟⲩⲟⲩ ⲁⲥⲧⲏϥ ⲛⲁϥ Ⲁϥⲟⲩⲱⲣⲡ ⲙ̀ⲙⲟϥ
ⲛ̀ⲡⲟⲩⲣⲟ ⲛⲉⲙ ⲣ̄ ⲙ̀ⲙⲁⲧⲟⲓ ⲛⲉⲙⲁϥ ογοⲩ ⲁϥⲥⲃⲁⲓ
ⲉ̀ⲣⲁⲧϥ ⲙ̀ⲡⲟⲩⲣⲟ ⲉϥⲧⲁⲙⲟϥ ⲉ̀ⲡⲉϥⲧⲁⲓⲟ̀ ⲛⲉⲙ ⲑⲙⲉ-
ⲧⲉⲩⲅⲉⲛⲏⲥ ⲛ̀ⲛⲉϥⲓⲟ† ⲡⲟⲩⲣⲟ ⲁⲉ ⲉ̀ⲧⲁϥⲱ̀ⲱ ⲛ̀ⲛⲓⲥ-
ⲃⲁⲓ ⲁϥⲣⲁⲯⲓ ⲙ̀ⲙⲁⲯⲱ ⲉ̀ⲥⲣⲏⲓ ⲥⲓⲭⲉⲛ ⲡⲓⲁ̀ⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ογοⲩ ⲡⲁⲓⲣⲏ† ⲁϥⲃⲟⲕϥ ⲛ̀ⲥⲧⲣⲁⲧⲏⲗⲁ-
ⲧⲏⲥ ⲥⲓⲭⲉⲛ ⲉ̄ ⲛ̀ⲯⲟ ⲙ̀ⲙⲁⲧⲟⲓ ογοⲩ ⲁϥⲥⲃⲁⲓ ⲛ̀ⲡⲉϥ-
ⲣⲁⲛ ⲉ̀ⲑⲣⲉϥⲃⲓ ⲛ̄ⲅ̄ ⲛ̀ⲯⲟ ⲛ̀ⲛⲟⲙⲓⲥⲙⲁ ⲕⲁⲧⲁ ⲁ̀ⲃⲟⲧ
ϫⲱⲣⲓⲥ ⲛⲉϥⲇⲏⲙⲟⲥⲓⲟⲛ ⲉ̀ⲧⲁⲩϫⲁⲩ ⲛⲁϥ ⲉ̀ⲃⲟⲗ ογοⲩ
ⲁϥⲟⲩⲟⲣⲡϥ ⲱⲗ ⲡⲓⲉ̀ⲡⲁⲣⲭⲟⲥ ⲃⲉⲛ ⲟⲩⲛⲓⲱ† ⲛ̀ⲫⲟⲃⲟⲥ
ⲓ̄ⲍ̄. ⲛ̀ⲃⲁⲥⲓⲗⲓⲕⲟⲛ ογοⲩ ⲉ̀ⲧⲁϥⲓ̀ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲉϥⲏⲓ ⲁ̀ †ⲡⲟ-
ⲗⲓⲥ ⲧⲏⲣⲥ ⲛⲉⲙ ⲡⲓⲉ̀ⲡⲁⲣⲭⲟⲥⲓ̀ ⲉ̀ⲃⲟⲗ ⲃⲁϫⲱϥ ογοⲩ
ⲁⲩⲟⲗϥ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲉϥⲏⲓ ⲃⲉⲛ ⲟⲩⲛⲓⲱ† ⲛ̀ⲣⲁⲱⲓ
ⲉ̀ⲡⲉϥⲣⲁⲥ† ⲁⲉ ⲁ̀ ⲧⲉϥⲙⲁⲩ ⲥⲱⲣ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲟⲩⲛⲓⲱ†
ⲛ̀ⲁ̀ⲣⲓⲥⲧⲟⲛ ⲛ̀†ⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲛⲓⲣⲁⲙⲁⲟ̀ ⲛⲉⲙ ⲛⲓⲯⲏⲕⲓ
ⲉⲩⲥⲟⲡ ⲛⲓⲯⲱⲟⲩⲧ ⲛⲉⲙ ⲛⲓⲯⲓⲟ̀ⲙⲓ ⲛⲓⲕⲟⲩϫⲓ ⲛⲉⲙ
ⲛⲓⲛⲓⲱ† ογοⲩ ⲁⲥⲥⲱⲣ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲟⲩⲙⲏⲯ ⲛ̀ⲭⲣⲏⲙⲁ
ⲛⲁⲱⲱⲟⲩ ⲛ̀ⲛⲓⲭⲏⲣⲁ ⲛⲉⲙ ⲛⲓⲟⲣⲫⲁⲛⲟⲥ ⲙⲉⲛⲉⲛⲥⲱⲥ
ⲁⲥⲑⲱⲥⲉⲙ ⲙ̀ⲡⲓⲉ̀ⲡⲁⲣⲭⲟⲥ ⲛⲉⲙ ⲡⲉϥⲙⲏⲯ ⲧⲏⲣϥ
ογοⲩ ⲁⲥⲓ̀ⲣⲓ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲛⲟⲩⲛⲓⲱ† ⲛ̀ⲛⲁⲣⲓⲥⲧⲟⲛ ⲛ̀ⲛ̄
ⲛ̀ⲛⲉ̀ⲥⲟⲟⲩ ⲡⲓⲉ̀ⲡⲁⲣⲭⲟⲥ ⲁϥⲥⲃⲁⲓ ⲛ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲛ̀ⲯⲏⲣⲓ ⲛⲁϥ ⲛⲉⲙ ⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ ⲛ̀ⲡⲉⲧⲉⲛⲧⲁϥ
ⲧⲏⲣϥ ογοⲩ ⲁϥⲱⲡ ⲁⲉ ⲛⲧⲉϥⲯⲉⲣⲓ ⲛⲁϥ ⲉⲩⲥϫⲓⲙⲓ
ογοⲩ ⲁϥⲁⲓϥ ⲟⲛ ⲛ̀ⲟ̄ⲥ̄ ϫⲓⲭⲉⲛ ⲡⲉϥⲏⲓ ⲧⲏⲣϥ ογοⲩ
ⲛⲁϥⲭⲏ ⲛⲉⲙⲁϥ ϫⲓⲭⲉⲛ ⲛⲓⲉ̀ⲥⲃⲏⲟⲩⲓ̀ ⲛ̀ⲧⲉ †ⲙⲉⲧⲟⲩⲣⲟ
ογοⲩ ⲛⲁϥⲯⲟⲡ ⲛⲉⲙⲁϥ ⲡⲉ ⲱⲗ ⲡⲭⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲏ†
ⲛ̀ⲣⲟⲙⲡⲓ ⲛ̀ⲉ̀ⲥⲟⲟⲩ ⲡⲉ ⲉ̀ⲧⲁϥⲭⲟⲕ ⲕ̄ ⲁⲉ ⲛ̀ⲣⲟⲙⲡⲓ

ⲛⲁⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲥ ⲁϥⲱⲟⲡⲓ ⲛⲁⲱⲣⲓ
ⲛⲇⲏⲛⲁⲧⲟⲥ ⲉϥⲭⲟⲣ ⲙⲓⲙⲁⲱⲱ ⲡⲉ ⲥⲱⲥⲇⲉ ⲛⲧⲉϥ-
ⲱⲟⲡⲓ ⲛⲡⲟⲗⲉⲙⲁⲣⲭⲟⲥ ϩⲉⲛ ⲡⲓⲡⲟⲗⲉⲙⲟⲥ ⲛⲉ
ⲙⲓⲙⲟⲛ ⲥⲗⲓ ⲡⲉ ϩⲉⲛ ⲛⲓⲁⲣⲓⲑⲙⲟⲥ ⲧⲏⲣⲟⲩ ⲡⲉ ⲙⲓⲙⲁ-
fol. 115. ⲧⲟⲓ ⲉϥⲑⲉⲛⲑⲱⲛⲧ ⲉⲣⲟϥ ϩⲉⲛ ⲧⲭⲟⲙ ⲛⲉⲙ ⲧⲙⲉⲧ- 5
ⲃⲉⲣⲓ ⲟⲩⲟⲥ ⲛⲁⲣⲉ ⲡⲓⲥⲙⲟⲧ ⲛⲧⲉ ϕⲧ ⲱⲟⲡ ⲛⲉⲙⲁϥ
ⲡⲉ ⲟⲩⲟⲥ ⲛⲁϥⲧ ⲥⲁⲓ ⲛⲉⲙ ⲭⲟⲙ ⲛⲁϥ ⲡⲉ ⲥⲱⲥⲇⲉ
ⲛⲏ ⲉⲑⲛⲁⲩ ⲉⲣⲟϥ ⲛⲧⲟⲩⲉⲣⲱϕⲏⲣⲓ ⲉⲥⲣⲏⲓ ⲥⲓⲭⲉⲛ
ⲧⲉϥⲭⲟⲙ ⲛⲉⲙ ⲧⲉϥⲙⲉⲧⲃⲉⲣⲓ ⲟⲩⲟⲥ ⲉⲱⲱⲡ ⲛⲧⲉϥ-
ⲥⲱⲗ ⲉⲡⲓⲡⲟⲗⲉⲙⲟⲥ ⲛⲁϥⲟⲓ ⲛⲥⲟϯ ⲡⲉ ⲛⲛⲏ ⲉⲑⲛⲁⲩ 10
ⲉⲣⲟϥ ⲛⲉⲙ ⲛⲏ ⲉⲑϯⲟⲩⲃⲏϥ ⲟⲩⲟⲥ ⲱⲁⲣⲉ ⲡⲉϥⲥⲑⲟ
ⲥⲱⲗ ⲉⲃⲟⲩⲛ ⲡⲉ ⲙⲡⲉⲙⲑⲟ ⲉⲃⲟⲗ ⲛϯⲡⲁⲣⲁⲃⲟⲗⲏ[1]
(sic) ⲛⲧⲉ ⲛⲉϥⲭⲁⲭⲓ ⲉⲣⲉ ⲧⲉϥⲥⲏϥⲓ ⲑⲟⲕⲉⲙ ϩⲉⲛ
ⲧⲉϥⲭⲓⲝ ⲉϥⲭⲱ ⲙⲓⲙⲟⲥ ⲛⲱⲟⲩ ⲭⲉ ⲁⲛⲟⲕ ⲡⲉ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲡⲓⲙⲉⲗⲓⲧⲱⲛ ⲓⲥ ⲥⲏⲡⲡⲉ ⲁⲓⲓ ⲥⲁⲣⲱⲧⲉⲛ ϩⲉⲛ 15
ⲟⲩⲭⲱⲛⲧ ⲟⲩⲟⲥ ϩⲉⲛ ⲧⲟⲩⲛⲟⲩ ⲱⲁⲣⲉ ⲛⲟⲩⲥⲟⲡⲗⲟⲛ
ⲙⲓⲙⲓⲱⲓ ⲥⲉⲓ ⲉⲃⲟⲗ ϩⲉⲛ ⲛⲟⲩⲭⲓⲝ ⲟⲩⲟⲥ ⲡⲁⲓⲣⲏⲧ
ⲱⲁϥⲱⲁⲓⲣⲓ ⲉⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲛⲧⲉϥⲱⲗⲓ ⲛⲛⲟⲩⲱⲱⲗ
ⲁⲡⲗⲱⲥ ⲛⲁⲣⲉ ⲡⲟ̄ⲥ̄ ⲭⲏ ⲛⲉⲙⲁϥ ⲡⲉ ϩⲉⲛ ⲛⲉϥ-
ⲙⲱⲓⲧ ⲧⲏⲣⲟⲩ ⲡⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲇⲉ ⲉⲧⲁϥⲭⲱⲕ ⲛ̀ ⲕ̄ 20
ⲛⲣⲟⲙⲡⲓ ⲉⲃⲟⲗ ⲁ ⲡⲓⲉⲡⲁⲣⲭⲟⲥ ϥⲓⲣⲱⲟⲩⲱ ⲉⲣⲟϥ ⲉⲑ-
ⲣⲉϥⲓⲣⲓ ⲛⲡⲉϥⲥⲟⲡ ⲛⲉⲙ ⲧⲉϥⲱⲉⲣⲓ ⲟⲩⲟⲥ ⲛⲁϥⲉ̀ⲙⲓ
ⲁⲛ ⲣⲱ ⲡⲉ ⲭⲉ ⲉⲣⲉ ⲡⲭ̄ⲥ̄ ⲣⲱⲓⲥ ⲉⲣⲟϥ ⲛⲁϥ ⲛⲛⲟⲩ-
ⲡⲁⲧⲱⲉⲗⲉⲧ ⲉϥⲧⲟⲩⲃⲏⲟⲩⲧ ⲛⲡⲁⲣⲑⲉⲛⲟⲥ ⲟⲩⲟⲥ ⲉⲧⲓ
ⲓⲑ̄. ⲉϥⲙⲟⲕⲙⲉⲕ ⲛⲛⲁⲓ ϩⲉⲛ ⲡⲉϥⲥⲏⲧ ⲛⲁⲉ ⲡⲓⲉⲡⲁⲣ- 25
ⲭⲟⲥ ⲉⲁϥⲛ̀ⲧⲟⲛ ⲛⲓⲙⲟϥ ϩⲉⲛ ⲡⲟ̄ⲥ̄ ⲁϥⲥⲱⲭⲡ ⲙⲫⲏ
ⲉⲧⲉⲛⲧⲁϥ ⲧⲏⲣϥ ⲙⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉ
ⲟⲩⲟⲥ ⲁ ϕⲧ ⲡⲓⲁⲅⲁⲑⲟⲥ ⲟⲩⲱ̈ⲱ ⲉⲥⲱⲕ ⲱⲁⲣⲟϥ

1) Read ⲡⲁⲣⲉⲙⲃⲟⲗⲏ.

ⲙ̀ⲡⲁⲓ ⲛⲓⲱϯ ⲛ̀ⲁⲛⲛⲁⲧⲟⲥ ⲙ̀ⲡⲁⲓⲣⲏϯ ϩⲓⲛⲁ ⲛ̀ⲧⲉ
ⲡⲉϥⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ ϭⲓⲱⲟⲩ ⲛ̀ⲃⲣⲏⲓ ⲛ̀ⲃⲏⲧϥ ⲟⲩⲟⲥ ⲡⲁⲓ-
ⲣⲏϯ ⲁϥⲑⲣⲉ ⲡⲁⲓ ⲥⲟⲃⲛⲓ ϕⲁⲓ ⲉⲧⲥⲟⲩⲧⲱⲛ ⲓ̀ ⲉ̀ⲝⲉⲛ
ⲡⲉϥϩⲏⲧ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲍⲉ ⲓⲥ ϩⲏⲡⲡⲉ ⲁⲓⲥⲱⲧⲉⲙ ⲍⲉ
ⲗ̀ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲟⲩⲣⲟ ⲑⲱⲟⲩϯ ⲛ̀ⲕⲉⲙⲏⲱ ⲛ̀ⲛⲟⲩⲣⲟ
ⲛⲉⲙⲁϥ ⲃⲉⲛ ⲥⲟⲣ ϯⲃⲁⲕⲓ ⲉⲑⲃⲉ ⲛⲓⲑⲱⲱ ⲛ̀ⲧⲉ ⲡⲓ-
ⲕⲟⲥⲙⲟⲥ ϯⲛⲁⲧⲱⲛⲧ ⲛ̀ⲧⲁⲃⲓ ⲛⲏⲓ ⲛ̀ϩⲁⲛⲧⲁⲓⲟ̀ ⲛⲉⲙ
ϩⲁⲛⲭⲣⲏⲙⲁ ⲛ̀ⲧⲁϩⲱⲗ ⲱⲁⲣⲱⲟⲩ ⲛ̀ⲧⲁⲧⲏⲓⲧⲟⲩ
ⲛⲱⲟⲩ ⲟⲩⲟⲥ ⲛ̀ⲧⲁⲉⲣⲉ̀ⲧⲓⲛ ⲙ̀ⲙⲱⲟⲩ ⲉⲑⲣⲟⲩⲁⲓⲧ
ⲛ̀ⲉ̀ⲡⲁⲣⲭⲟⲥ ⲉ̀ⲫⲙⲁ ⲛ̀ⲛⲁⲓⲟϯ ⲉ̀ⲧⲁⲩⲥⲓⲛⲓ ⲥⲁⲧⲟⲧϥ
ⲁϥⲧⲱⲛϥ ⲁϥⲃⲓ ⲛ̀ϩⲁⲛⲭⲣⲏⲙⲁ ⲉⲩⲟⲱ ⲛⲉⲙ ⲟⲩⲙⲏⲱ
ⲛ̀ⲧⲁⲓⲟ̀ ⲟⲩⲟⲥ ⲁϥⲧⲁⲗⲱⲟⲩ ⲉ̀ⲟⲩⲭⲟⲓ ⲛ̀ⲑⲟϥ ⲛⲉⲙ
ⲛⲉϥⲉ̀ⲃⲓⲁⲓⲕ ⲟⲩⲟⲥ ⲁϥϩⲱⲗ ⲱⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲉ̀ⲧⲁϥ-
ϕⲟⲥ ⲁⲉ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲝⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲁϥⲭⲱ ⲛ̀ⲛⲉϥⲁ-
fol. 116. ⲗⲱⲟⲩⲓ̀ ⲃⲉⲛ ⲡⲓⲝⲟⲓ ⲛⲉⲙ ϯϩⲩⲗⲏ ⲧⲏⲣⲥ ⲟⲩⲟⲥ
ⲡⲁⲓⲣⲏϯ ⲁϥⲓ̀ ⲉ̀ⲡⲱⲱⲓ ⲉ̀ⲑⲣⲉϥⲉⲣⲁ̀ⲡⲁⲛⲧⲁⲛ ⲉ̀ⲛⲓⲟⲩ-
ⲣⲱⲟⲩ ⲛ̀ⲱⲟⲣⲡ ⲟⲩⲟⲥ ⲉ̀ⲧⲁϥⲉⲣⲁ̀ⲡⲁⲛⲧⲁⲛ ⲉ̀ⲇⲁⲇⲓⲁ̀-
ⲛⲟⲥ ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲟⲩⲟⲥ ⲁϥⲛⲁⲩ ⲉ̀ⲛⲓⲓ̀ⲇⲱⲗⲟⲛ ⲙ̀ⲡⲉϥ-
ⲙⲓⲑⲟ ⲉ̀ⲃⲟⲗ ⲉ̀ⲣⲉ ⲛⲓⲣⲱⲙⲓ ⲧⲁⲗⲉ ⲑⲩⲥⲓⲁ̀ ⲛⲱⲟⲩ ⲉ̀ⲡ-
ⲱⲱⲓ ⲃⲉⲛ ⲟⲩⲛⲓⲱϯ ⲛ̀ⲥⲡⲟⲩⲇⲏ ⲁϥⲧⲱⲙⲧ ⲃⲉⲛ
ⲡⲉϥϩⲏⲧ ⲧⲏⲣϥ ⲡⲉ ⲛ̀ⲛⲟⲩⲛⲓⲱϯ ⲛ̀ⲛⲁⲩ ⲟⲩⲟⲥ ⲡⲉ-
ϫⲁϥ ⲃⲉⲛ ⲛⲉϥⲙⲉⲩⲓ̀ ⲍⲉ ⲟⲩⲉ̀ⲣⲟⲓ ϯⲛⲟⲩ ⲡⲉ ⲉ̀ⲧⲁⲓϫⲱ
ⲛ̀ⲡⲁⲏⲓ ⲛ̀ⲥⲱⲓ ⲛⲉⲙ ⲧⲁⲥⲁⲓⲉ ⲛ̀ⲡⲟⲗⲓⲥ ⲙ̀ⲙⲁⲓⲭ̄ⲣ̄ⲥ̄
ⲑⲁⲓ ⲉ̀ⲧⲟⲩⲱⲉⲙⲱⲓ ⲛ̀ⲃⲏⲧⲥ ⲛ̀ⲡⲛ̄ⲁ̄ ⲛ̀ⲧⲫⲉ ⲛⲉⲙ ⲡⲓ-
ⲕⲁⲍⲓ ⲛ̀ⲡⲓⲉ̀ⲍⲟⲟⲩ ⲛⲉⲙ ⲡⲓⲉ̀ϫⲱⲣⲍ ⲛ̀ⲧⲁⲓ̀ ⲱⲁ ⲛⲁⲓ
ⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲉⲧⲍⲱⲟⲩ ⲛⲁⲓ ⲉ̀ⲧⲁⲩϫⲱ ⲛ̀ⲥⲱⲟⲩ
ⲛ̀ⲡⲛ̄ⲁ̄ ⲁⲩⲱⲉⲙⲱⲓ ⲛ̀ⲡⲥⲁⲇⲁⲛⲁⲥ ⲓⲉ̀ ⲟⲩ ⲉ̀ⲣⲟⲓ ⲣⲱ
ⲡⲉ ϫⲉ ⲛ̀ⲧⲁⲕⲱϯ ⲛ̀ⲥⲁ ⲟⲩⲙⲉⲧⲕⲟⲙⲏⲥ ⲛ̀ⲧⲟⲧⲟⲩ
ⲛ̀ⲛⲁⲓ ⲁⲑⲛⲟⲩϯ ⲛ̀ⲡⲁⲣⲁⲛⲟⲙⲟⲥ. Ἀναθεμα ⲛ̀ⲛⲁⲓ
ⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲛⲁⲓ ⲉⲧⲥⲟϥ ⲛⲉⲙ ⲧⲟⲩⲙⲉⲧⲟⲩⲣⲟ

ⲛⲉⲙⲱⲟⲩ ϥⲁⲓ ⲉⲑⲛⲁⲥⲓⲛⲓ ⲙ̀ⲡⲁⲧⲉ ⲉⲥⲕⲓ ⲱⲱⲡⲓ ⲟⲩⲟⲥ
ⲁⲓⲉ̀ⲙⲓ ⲍⲉ ⲡⲟ̄ⲥ̄ ⲡⲉⲧⲛⲁⲱⲟⲡⲧ ⲉ̀ⲣⲟⲕ ϯⲛⲁⲕⲱϯ ⲛ̀ⲥⲁ
ⲙⲉⲧⲟⲩⲣⲟ ⲁⲛⲟⲕ ⲁⲛ ⲛ̀ⲧⲉ ⲡⲁⲓ ⲕⲟⲥⲙⲟⲥ ⲉⲑⲛⲁⲧⲁ-
ⲕⲟ ⲁⲗⲗⲁ ⲁⲓⲛⲁⲕⲱϯ ⲛ̀ⲥⲁ ⲧⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲡⲁⲩ̄ⲥ̄
ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲑⲁⲓ ⲉⲑⲙⲉⲛ [sic] ⲉ̀ⲃⲟⲗ ⲱⲁ ⲉⲛⲉϩ ϯⲛⲁⲧⲁⲥ-
ⲕⲁ. ⲑⲟⲓ ⲁⲛ ⲍⲉ ⲉ̀ⲧⲁⲡⲟⲗⲓⲥ ⲱⲁ ⲧⲁⲙⲁⲩ ϯⲛⲟⲩ ⲁⲉⲱⲥ
ⲕⲁⲧⲁ ⲡⲁⲱⲛϧ ϧⲉⲛ̀ ⲡⲁⲓ ⲕⲟⲥⲙⲟⲥ ⲁⲗⲗⲁ ϯⲉⲣϩⲉⲗ-
ⲡⲓⲥ ⲉ̀ⲡⲁⲩ̄ⲥ̄ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲑⲁⲓ[1] ⲉⲧⲙⲏⲛ ⲉ̀ⲃⲟⲗ ⲱⲁ ⲉⲛⲉϩ
ⲍⲉ ϥⲛⲁϯ ϫⲟⲙ ⲛⲏⲓ ϧⲉⲛ ⲧⲉϥⲙⲉⲧⲁⲣⲁⲑⲟⲥ ⲛ̀ⲧⲁ-
ⲙⲟⲩ ϩⲓϫⲉⲛ ⲡⲉϥⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ ϥⲛⲁⲱ̀ⲗⲓ ⲛ̀ⲛⲁⲕⲁⲥ
ⲉ̀ⲡⲁⲙⲁⲛϫⲱⲓⲗⲓ ⲉⲧϩⲓϫⲉⲛ ⲡⲕⲁϩⲓ ⲛ̀ⲕⲉⲥⲟⲡ ⲛ̀ⲧⲟⲩ-
ϫⲁⲩ ϧⲉⲛ ⲡⲓⲉⲙϩⲁⲩ ⲛ̀ⲧⲉ ⲛⲁⲓⲟϯ ⲉ̀ⲧⲁⲩⲉⲛⲕⲟⲧ
ⲟⲩⲟⲥ ⲉ̀ⲧⲁϥⲕⲏⲛ ⲉϥⲉⲣⲙⲉⲗⲉⲧⲁⲛ ϧⲉⲛ ⲛⲁⲓ ϧⲉⲛ
ⲡⲉϥϩⲏⲧ ⲟⲩⲟⲥ ⲁϥⲧⲁⲥⲑⲟϥ ⲉ̀ⲡⲓϫⲟⲓ ⲱⲁ ⲛⲉϥⲉ̀ⲃⲓⲁⲓⲕ
ⲁϥⲧⲁⲙⲱⲟⲩ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧϧⲉⲛ ⲡⲉϥϩⲏⲧ ⲛ̀ⲑⲱⲟⲩ
ⲁⲉ ⲁⲩϯϩⲟ ⲉ̀ⲣⲟϥ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲡⲉⲛⲟ̄ⲥ̄ ⲓⲥϫⲉ
ⲡⲁⲓⲣⲏϯ ⲡⲉⲧⲱⲟⲡ ⲙⲁⲣⲉⲛⲧⲁⲥⲑⲟⲛ ⲉ̀ⲧⲉⲛⲡⲟⲗⲓⲥ
ⲛⲉⲙ ⲡⲓϫⲟⲓ ⲟⲩⲟⲥ ⲛ̀ⲛⲉⲣ ϫⲁ ϩⲗⲓ ⲉ̀ⲙⲓ ⲉ̀ⲣⲟⲛ ⲭⲉ
ⲉⲧⲁⲛⲓ̀ ⲉ̀ⲡⲁⲓ ⲙⲁ ⲉⲑⲃⲉ ⲟⲩ ⲟⲩⲟⲥ ⲡⲉϫⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ
ⲛⲱⲟⲩ ⲭⲉ ⲛ̀ⲛⲉⲥⲱⲱⲡⲓ ⲙ̀ⲙⲟⲓ ⲓⲥϫⲉⲛ ϯⲛⲟⲩ ⲉ̀ⲧⲁⲥ-
ⲑⲟⲓ ⲉ̀ⲡⲁϩⲓ ⲟⲩⲟⲥ ⲛ̀ⲛⲁⲛⲁⲩ ⲉ̀ⲡϩⲟ ⲛ̀ⲧⲁⲙⲁⲩ ⲛ̀ⲕⲉ-
ⲥⲟⲡ ⲁⲗⲗⲁ ⲁⲓⲛⲁⲙⲟⲩ ⲛ̀ⲡⲁⲓ ⲙⲁ ϩⲓϫⲉⲛ ⲡⲓⲣⲁⲛ
ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲡⲁⲩ̄ⲥ̄ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲡⲟⲩⲣⲟ ⲛ̀ⲧⲫⲉ ⲛⲉⲙ
ⲡⲕⲁϩⲓ ⲛⲉⲙ ⲛⲏⲉⲧⲥⲁⲡⲉⲥϩⲧ ⲛ̀ⲡⲕⲁϩⲓ ⲡⲟ̄ⲥ̄ ⲛ̀ϯⲕ-
ⲧⲏⲥⲓⲥ ⲧⲏⲣⲥ ϯⲛⲟⲩ ⲭⲉ ⲃⲓ ⲛⲱⲧⲉⲛ ⲛ̀ⲧⲟⲧ ⲛ̀ⲧⲉⲧⲉ-
ⲛⲉⲩⲗⲉⲩⲑⲉⲣⲓⲁ̀ ⲛ̀ⲧⲉⲧⲉⲛⲙⲉⲧⲣⲉⲙϩⲉ ⲟⲩⲟⲥ ⲱⲣⲕ ⲛⲏⲓ
ⲙ̀ⲙⲫ̄ϯ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲙ̀ⲙⲓⲏⲓ ⲭⲉ ⲛ̀ⲛⲉⲧⲉⲛⲕⲉⲧ-
ⲃl. 117. ⲑⲏⲛⲟⲩ ⲱⲁ ⲡⲁⲏⲓ ⲛ̀ⲕⲉⲥⲟⲡ ⲉⲧⲙ ⲉⲓⲟⲛϧ ⲙⲏⲡⲱⲥ

---

1) Read. ϥⲁⲓ.

ⲛ̀ⲧⲉ ⲧⲁⲙⲁⲩ ⲛⲉⲙ ⲛⲁⲥⲛⲏⲟⲩ ⲉ̀ⲙⲓ ⲉ̀ⲡⲁϣⲓⲛⲓ ⲛ̀ⲧⲟⲩⲉⲛ ⲡⲟⲩⲙⲟⲩ ⲛⲱⲟⲩ ⲙ̀ⲙⲁⲩⲁⲧⲟⲩ Ⲁⲗⲗⲁ ϭⲓ ⲛⲱⲧⲉⲛ ⲛ̀ⲛⲟⲩⲙⲉⲧⲣⲉⲙϩⲉ ⲟⲩⲟϩ ⲁ̀ⲗⲓⲟⲩⲓ̀ ⲛⲱⲧⲉⲛ ⲛ̀ⲛ̄ⲧ ⲛ̀ⲗⲓⲧⲣⲁ ⲛ̀ⲛⲟⲩⲃ ⲛ̀ⲫⲟⲩⲁⲓ ⲫⲟⲩⲁⲓ ⲛ̀ⲙⲱⲧⲉⲛ ⲛⲉⲙ ⲓ̀ ⲛ̀ⲥⲧⲟⲗⲏ ⲟⲩⲟϩ ⲙⲁϣⲉ ⲛⲱⲧⲉⲛ ⲉ̀ⲡⲓⲙⲱⲓⲧ ⲉ̀ⲣⲉⲧⲉⲛⲟⲩⲁϣϥ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲭⲱⲣⲓⲥ ⲧⲁⲡⲟⲗⲓⲥ ⲙ̀ⲙⲁⲩⲁⲧⲥ ⲟⲩⲟϩ ⲉ̀ϣⲱⲡ̀ ⲛ̀ⲧⲉⲧⲉⲛⲱⲛϧ ⲛ̀ⲧⲉⲧⲉⲛⲥⲱⲧⲉⲙ ⲭⲉ ⲁⲓⲙⲟⲩ ⲁ̀ⲣⲓ ϯⲁⲅⲁⲡⲏ ⲉⲑⲃⲉ ⲡ̄ⲥ̄ ⲛ̀ⲧⲉⲧⲉⲛⲕⲱⲥ ⲙ̀ⲡⲁⲥⲱⲙⲁ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲧⲉⲛⲟ̀ⲗϥ ⲉ̀ⲧⲁⲡⲟⲗⲓⲥ ⲛⲁⲓ ⲁⲉ ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲭⲉ ⲛⲓⲁ̀ⲗⲱⲟⲩⲓ̀ ⲛ̀ⲧⲉ ⲡⲓⲛⲁ[ⲓ]ⲁⲧϥ ⲣⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲁⲩⲣⲓⲙⲓ ⲛ̀ⲛⲟⲩⲛⲓⲱϯ ⲛ̀ⲛⲁⲩ ⲙⲉⲛⲉⲛⲥⲱⲥ ⲁⲩⲱⲉⲡⲧⲟⲧϥ ⲟⲩⲁⲓ ⲁⲉ ⲉ̀ⲃⲟⲗ ⲛ̀ⲃⲏⲧⲟⲩ ⲙ̀ⲡⲉϥⲧⲁⲥⲑⲟϥ ⲉ̀ϯⲟⲥⲡⲟⲗⲓⲥ ⲱⲁⲧⲉ ϥⲏ ⲉⲑⲟⲩⲁⲃ ⲭⲱⲕ ⲉ̀ⲃⲟⲗ ⲣ̄ ⲁⲉ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲓⲁ̀ⲗⲱⲟⲩⲓ̀ ⲁⲩⲥⲉⲙⲥⲓ ⲛⲉⲙ ϥⲏ ⲉⲑⲟⲩⲁⲃ ϧⲉⲛ ⲥⲟⲣ ϯⲃⲁⲕⲓ ⲉ̀ⲑⲣⲟⲩⲉⲣⲑⲉⲟ̀ⲣⲓⲛ ⲛ̀ⲡⲉϥⲁ̀ⲣⲱⲛ ⲟⲩⲟϩ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲉ ⲁϥⲥⲱⲣ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓϫⲣⲏⲙⲁ ⲉⲧⲟⲱ ⲉ̀ⲧⲁϥⲉ̀ⲛⲟⲩ ⲛ̀ⲛⲓⲥϩⲕⲓ ⲛⲉⲙ ⲛⲓϫⲱⲃ ⲛⲉⲙ ⲛⲓⲧⲁⲓⲟ̀ ⲉ̀ⲧⲁϥⲉ̀ⲛⲟⲩ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲁϥⲥⲟⲣⲟⲩ ⲉ̀ⲃⲟⲗ ⲧⲏⲣⲟⲩ ⲛ̀ⲛⲏ̀ⲧⲉⲣϧⲁⲓⲉ̀ ⲱⲁ ⲉ̀ⲥⲣⲏⲓ ⲉ̀ⲛⲉϥⲕⲉⲥⲃⲱⲥ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟϥ ⲁϥⲧⲏⲓⲧⲟⲩ ⲛ̀ⲛⲏ ⲉⲧⲃⲏⲱ ⲟⲩⲟϩ ⲁϥϥⲟϫϥ ⲉ̀ⲑⲙⲏϯ ⲛ̀ⲛⲓⲁ̀ⲥⲉⲃⲏⲥ ⲛ̀ⲛⲟⲩⲣⲱⲟⲩ ⲁϥⲱⲱ ⲉ̀ⲃⲟⲗ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲁ̀ⲛⲟⲕ ⲟⲩⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲙ̀ⲡⲁⲣⲣⲏⲥⲓⲁ̀ ⲟⲩⲟϩ ϯⲉⲣϩⲟϯ ⲁⲛ ϧⲁⲧϩⲏ ⲛ̀ⲛⲉⲧⲉⲛ ⲁⲡⲟⲛⲓⲁ̀ ⲱ̀ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲃⲓⲛ̀ⲭⲟⲛⲥ ⲛⲉⲧⲉⲛⲛⲟⲩϯ ⲅⲁⲣ ϩⲁⲛⲇⲉⲙⲱⲛ ⲛⲉ ⲛⲓⲛⲟⲩϯ ⲅⲁⲣ ⲉ̀ⲧⲉⲙⲡⲟⲩⲑⲁⲙⲓⲟ̀ ⲛ̀ⲧⲫⲉ ⲛⲉⲙ ⲡⲓⲕⲁϩⲓ ⲙⲁⲣⲟⲩⲧⲁⲕⲟ ⲉ̀ⲃⲟⲗ ⲥⲁⲡⲉⲥⲛⲧ ⲛ̀ⲧⲫⲉ ⲧⲏⲣⲥ ⲛⲉⲙ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲟⲩ[ⲟⲩ]ⲱⲱⲧ ⲙ̀ⲙⲱⲟⲩ ⲉ̀ⲣⲉ ϧⲏ ⲉ̀ⲣⲱⲟⲩ ⲣⲱⲟⲩ Ⲉⲧⲁϥϧⲟⲩⲱⲧ ⲇⲉ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ϧⲱϥ ⲛ̀ⲭⲉ ⲡⲓⲇⲁⲣⲁⲕⲱⲛ ⲛ̀ⲧⲉ ϥⲙⲟⲩ ⲛ̀ⲑⲟϥ

ⲇⲁⲇⲓⲁⲛⲟⲥ ⲡⲓⲁⲛⲟⲙⲟⲥ ⲉⲧⲁϥⲛⲁⲩ ⲉⲣⲟϥ ⲉϥϫⲏⲛ
ⲃⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲉϥⲥⲁⲓⲱⲟⲩ ⲃⲉⲛ ⲡⲉϥⲥⲟ ⲙ̀ⲫⲣⲏ†
ⲛ̀ⲛⲓⲛⲓ ⲛ̀ⲛⲓⲟⲥ ⲃⲉⲛ ⲡⲉϥⲟⲩⲱⲓⲛⲓ ⲟⲩⲟⲥ· ⲛⲁϥⲥⲉⲗ-
ⲥⲱⲗ ⲧⲏⲣϥ ⲡⲉ ⲃⲉⲛ ⲡⲉϥⲥⲙⲟⲛⲧ ⲡⲉ ⲙ̀ⲫⲣⲏ†
ⲛ̀ⲛⲟⲩⲁ̀ⲗⲁⲃⲁⲥⲧⲣⲟⲛ ⲛ̀ⲁⲛⲁⲙⲏⲓ ⲛ̀ⲕⲁⲑⲁⲣⲟⲥ ⲉϥⲧⲟⲩ
ⲃⲏⲟⲩⲧ ⲟⲩⲟⲥ ⲁϥⲉ̀ⲙⲓ ⲃⲉⲛ ⲧⲟⲩⲛⲟⲩ ⲭⲉ ⲟⲩⲉⲩⲅⲉⲛⲏⲥ
ⲡⲉ ⲟⲩⲟⲥ ⲛ̀ⲱⲏⲣⲓ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲡⲁⲣⲭⲟⲥ ⲉⲧⲃⲟⲥⲓ ⲟⲩⲟⲥ
ⲁϥⲧⲱⲛϥ ⲃⲉⲛ ⲧⲟⲩⲛⲟⲩ ⲁϥⲟ̀ⲥⲓ ⲉ̀ⲣⲁⲧϥ ⲃⲉⲛ ⲟⲩ-
pl. 118. ⲧⲱⲙⲧ ⲟⲩⲟⲥ ⲛⲁϥⲟⲓ ⲛ̀ⲱⲫⲏⲣⲓ ⲛ̀ⲧⲉϥⲙⲉⲧⲃⲉⲣⲓ ⲛⲉⲙ
ⲧⲉϥⲃⲓⲛⲉⲣⲟⲩⲱ ⲉⲧⲥⲟⲗⲭ ⲁϥⲉⲣⲟⲩⲱ ⲡⲉⲭⲁϥ ⲛⲁϥ
ⲭⲉ ⲁ̀ⲛⲟⲛ ⲧⲏⲣⲉⲛ ⲧⲉⲛⲱⲟⲡ ⲥⲓⲭⲉⲛ ⲡⲕⲁⲥⲓ ⲉⲛⲙⲉⲥ
ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲡⲉⲑⲛⲁⲛⲉϥ ⲛⲓⲃⲉⲛ ⲛ̀ⲧⲉ ⲛⲓⲛⲟⲩ† ⲟⲩⲟⲥ
ⲧⲉⲛⲱⲟⲡ ⲛⲱⲟⲩ ⲙ̀ⲙⲉⲛⲣⲓⲧ ⲙ̀ⲙⲁⲱⲱ ⲟⲩⲟⲥ ⲓⲥ ⲥⲏⲡⲡⲉ
ⲛ̀ⲑⲟⲕ ⲥⲱⲕ ⲕⲏⲡ ⲉ̀ⲣⲟⲛ ⲃⲉⲛ ⲡⲓⲧⲁⲓⲟ̀ ⲛⲉⲙ †ⲙⲉⲧ-
ⲛⲓⲱ† ⲟⲩⲟⲥ ⲕⲭⲟⲩⲟⲛⲥ[1] ⲉ̀ⲃⲟⲗ ⲃⲉⲛ ⲡⲉⲕⲥⲙⲟⲛⲧ
ⲉⲑⲛⲁⲛⲉϥ ⲭⲉ ⲛ̀ⲑⲟⲕ ⲟⲩⲛⲓⲱ† ⲉϥⲧⲁⲓⲏⲟⲩⲧ ⲙ̀ⲙⲁⲱⲱ
ⲟⲩⲟⲥ ⲁ̀ⲣⲓⲉ̀ⲙⲓ ⲛⲁⲕ †ⲛⲟⲩ ⲱ ⲡⲓⲙⲉⲛⲣⲓⲧ ⲫⲁⲓ ⲉ̀ⲧⲁⲓ-
ⲙⲉⲛⲣⲉ ⲡⲥⲁⲓ ⲛ̀ⲧⲉ ⲡⲉϥⲥⲟ ⲭⲉ ⲓⲥ ⸗† ⲛ̀ⲣⲟⲙⲡⲓ ⲙ̀ⲫⲟⲟⲩ
ⲓⲥⲭⲉⲛ ⲉ̀ⲧⲁⲓⲥⲉⲙⲥⲓ ⲃⲉⲛ ⲡⲁⲓ ⲙⲁ ⲁⲛⲟⲕ ⲛⲉⲙ ⲡⲁⲓ
ⲝⲏ ⲛ̀ⲛⲟⲩⲣⲟ ⲛⲁⲓ ⲉ̀ⲧⲁⲓⲑⲟⲩⲱⲧⲟⲩ ⲉ̀ⲃⲟⲗ ⲃⲉⲛ
ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲟⲩⲟⲥ ⲛ̀ⲡⲉⲛⲥⲱⲧⲉⲙ ⲛ̀ⲕⲉⲥⲙⲏ
ⲛ̀ⲡⲁⲓⲣⲏ† ⲃⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲓⲥ ⸗† ⲛ̀ⲣⲟⲙⲡⲓ
ⲭⲉ ⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲉ̀ⲃⲏⲗ ⲉ̀†ⲛⲟⲩ ⲉⲑⲃⲉ ⲫⲁⲓ ⲁⲓⲉ̀ⲙⲓ
ⲃⲉⲛ ⲡⲁϩⲏⲧ ⲭⲉ ⲛ̀ⲑⲟⲕ ⲟⲩⲛⲓⲱ† ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲟⲩⲟⲥ
ⲕⲭⲟⲣ ⲃⲉⲛ ⲧⲉⲕⲭⲟⲙ ⲛⲉⲙ ⲡⲁⲱⲁⲓ ⲛ̀ⲧⲉ ⲛⲉⲕⲭⲣⲏⲙⲁ
ⲗⲟⲓⲡⲟⲛ ⲛ̀ⲡⲉⲥⲉⲣⲙⲉⲗⲓⲛ ⲛⲁⲕ ⲃⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲟⲩⲇⲉ
ⲛⲓⲙⲏⲱ ⲉⲧⲕⲱ† ⲉ̀ⲣⲱⲟⲩ †ⲛⲟⲩ ⲭⲉ ⲙⲁⲣⲉ ⲡⲓϩⲱⲃ
ⲟⲩⲱⲛϩ ⲛⲁⲕ ⲉ̀ⲃⲟⲗ ⲱ̀ ⲫⲏ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲭⲉ ⲁ̀ⲛⲟⲛ

1) Sic; read ⲕⲟⲩⲟⲛϩ.

ⲕⲃ̄. ⲛ̀ⲓⲙⲁⲩⲁⲧⲉⲛ ⲁⲛ ⲃⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲡⲉ ⲡⲉ ⲉ̀ⲧⲁⲕ ϯⲱⲱϣ ⲛⲁⲛ ⲁⲗⲗⲁ ⲛⲓⲕⲉⲛⲟⲩϯ ⲛ̀ⲇⲓⲕⲉⲟⲛ ⲁⲕϯⲱⲱϣ ⲛⲱⲟⲩ ϩⲱⲟⲩ ⲉⲑⲃⲉ ⲫⲁⲓ ⲭⲉ ϯⲛⲟⲩ ⲡⲉⲧⲉⲥϣⲉ ⲉ̀ⲣⲟⲕ ⲉ̀ⲑⲣⲉⲕⲉⲣⲙⲉⲧⲁⲛⲟⲓⲛ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲕⲧⲁⲥⲑⲟⲕ ⲃⲉⲛ ⲡⲉⲕϩⲏⲧ ⲛ̀ⲧⲉⲕⲟⲩⲱϣⲧ ⲛ̀ⲛⲓⲛⲟⲩϯ ⲉ̀ⲑⲣⲟⲩⲭⲱ ⲛⲁⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲉⲕϣⲟⲣⲡ ⲛ̀ⲙⲉⲧⲁⲧⲉ̀ⲙⲓ ⲁⲛⲟⲛ ⲇⲉ ⲃⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲧⲉⲛⲛⲁϣⲱⲡ ⲉ̀ⲣⲟⲛ ⲛⲉⲙⲁⲕ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩϣⲏⲣⲓ ⲛ̀ⲙⲉⲛⲣⲓϯ ⲛ̀ⲧⲁⲛ ⲟⲩⲟϩ ϩⲛⲁⲃⲓ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲧⲉⲛ ⲧⲏⲣⲟⲩ ⲛⲉⲙ ⲛⲓⲛⲟⲩϯ ⲛ̀ⲛⲟⲩⲛⲓⲱϯ ⲛ̀ⲧⲁⲓⲟ̀ ⲛⲉⲙ ⲟⲩⲁⲕϫⲓⲱⲙⲁ (sic) ⲛ̀ⲃⲁⲥⲓⲗⲓⲕⲟⲛ ⲉ̀ⲑⲣⲉⲕϣⲱⲡⲓ ⲛ̀ⲉⲡⲁⲣⲭⲟⲥ ϩⲓⲥⲉⲛ ⲓ̄ϯ ⲛ̀ⲡⲟⲗⲓⲥ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲛⲉⲙ ⲛⲟⲩⲭⲱⲣⲁ ⲃⲉⲛ ⲙⲁⲓ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲉⲕⲟⲩ ⲁϣⲟⲩ ⲃⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ⲭⲉ ⲡⲓⲛⲁⲓⲁⲧϥ ⲁⲗⲏⲑⲱⲥ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲭⲁϥ ⲛⲁϥ ⲭⲉ ⲕⲥ[ϩ]ⲟⲩⲟⲣⲧ ⲛ̀ⲑⲟⲕ ⲛⲉⲙ ⲛⲁⲓ ⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲉⲧⲛⲉⲙⲁⲕ ⲛⲉⲙ ⲛⲉⲕⲓ̀ⲇⲱⲗⲟⲛ ⲉⲧⲥⲟϥ ⲛⲁⲓ ⲉ̀ⲧⲉⲕⲙⲟⲩϯ ⲉ̀ⲣⲱⲟⲩ ⲭⲉ ⲛⲟⲩϯ ϩⲁⲛⲛⲟⲩϯ ⲁⲛ ⲛⲉ ⲁⲗⲗⲁ ϩⲁⲛⲇⲉⲙⲱⲛ ⲛⲉ ⲉⲕⲉⲧⲁⲕⲟ ⲛ̀ⲑⲟⲕ ⲛⲉⲙⲱⲟⲩ ⲉⲩⲥⲟⲡ ⲡⲟⲩⲣⲟ ⲇⲉ ⲁϥⲭⲱⲛϯ ⲃⲉⲛ ⲟⲩⲉⲛⲃⲟⲛ (sic) ⲡⲉⲭⲁϥ ⲛⲁϥ ⲭⲉ ⲁⲓⲥⲁⲭⲓ ⲛⲉⲙⲁⲕ ϩⲱⲥ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩⲓ̀ⲱϯ ⲛⲉⲙ ⲡⲉϥϣⲏⲣⲓ

fol. 119. ⲟⲩⲟϩ ⲁⲓϯⲥⲟⲃⲛⲓ ⲛⲁⲕ ⲉ̀ⲡⲉⲕⲧⲁⲓⲟ̀ ⲛⲉⲙ ⲡⲉⲕⲟⲩⲭⲁⲓ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲕ ⲟⲩⲟϩ ⲛ̀ⲑⲟⲕ ϩⲱⲕ ϩⲱⲥ ⲁⲧⲕⲁϯ ⲛ̀ⲛⲁⲧϩⲏⲧ ⲁⲕϯⲱⲱϣ ⲛⲁⲛ ⲡⲗⲏⲛ ⲙⲁⲧⲁⲙⲟⲓ ⲭⲉ ⲛ̀ⲑⲟⲕ ⲟⲩ ⲉ̀ⲃⲟⲗ ⲑⲱⲛ ⲓⲉ̀ ⲛⲓⲙ ⲡⲉ ⲡⲉⲕⲣⲁⲛ ⲓⲉ̀ ⲫⲣⲁⲛ ⲛ̀ⲛⲉⲕⲛⲟⲩϯ ⲛ̀ⲑⲟⲕ ⲛⲉⲙ ⲛⲉⲕⲓⲟϯ ⲉ̀ⲧⲁⲩⲭϥⲟⲕ ⲉ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲓⲉ̀ ⲟⲩ ⲡⲉ ⲉ̀ⲧⲁⲕⲓ̀ ⲉⲑⲃⲏⲧϥ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲛⲁϥⲟⲩⲱϣ ⲁⲛ ⲡⲉ ⲉ̀ⲧⲁⲙⲟϥ ⲉ̀ⲡⲉϥⲣⲁⲛ ⲟⲩⲇⲉ ⲡⲓⲛⲓⲱϯ ⲛⲁⲕϫⲓⲱⲙⲁ ⲛ̀ⲧⲉ ⲛⲉϥⲓⲟϯ ⲡⲟⲩⲣⲟ ⲇⲉ ⲛⲉⲙ ⲛⲓⲕⲉⲟⲩⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲡⲉϣⲱⲟⲩ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲅⲓⲟⲥ ⲭⲉ ⲧⲉⲛⲧⲁⲣⲕⲟ ⲙ̀ⲙⲟⲕ ⲱ̀ ⲡⲓⲁ̀ⲗⲟⲩ ⲛ̀ⲥⲁⲓⲉ̀

ⲛⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲫⲁⲓ ⲛⲑⲟⲕ ⲉⲧⲉⲕⲙⲟⲩⲧ ⲉⲣⲟⲩ ⲛⲁⲕ
ⲛⲛⲟⲩⲧ ϫⲉϫⲁⲥ ⲛⲧⲉⲕⲧⲁⲙⲟⲓ ⲉⲡⲉⲕⲣⲁⲛ ⲛⲉⲙ ⲫⲣⲁⲛ
ⲛⲛⲉⲕⲓⲟⲧ ⲛⲉⲙ ⲫⲣⲁⲛ ⲛⲧⲉⲕⲡⲟⲗⲓⲥ ⲓⲉ ϫⲉ ⲥⲉⲟⲛⲃ
ⲛⲁⲉ ⲛⲏ ⲉⲧⲉⲛⲟⲩⲛⲕ[1] ⲓⲉ ⲟⲩⲟⲛ ⲥⲟⲛ ⲓⲉ ⲥⲱⲛⲓ ⲱⲟⲡ
ⲛⲁⲕ ⲓⲉ ⲉⲕⲱⲓⲛⲓ ⲛⲥⲁⲟⲩ ⲓⲉ ⲉⲧⲁⲕⲓ ⲉⲧⲁⲓ ⲡⲟⲗⲓⲥ
ⲉⲑⲃⲉ ⲟⲩ ⲛϩⲱⲃ ⲡⲓⲁⲣⲓⲟⲥ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲧⲁⲩ-
ⲧⲁⲣⲕⲟⲩ ⲉⲫⲣⲁⲛ ⲙⲡⲭ̅ⲥ̅ ⲁⲩⲟⲩⲱⲛϩ ⲉⲣⲱⲟⲩ ⲉⲩϫⲱ
ⲙⲙⲟⲥ ϫⲉ ⲉⲡⲓⲇⲏ ⲁⲣⲉⲧⲉⲛⲧⲁⲣⲕⲟⲓ ⲉⲫⲣⲁⲛ ⲙⲡⲁ-
ⲛⲟⲩⲧ ⲙⲙⲟⲛ ⲱϫⲟⲙ ⲙⲙⲟⲓ ⲛⲧⲁϩⲉⲡ ϩⲗⲓ ⲉⲣⲱⲧⲉⲛ
ⲕⲉ̅. ⲁⲛⲟⲕ ⲟⲩⲭⲣⲏⲥⲧⲏⲁⲛⲟⲥ ⲙⲱⲏⲣⲓ ⲛ̀ ⲭⲣⲏⲥⲧⲏⲁⲛⲟⲥ
ⲛⲡⲉ ϩⲗⲓ ⲛϫⲣⲟϫ ⲛⲧⲏⲓ ⲱⲉⲙⲱⲓ ⲛⲛⲓⲇⲱⲗⲟⲛ ⲉⲛⲉϩ
ϩⲟⲗⲱⲥ ⲟⲩⲟϩ ⲡⲁⲓⲱⲧ ⲡⲉ ⲁⲛⲁⲥⲧⲁⲥⲓⲟⲥ ⲡⲓⲉⲡⲁⲣⲭⲟⲥ
ⲛⲧⲉ ⲙⲉⲗⲓⲧⲓⲛⲏ ⲡⲱⲏⲣⲓ ϩⲱϥ ⲡⲉ ⲛⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲛⲓⲱⲧ
ⲛⲉⲡⲁⲣⲭⲟⲥ ⲛⲧⲉ ⲧⲕⲁⲡⲡⲁⲧⲟⲕⲓⲁ̀ ⲗⲟⲓⲡⲟⲛ ⲉⲧⲁ
ⲡⲟⲩⲣⲟ ⲛⲁⲩ ⲉⲑⲙⲉⲧⲭⲱⲣⲓ ⲛⲡⲁⲓⲱⲧ ⲁⲛⲁⲥⲧⲁⲥⲓⲟⲥ
ⲁⲫⲉⲣⲉⲧⲓⲛ ⲙⲙⲟϥ ϩⲓⲧⲉⲛ ⲛⲡⲉϥⲓⲱⲧ ⲓⲱⲁⲛⲛⲏⲥ
ⲡⲓⲉⲡⲁⲣⲭⲟⲥ ⲛⲧⲉ ⲧⲕⲁⲡⲡⲁⲧⲟⲕⲓⲁ̀ ⲁϥⲃⲟⲕϥ ⲛⲉⲡⲁⲣ-
ⲭⲟⲥ ϩⲓϫⲉⲛ ⲙⲉⲗⲓⲧⲏⲛⲏ ⲛⲉⲙ ⲧⲡⲁⲗⲓⲥⲧⲓⲛⲏ ⲧⲏⲣⲥ
ⲛϫⲱⲣⲁ ⲉⲛⲁϥϫⲏ ⲅⲁⲣ ⲡⲉ ⲃⲉⲛ ⲕⲉ̅ ⲛⲣⲟⲙⲡⲓ ⲛⲁⲉ
ⲁⲛⲁⲥⲧⲁⲥⲓⲟⲥ ⲡⲁⲓⲱⲧ ⲉⲧⲁϥⲃⲓ ⲛⲧⲙⲉⲧⲉⲡⲁⲣⲭⲟⲥ
ⲟⲩⲟⲥ ⲁ̀ ⲡⲟⲩⲣⲟ ⲧ ⲛⲁϥ ⲛ̀ ⲣ̅ ⲛⲱⲟ ⲛⲙⲁⲧⲟⲓ ⲉⲩⲃⲏⲕ
ⲉⲡⲉϥⲛⲟⲩⲙⲉⲣⲟⲛ ⲡⲉ ⲃⲉⲛ ⲡⲁⲓⲛⲑⲣⲉϥⲁ̀ⲙⲁⲥⲓ ⲇⲉ
ϩⲓϫⲉⲛ ⲧⲡⲁⲗⲓⲥⲧⲓⲛⲏ ⲧⲏⲣⲥ ⲛϫⲱⲣⲁ ⲟⲩⲟⲥ ⲁϥⲱⲓⲛⲓ
ϩⲓⲧⲉⲛ ⲛⲓⲛⲓⲱⲧ ⲛⲧⲉ ⲧⲡⲟⲗⲓⲥ ⲛⲥⲁ ⲟⲩⲥϩⲓⲙⲓ ⲉⲥⲧⲁⲓ-
ⲏⲟⲩⲧ ⲕⲁⲧⲁ ⲡⲧⲁⲓⲟ̀ ⲛⲛⲓⲙⲉⲗⲓⲧⲱⲛ ⲉⲧⲥⲟⲧⲡ ϩⲓⲛⲁ
ⲛⲧⲉϥⲟⲗⲥ ⲛⲁϥ ⲃⲉⲛ ⲟⲩⲅⲁⲙⲟⲥ ⲛⲥⲉⲙⲛⲟⲛ ⲟⲩⲟϩ
ⲡⲁⲓⲣⲏⲧ ⲁⲩⲧⲥⲟⲃⲛⲓ ⲛⲁϥ ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲡⲉⲛⲟ̅ⲥ̅
ⲙⲙⲟⲛ ⲃⲉⲛ ⲧⲁⲓ ⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲉⲥⲉⲣⲡⲣⲉⲡⲓ ⲛⲡⲉ-

1) Read ⲉⲧⲉⲛⲟⲩⲕ.

fol. 120. κακϩⲓⲱⲙⲁ ⲛⲉⲙ πιταιὸ ⲛ̀ⲧⲉ τεκμετνιⲱϯ ἐⲃⲏⲗ ἐ κιρα θεογνωστα ⲧⲱερι ⲛ̀ϯονησιος πικομης ⲛ̀ⲧⲉ ϯοσπολις φⲏ ετχη ⲃⲁ πιἐρⲱιⲱι ⲛ̀ⲧⲉ τεκμετνιⲱϯ ⲟⲩ παρθενος γαρ τε ⲉⲥⲭⲏ ⲃⲉⲛ ⲓ̅ⲏ̅ ⲛ̀ⲣⲟⲙⲡι ⲛ̀ϥⲟⲟⲩ ⲟⲩⲟϩ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲃⲉⲛ ται χωρα τηρϲ ⲙ̀ⲙελιτων ἐⲃⲏⲗ ἐπεϲιωτ ⲛⲉⲙ πεϥⲏⲓ ⲛ̀θⲟϥ ⲇⲉ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲃⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁⲩⲓⲛⲓ ⲛ̀ⲡⲉϲⲓⲱⲧ ⲇⲓⲟⲛⲏⲥⲓⲟⲥ ⲁϥϯ ⲛⲁϥ ⲛ̀ⲧⲉⲥⲃⲣⲏⲭⲓ ⲛ̀ⲛⲟⲩⲃ ἐⲧⲉ πεϫⲱⲓ πⲉ ⲛ̀ⲥⲟⲡ ⲃ̅ χωρις ϩⲁⲛⲧⲁⲓὸ ἐⲛⲁⲱⲱⲟⲩ ⲛⲉⲙ ϩⲁⲛἐⲃⲓⲁⲓⲕ ⲛ̀ϩⲱⲟⲩϯ ϩⲓ ϲϩⲓⲙⲓ ⲟⲩⲟϩ ⲁϥϯ ⲛⲁⲥ ⲛ̀ϩⲁⲛϩⲃⲱⲥ ⲛⲉⲙ ϩⲁⲛⲃⲱⲙ ⲛⲉⲙ ϩⲁⲛⲕⲟⲓ ⲛⲉⲙ ϩⲁⲛⲙⲁⲛⲁⲗⲟⲗⲓ ⲉⲩⲟⲓ ⲛ̀ⲛⲁⲧⲧⲩⲙⲟⲥⲓⲟⲛ ⲟⲩⲟϩ ⲁⲩⲃⲓⲧⲥ ⲛⲁϥ ⲉⲩⲥϩⲓⲙⲓ ⲁϥⲙⲉⲛⲣⲓⲧⲥ ⲙ̀ⲙⲁⲱⲱ ϩⲱⲥⲇⲉ ⲛ̀ⲧⲉϥⲉⲣⲡⲱⲃⲱ ⲛ̀ϯⲕⲁⲡⲡⲟⲧⲟⲕⲓⲁ (sic) ⲛⲉⲙ ⲛⲉϥⲓⲟϯ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥⲱⲟⲡⲓ ⲃⲉⲛ ϯⲡⲁⲗⲓⲥⲧⲓⲛⲏ ⲱⲁⲧⲉ ⲡ̅ⲟ̅ⲥ̅ ϫⲉⲙ πεϥⲱⲓⲛⲓ ⲙ̀ⲙⲁⲩ ἐⲧⲁⲥϫⲫⲟⲓ ⲇⲉ ⲛⲁϥ ⲛ̀ⲧⲉ ταμαγ κιρα θεογνωστα ϯⲥⲩⲛⲕⲗⲏⲧⲓⲕⲏ ⲁϥⲙⲟⲩϯ ἐπαραν ϫⲉ ρεωρριος κατα φραν ⲛ̀ϥⲓⲱⲧ ⲛ̀ⲡⲉϥⲓⲱⲧ ⲟⲩⲟϩ ⲁⲥⲙⲓⲥⲓ ⲛⲁϥ ⲟⲛ ⲛ̀ⲧⲉ ταμαγ ⲛ̀ⲕⲉⲥⲱⲛⲓ ⲃ̅ϯ ⲛ̀ⲥϩⲓⲙⲓ φραν ⲛ̀ⲛⲟⲩⲓ̀ ϫⲉ κασιὰ ϯⲕⲉⲟⲩⲓ̀ ϫⲉ μαθρωνα Ⲇϥεμτον ⲙ̀ⲙⲟϥ ⲛ̀ⲧⲉ παμακαριος ⲛⲓⲱⲧ ανασταϲιος πιἐπαρχος ⲁϥχατ ⲉⲓⲃⲉⲛ ⲓ̅ ⲛ̀ⲣⲟⲙⲡι ϯⲟⲩⲓ̀ ⲃⲉⲛ ⲛⲁⲥⲱⲛⲓ ⲉⲥⲃⲉⲛ ⲥ̅ ⲛ̀ⲣⲟⲙⲡι ϯⲕⲟⲩⲓ̀ ⲉⲥⲃⲉⲛ ⲣⲟⲙⲡι ⲥⲛⲟⲩϯ Μενενϲως ⲁⲩⲑⲱⲱ ⲛ̀ⲛⲟⲩἐπαρχος ἐϥⲙⲁ ⲛ̀ⲡⲁⲓⲱⲧ ἐ πεϥραν πε ⲓⲟⲩⲥⲧⲟⲥ ⲁϥⲱⲱⲡⲓ ⲛⲏⲓ ⲛ̀ⲛⲟⲩⲱⲉⲃⲓⲱ̀ ⲛ̀ⲡⲁⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲓⲱⲧ ⲛ̀θⲟϥ ⲟⲛ πε ἐⲧⲁϥⲑⲣⲟⲩⲃⲟⲕⲧ ⲛ̀ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ἐⲝⲉⲛ ⲉ̅ ⲛ̀ⲱⲟ ⲙ̀ⲙⲁⲧⲟⲓ ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩⲥⲃⲉ παραν ϩⲓⲧⲉⲛ πογρο ἐⲑⲣⲓⲃⲓ ⲛ̀ⲣ̅ ⲛ̀ⲱⲟ

ⲛⲛⲟⲙⲓⲥⲙⲁ ⲕⲁⲧⲁ ⲁⲃⲟⲧ ⲟⲩⲟⲩ ⲛⲁϥⲥⲱⲟⲩⲛⲟⲩ
ⲛⲛⲉϩⲗⲓ ⲁⲛ ⲡⲉ ϧⲉⲛ ⲡⲉϥⲏⲓ ⲉⲃⲏⲗ ⲉϧⲏ ⲉⲧⲉϥ-
ⲛⲁⲟⲩⲟⲙϥ ⲛⲉⲙ ϧⲏ ⲉⲧⲉϥⲛⲁⲥⲟϥ Ⲇⲗⲗⲁ ⲁⲛⲟⲕ
ⲡⲉ ⲉⲧⲉⲣⲁⲓⲕⲓⲛ ⲙ̀ⲡⲉϥⲁ̀ⲙⲁϩⲓ ⲛⲉⲙ ⲡⲉϥⲕⲉⲏⲓ ⲟⲩⲟϩ
ⲁϥⲱⲡ ⲛ̀ⲧⲉϥⲱⲉⲣⲓ ⲛⲏⲓ ⲉⲃⲣⲓⲃⲓⲧⲥ ϧⲉⲛ ⲟⲩⲅⲁⲙⲟⲥ
ⲛ̀ⲥⲉⲙⲛⲟⲛ ⲉⲩⲥⲟⲡ Ⲉⲧⲓ ⲉϥⲙⲟⲕⲙⲉⲕ ⲉ̀ⲓⲣⲓ ⲛ̀ⲡⲓϩⲟⲡ
ⲉ̀ⲣⲟⲓ ⲛⲉⲙⲁⲥ ⲁ̀ ⲡⲑⲱⲱ ⲛ̀ⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ ⲣⲱⲡⲓ ⲙ̀ⲙⲟϥ
ⲁϥⲥⲓⲛⲓ ⲛ̀ⲡⲁⲓ ⲙⲁⲛϩⲱⲓⲗⲓ ⲛ̀ⲧⲉ ⲡⲁⲓ ⲃⲓⲟⲥ ⲛⲉϥ-
ⲗⲏⲟⲩ Ⲇⲓⲑⲟⲙⲥϥ ϧⲉⲛ ⲡⲓⲉⲙϩⲁⲩ ⲛ̀ⲧⲉ ⲡⲁⲙⲁⲕⲁ-
ⲣⲓⲟⲥ ⲛⲓⲱⲧ ⲉ̀ⲣⲉ ⲡ̅ⲟ̅ⲥ̅ ⲧⲉⲙⲧⲟⲛ ⲛⲱⲟⲩ ⲱⲁ ⲉⲛⲉϩ
ⲁⲙⲏⲛ ⲁⲛⲟⲕ ϩⲱ ⲁⲓϩⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲁ ⲙⲉⲧⲙⲁⲧⲟⲓ
fol. 121. ⲛ̀ⲕⲁⲗⲱⲥ ⲟⲩⲟϩ ϧⲉⲛ ⲟⲩⲥⲟⲃⲛⲓ ⲛ̀ⲧⲉ ⲛⲁⲧⲁⲭⲱⲣⲁ
ⲛⲉⲙ ⲡⲧⲙⲁϯ ⲛ̀ⲧⲁⲙⲁⲩ ⲉⲩⲥⲟⲡ ⲟⲩⲟϩ ⲁⲓⲃⲓ ⲛⲏⲓ
ⲛ̀ϩⲁⲛⲭⲣⲏⲙⲁ ⲛⲉⲙ ϩⲁⲛⲧⲁⲓⲟ̀ ⲁⲩⲓ̀ ⲛⲉⲙⲱⲟⲩ ϧⲉⲛ
ⲟⲩⲥⲟⲓ ⲉ̀ϥⲱⲓ ⲡⲉ ⲉ̀ⲣⲉ ⲛⲁⲉ̀ⲃⲓⲁⲓⲕ ⲙⲟⲱⲓ ⲛⲉⲙⲏⲓ ⲡⲉ
ⲁⲓⲓ̀ ⲉ̀ⲧⲁⲓ ⲡⲟⲗⲓⲥ ⲉ̀ⲑⲣⲓϯ ⲛⲱⲧⲉⲛ ϧⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ
ⲛ̀ⲛⲓⲭⲣⲏⲙⲁ ⲛⲉⲙ ⲛⲓⲧⲁⲓⲟ̀ ⲭⲉ ϩⲓⲛⲁ ⲛ̀ⲧⲉⲧⲉⲛⲁⲓⲧ
ⲛⲉⲡⲁⲣⲭⲟⲥ ⲉ̀ϥⲙⲁ ⲛ̀ⲛⲁⲓⲟϯ ⲉ̀ⲧⲁⲩⲥⲓⲛⲓ ⲗⲟⲓⲡⲟⲛ
ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲓⲛⲁⲩ ⲉ̀ⲣⲱⲧⲉⲛ ⲉ̀ⲧⲁⲣⲉⲧⲉⲛⲭⲱ ⲛ̀ⲥⲱ-
ⲧⲉⲛ ⲙ̀ⲫϯ ⲛ̀ⲧⲉ ⲧⲫⲉ ⲛⲉⲙ ⲡⲕⲁϩⲓ ⲫⲁⲓ ⲉ̀ⲧⲁϥϯ
ⲛⲱⲧⲉⲛ ⲛ̀ϯⲙⲉⲧⲟⲩⲣⲟ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲧⲉⲛⲱⲉⲙⲱⲓ ⲛ̀ⲡⲥⲁ-
ⲇⲁⲛⲁⲥ ⲁⲓϫⲟⲥ ϧⲉⲛ ⲡⲁϩⲏⲧ ⲭⲉ ⲙⲉⲧⲟⲩⲣⲟ ⲛⲓⲃⲉⲛ
ⲉⲑⲛⲏⲟⲩ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲉⲛ ⲡⲥⲁⲇⲁⲛⲁⲥ ⲛⲉⲙ ⲛⲉϥⲱⲏⲣⲓ
ⲉ̀ⲧⲉ ⲛ̀ⲑⲱⲧⲉⲛ ⲡⲉ ⲙⲁⲣⲟⲩⲧⲁⲕⲟ ⲡⲁⲓⲣϩϯ ⲗⲓϯ ⲛ̀ⲛⲓϫ-
ⲣⲏⲙⲁ ⲛⲉⲙ ⲛⲓⲧⲁⲓⲟ̀ ⲛ̀ⲛⲓⲕⲟⲩϫⲓ ⲛ̀ⲥⲛⲏⲟⲩ ⲛ̀ⲧⲏⲓ ⲛ̀ⲧⲉ
ⲡⲁⲱ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲛⲁⲓ ⲉ̀ⲧⲉⲙ(ⲡ)ⲱⲁ ⲙ̀ⲙⲱⲟⲩ ⲉ̀ϩⲟⲧⲉ
ⲣⲱⲧⲉⲛ ⲛ̀ⲑⲱⲧⲉⲛ ⲟⲩⲟϩ ⲁⲓⲓ̀ ϩⲁⲣⲱⲧⲉⲛ ⲉ̀ⲑⲣⲓⲥⲟϩⲓ
ⲛ̀ⲧⲉⲧⲉⲛⲙⲉⲧⲥⲟⲃ̅ ⲭⲉ ϩⲁⲛⲛⲟⲩϯ ⲁⲛ ⲡⲉ ⲉ̀ⲣⲉ
ⲧⲉⲛⲟⲩⲱⲱⲧ ⲙ̀ⲙⲱⲟⲩ ⲗⲗⲁ ϩⲁⲛⲇⲉⲙⲱⲛ ⲉⲧⲃⲏϧⲉⲙ
ⲛⲉ ⲓⲥ ϩⲏⲡⲡⲉ ⲁⲓⲧⲁⲙⲱⲧⲉⲛ ⲉ̀ⲡⲁϩⲱⲃ ⲧⲏⲣⲟ ⲭⲉ

ⲁⲛⲟⲕ ογχρηϲτηⲁⲛⲟϲ ⲛ̀ⲡⲁⲣⲣηϲιⲁ̀ ειⲛⲁϩϯ ἐⲡⲁ ⲟ̅ⲩ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ϕⲏ ⲉⲧⲉϩⲛⲱⲧⲉⲛ ⲁ̀ⲣⲓⲧϥ ⲛⲏⲓ Ⲛⲓογρωογ ⲇⲉ ἐⲧⲁγⲥⲱⲧⲉⲙ ἐⲃⲟⲗϩⲓⲧⲟⲧϥ ⲧⲉ ογⲙⲉⲗⲓⲧⲱⲛ ⲡⲉ ⲛ̀ⲕⲁⲡⲁⲧⲟⲕⲟⲥ ογⲟϩ ⲧⲉ ⲡⲱⲏⲣⲓ ⲡⲉ ⲛ̀ⲡⲓⲛⲓⲱϯ ⲛ̀ⲉ̀ⲡⲁⲣⲭⲟⲥ ⲥⲁⲧⲟⲧⲟγ ⲁγⲉⲛϩⲟγⲣ ⲡⲉⲭⲱⲟγ ⲛⲁϥ ϧⲉⲛ ϩⲁⲛⲥⲁⲭⲓ ⲛ̀ⲕⲟⲗⲁⲕⲓⲁ̀ ⲧⲉ ⲡⲓϧⲉⲗⲱⲓⲣⲓ ⲁⲛⲉ̀ⲙⲓ ογⲛ ἐⲡⲉⲕⲧⲁⲓⲟ̀ ⲛⲉⲙ ⲑⲙⲉⲧⲉⲩⲅⲉⲛⲏⲥ ⲛ̀ⲛⲉⲕⲓⲟϯ ϯⲛⲟγ ⲧⲉ ⲁ̀ⲙⲟγ ⲥⲱⲧⲉⲙ ⲛ̀ⲥⲱⲛ ογⲟϩ ⲙⲁⲣⲉ ⲡⲉⲛⲥⲟⲃⲛⲓ ⲣⲁⲛⲁⲕ ⲁ̀ⲣⲓⲱⲟγⲱⲟγⲱⲓ ⲛ̀ⲛⲓⲛⲟγϯ ⲛ̀ⲣⲉϥⲃⲣⲟ ϩⲓⲛⲁ ⲛ̀ⲧⲉⲕⲃⲓ ἐⲃⲟⲗ ϩⲓⲧⲟⲧⲟγ ογⲙⲟⲛⲟⲛ ⲛ̀ⲑⲙⲉⲧⲉⲡⲁⲣⲭⲟⲥ ⲛ̀ⲛⲉⲕⲓⲟϯ ⲁⲗⲗⲁ ⲧⲉⲛⲛⲁⲁⲓⲧ ⲕ ⲛ̀ϩⲩⲣⲟγⲙⲉⲛⲟⲥ ϩⲓⲍⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲉγⲥⲟⲡ ογⲟϩ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲓⲟγⲣⲱⲟγ ⲛ̀ⲑⲟⲕ ⲡⲉ ϩⲓⲛⲁ ⲙⲏ ἐⲧⲉⲕⲟγⲁⲱⲟγ ⲛ̀ⲧⲉⲕϧⲟⲕⲟγ ⲛ̀ⲕⲟⲙⲏⲥ ϧⲉⲛ ⲛⲓⲉ̀ⲡⲁⲣⲭⲓⲁ ⲧⲏⲣⲟγ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ογⲟϩ ⲛ̀ⲧⲟγⲱⲱⲡⲓ ⲛ̀ⲭⲉ ⲛⲓϩⲩⲣⲉⲙⲱⲛ ⲛⲉⲙ ⲛⲓϩⲩⲣⲟγⲙⲉⲛⲟⲥ ⲛⲉⲙ ⲛⲓⲇⲟγϩ ϧⲁ ⲡⲉⲕⲁ̀ⲙⲁϩⲓ ϧⲉⲛ ⲙⲁⲓ ⲛⲓⲃⲉⲛ Ⲁϥⲉⲣⲟγⲱ̀ ⲛ̀ⲭⲉ ⲡⲓⲑⲙⲏⲓ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ϥϩⲱⲟγ ⲙ̀ⲙⲁⲱⲱ ⲛ̀ⲭⲉ ⲡⲁⲓ ⲥⲟⲃⲛⲓ ⲛ̀ⲧⲱⲧⲉⲛ ϕⲁⲓ ⲉⲧⲃⲓ ἐⲡⲧⲁⲕⲟ ⲛⲉⲙⲱⲧⲉⲛ ⲡⲗⲏⲛ ⲙⲁⲧⲁⲙⲟⲓ ⲱ̀ ⲛⲓⲁ̀ⲛⲟⲙⲟⲥ ⲭⲉ ⲛⲓⲙ ⲛ̀ⲛⲟγϯ ⲛ̀ⲧⲱⲧⲉⲛ ἐⲣⲉⲧⲉⲛⲟγⲱⲱ ἐⲑⲣⲓⲱⲱⲧ

fol. 122. ⲛⲁϥ ογⲟϩ ⲁϥⲉⲣⲟγⲱ̀ ⲛ̀ⲭⲉ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲭⲉ ⲉⲛⲟγⲱⲱ ⲅⲉⲱⲣⲅⲓⲟⲥ ἐⲑⲣⲉⲕⲱⲱⲧ ⲛ̀ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ϕⲏ ἐⲧⲁϥⲓ̀ⲱⲓ ⲛ̀ⲧⲫⲉ Ⲁϥⲉⲣⲟγⲱ̀ ⲛ̀ⲭⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲭⲉ ⲓⲥⲭⲉ ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲡⲉ ἐⲧⲁϥⲓ̀ⲱⲓ ⲛ̀ⲧⲫⲉ ⲱ ⲡⲟγⲣⲟ ⲓⲉ̀ ⲕⲁⲗⲱⲥ ⲁⲕⲙⲟγϯ ἐⲣⲟϥ ⲭⲉ ⲛⲟγϯ ογⲟϩ ⲓⲥⲭⲉ ⲡⲟⲥⲓⲧⲱⲛ ⲡⲉ ἐⲧⲁϥⲧⲁⲭⲣⲟ ⲛ̀ⲡⲓⲕⲁϩⲓ ⲓⲉ̀ ⲡⲁⲓ ⲕⲉⲟγⲁⲓ ογⲛⲟγϯ ⲟⲛ ⲡⲉ ⲕⲱⲓⲡⲓ ⲁⲛ ⲱ̀ ⲡⲓⲁⲑⲛⲟγϯ ⲉⲧⲥⲟϥ ⲡⲓⲇⲣⲁⲕⲱⲛ ⲉⲧⲃⲉⲛ ϕⲛⲟγⲛ ⲉⲕⲙⲟγϯ ⲉ̀ ⲧⲁⲓ ⲑⲟγⲱⲧ ⲛ̀ⲇⲉⲙⲱⲛ ⲉⲧⲃⲁⲃⲉⲙ ⲭⲉ ⲛⲟγϯ Ⲁⲛⲟⲕ ⲇⲉ ⲉⲑⲃⲏⲧⲕ ⲁⲛ

ⲟⲩⲇⲉ ⲉⲑⲃⲉ ⲛⲉⲕⲕⲉⲟⲩⲣⲱⲟⲩ ⲛ̀ⲁⲑⲛⲟⲩⲧ ⲉⲑⲍⲉⲙⲓ
ⲛⲉⲙⲁⲕ ⲁⲗⲗⲁ ⲉⲑⲃⲉ ⲛⲁⲓ ⲙⲏⲱ ⲉⲧⲟⲍⲓ ⲉⲣⲁⲧⲟⲩ
ϯⲛⲁⲫⲓⲣⲓ ⲉⲑⲃⲉ ⲍⲁⲛⲟⲩⲟⲛ ⲃⲉⲛ ⲛⲓⲁ̀ⲣⲓⲟⲥ ⲉⲕⲑⲟⲛ-
ⲑⲉⲛ ⲛ̀ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲛ̀ⲛⲓⲙ ⲱ̀ ⲡⲟⲩⲣⲟ ⲉⲕⲑⲟⲛⲑⲉⲛ
ⲙ̀ⲙⲟⲩ ⲉ̀ⲡⲓⲛⲓⲱϥ ⲡⲉⲧⲣⲟⲥ ⲡⲁⲛϫⲱⲥ ⲛ̀ⲛⲓⲁⲡⲟⲥⲧⲟ- 5
ⲗⲟⲥ ⲫⲏ ⲉ̀ⲧⲁⲩϯ ⲛⲁϥ ⲛ̀ⲛⲓⲱⲟⲱⲧ ⲛ̀ⲧⲉ ⲧⲙⲉⲧⲟⲩⲣⲟ
ⲛ̀ⲛⲓⲫⲏⲟⲩⲓ ⲓⲉ̀ ⲉⲕⲑⲟⲛⲑⲉⲛ ⲉ̀ⲡⲓⲛⲓⲱϥ ⲉ̀ⲏⲗⲓⲁⲥ ⲡⲓⲑⲉⲥ-
ⲃⲩⲧⲏⲥ ⲫⲁⲓ ⲉ̀ⲧⲁϥⲱⲟⲡⲓ ⲛ̀ⲛⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲍⲓϫⲉⲛ
ⲡⲕⲁⲍⲓ ⲟⲩⲟⲥ ⲁⲩⲟⲗϥ ⲉ̀ⲧⲫⲉ ⲃⲉⲛ ⲍⲁⲛⲍⲁⲣⲙⲁ
ⲛ̀ϫⲣⲱⲙ ⲍⲁⲣⲁ ⲛ̀ⲑⲟϥ ⲡⲉ ⲉⲧⲥⲟⲧⲡ ⲱⲁⲛ ⲡⲟⲥⲓⲧⲱⲛ 10
ⲡⲉ ⲡⲓⲙⲁⲣⲟⲥ ⲉⲧⲥⲟϥ ⲓⲉ̀ ⲥⲙⲁⲣⲁⲕⲧⲟⲥ ⲉⲧⲥⲟϥ ⲫⲏ
ⲉ̀ⲧⲁϥⲉⲣⲍⲓⲕ ⲉ̀ⲡⲓϫⲣⲱⲙ ⲉ̀ⲁϥⲱⲟⲡⲓ ⲛⲉⲙ ⲛⲏ ⲉⲧ-
ⲥⲟϥ ⲑⲏ ⲉ̀ⲧⲟⲩⲙⲟⲩⲧ ⲉ̀ⲣⲟⲥ ⲁⲉ ϯⲙⲉⲧⲓⲁ̀ ⲟⲩⲟⲥ ⲁⲥ-
ⲙⲓⲥⲓ ⲛ̀ⲥⲁⲣⲁⲫⲓⲛ ⲛ̀ⲣⲉϥϯ ⲃⲉⲛ ⲫⲓⲟⲙ ⲛⲁⲓ ⲇⲉ ⲉⲑⲃⲉ
ⲛⲟⲩⲉⲍⲃⲏⲟⲩⲓ̀ ⲉⲧⲍⲱⲟⲩ ⲁⲩⲍⲓⲧⲟⲩ ⲉ̀ⲡⲱⲱⲕ ⲙ̀ⲫⲓⲟⲙ 15
ⲟⲩ ⲡⲉ ⲉ̀ⲧⲉⲕⲙⲉⲩⲓ̀ ⲉ̀ⲣⲟϥ ⲱ̀ ⲡⲟⲩⲣⲟ ⲓⲉⲍⲁⲃⲉⲗ ⲑⲏ
ⲉ̀ⲧⲁⲥⲃⲱⲧⲉⲃ ⲛ̀ⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲱⲁ ⲙⲁⲣⲓⲁ ϯⲡⲁⲣ-
ⲑⲉⲛⲟⲥ ⲉⲧⲃⲟⲥⲓ ⲑⲁⲓ ⲉ̀ⲧⲁⲥⲙⲓⲥⲓ ⲛⲁⲛ ⲛ̀ⲡⲉⲛⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄
ⲡⲭ̄ⲥ̄ ⲃⲓⲱⲓⲡⲓ ⲛⲁⲕ ϯⲛⲟⲩ ⲱ̀ ⲡⲓⲁ̀ⲧⲕⲁϯ ⲁⲉ ⲍⲁⲛ-
ⲇⲉⲙⲱⲛ ⲛⲉ ⲛⲉⲕⲛⲟⲩϯ ⲉⲧⲃⲁⲃⲉⲙ ⲟⲩⲟⲥ ⲉⲧⲥⲟϥ 20
ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲇⲉ ⲉ̀ⲛⲁⲛ[1] ⲛ̀ⲁⲉ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲟⲩ-
ⲣⲟ ⲁϥⲙⲟⲥ ⲛ̀ⲁⲱⲛⲧ ⲙ̀ⲙⲁⲱⲱ ⲟⲩⲟⲥ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ
ⲉ̀ⲑⲣⲟⲩⲃⲁⲱϥ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲉϥⲉⲍⲃⲱⲥ ⲛⲁⲓ ⲉⲧⲧⲟⲓ
ⲍⲓⲱⲧϥ ⲟⲩⲟⲥ ⲁϥⲑⲣⲟⲩⲃⲟⲕϥ ⲛ̀ⲛⲟⲩⲡⲉⲣⲓⲥⲱⲙⲁ
ⲍⲓϫⲉⲛ ⲧⲉϥϯⲡⲓ ⲟⲩⲟⲥ ⲁϥⲑⲣⲟⲩⲁⲱϥ ⲉ̀ⲡⲓⲉ̀ⲣⲙⲉⲧⲁ- 25
ⲣⲓⲟⲛ ⲛ̀ⲧⲟⲩⲍⲱⲕⲓ ⲙ̀ⲙⲟϥ ⲱⲁⲧⲉ ⲛⲉϥⲕⲁⲥ ϥⲱⲭⲓ
ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲟⲩⲟⲥ ⲛⲁϥϫⲏ ⲡⲉ ⲃⲉⲛ ⲕ̄ⲁ̄
ⲛ̀ⲣⲟⲙⲡⲓ ⲡⲉ ⲛⲉⲙ ⲣ̄ ⲛ̀ⲁⲃⲟⲧ ⲛⲉ̈ ⲥⲟⲩⲁⲓ ⲛ̀ⲫⲁⲣ-

[1]) Sic; read. ⲉ̀ⲛⲁⲓ.

ⲙογθι ⲡⲉ πιϣορπ ⲛ̀ⲉⲥⲟⲟγ ⲉⲧⲁγⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ
ⲛ̀ⲙⲡⲓⲑⲙⲏⲓ ⲛ̀ⲃⲏⲧq ογοⲥ ⲛⲁⲣⲉ ⲡⲉqⲥⲱⲙⲁ ⲉⲑⲟγⲁⲃ
fol. 123. [ογ]ⲟϣⲉⲙ ⲃⲉⲛ ογⲥⲛⲟq ⲡⲉ Ⲛⲁqⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲧⲟⲧq
ⲛ̀ⲁⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲃⲉⲛ ⲛⲁⲓ ⲉⲣⲃⲟⲧ ⲉⲧⲃⲟⲥⲓ ⲛ̀ⲡⲁⲓ
ⲣⲏⲧ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁqⲑⲣⲧⲟγ ⲛ̀ⲛⲟγⲑⲱⲟγⲓ̀ ⲛ̀ⲃⲉⲛⲓⲙⲓ
ⲉ̀ⲛⲉqⲃⲁⲗⲁγⲍ ⲁqⲑⲣⲟγⲍⲱⲧq ⲛ̀ⲛⲉqⲃⲁⲗⲁγⲍ ⲉ̀ⲛⲓ-
ⲓⲧ ⲉ̀ⲃⲟγⲛ ⲉ̀ⲡⲓⲑⲱⲟγⲓ̀ ογοⲥ ⲛⲁⲣⲉ ⲡⲉqⲥⲛⲟq
ⲥⲉⲕ ⲃⲁⲧ ⲡⲉ ⲙ̀ⲫⲣⲏⲧ ⲛ̀ⲛⲟγⲙⲱⲟγ ⲡⲁⲗⲓⲛ
ⲟⲛ ⲛⲁqⲑⲣⲟγⲍⲓⲧq ⲍⲓⲍⲉⲛ ⲡⲉqⲥⲟⲓ ⲁqⲑⲣⲟγⲍⲓⲟγⲓ̀
ⲉⲍⲉⲛ ⲧⲉqⲛⲉⲍⲓ ⲛ̀ⲓ̄ⲍ ⲛ̀ⲓⲕⲟγⲫⲟⲥ ϣⲁⲧⲉ ⲧⲉqⲛⲉⲍⲓ
ⲫⲱⲃ ογοⲥ ⲛⲏ ⲉⲧⲥⲁⲃⲟγⲛ ⲙ̀ⲙⲟq ⲫⲱⲛ ⲉ̀ⲃⲟⲗ
ⲍⲓⲍⲉⲛ ⲡⲕⲁⲍⲓ ογοⲥ ⲁqⲑⲣⲟγⲍⲓⲟγⲓ̀ ⲍⲓⲍⲉⲛ ⲧⲉqⲁ̀ⲫⲉ
ⲃⲉⲛ ⲍⲁⲛⲕⲟγⲫⲟⲥ ⲛ̀ⲃⲉⲛⲓⲙⲓ ογοⲥ ⲉ̀ⲣⲉ ⲍⲁⲛⲁ̀ⲫⲉ
ⲧⲟⲓ ⲉ̀ⲣⲱⲟγ ϣⲁⲧⲉ ⲡⲉqⲁ̀ⲛⲕⲉⲫⲁⲗⲟⲥ ϣⲟγⲟ̀ ⲉ̀ⲃⲟⲗ
ⲃⲉⲛ ⲡⲉqϣⲁⲓ ⲉqⲟγⲟⲃϣ ⲙ̀ⲫⲣⲏⲧ ⲛ̀ⲡⲓⲉⲣⲱⲧ ογοⲥ
ⲛⲁqⲱⲟγ ⲛ̀ⲍⲏⲧ ⲡⲉ ⲃⲉⲛ ⲛⲁⲓ ⲧⲏⲣⲟγ ⲉⲑⲃⲉ ⲭⲉ
ⲛⲁⲣⲉ ⲡ̄ⲭ̄ⲥ̄ ⲧⲁⲭⲣⲟ ⲛ̀ⲧⲉqⲯⲩⲭⲏ ⲛ̀ⲍⲣⲏⲓ ⲛ̀ⲃⲏⲧq
ⲡⲉ ογοⲥ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁqⲑⲣⲟγⲓ̀ⲛⲓ ⲛ̀ⲍⲁⲛⲑⲟⲕ ⲛ̀ⲃⲉ-
ⲛⲓⲙⲓ ογοⲥ ⲛⲁγⲟⲓ ⲛ̀ⲣϣq (sic) ⲛ̀ⲃⲁϣⲟγⲣ ογοⲥ
ⲁqⲑⲣⲟγⲉⲣ ⲡⲉqⲥⲱⲙⲁ ⲛ̀ⲫϣⲃ ⲫϣⲃ ⲛ̀ⲃⲏⲧⲟγ ογοⲥ
ⲁqⲟγⲁⲍⲥⲁⲍⲛⲓ ⲉ̀ⲑⲣⲟγⲓ̀ⲛⲓ ⲛ̀ⲛⲟγⲍⲙⲟγ ⲛⲉⲙ ⲟγ-
ⲍⲉⲙⲭ ⲛ̀ⲛⲁⲡⲁⲥ ογοⲥ ⲛ̀ⲥⲉⲫⲟⲛⲟγ ⲍⲓⲍⲉⲛ ⲛⲉqⲉⲣ-
ⲃⲟⲧ ογοⲥ ⲁqⲑⲣⲟγⲃⲓⲧ ⲛ̀ⲡⲉqⲥⲱⲙⲁ ⲃⲉⲛ ⲛⲓⲧⲱⲓⲥⲓ
ⲛ̀ⲛⲟⲱⲓ ϣⲁⲧⲉ ⲛⲉⲫⲕⲁⲥ ⲫⲱⲥⲓ ⲍⲉⲓ ⲍⲓⲍⲉⲛ ⲡⲕⲁⲍⲓ
ⲛ̀ⲕⲟγⲭⲓ ⲕⲟγⲭⲓ Ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲁqⲭⲁⲧⲟⲧq
ⲉ̀ⲃⲟⲗ ⲡⲉ ⲉ̀ⲫⲙⲟγ ⲁⲗⲗⲁ ⲛⲁⲣⲉ ⲡ̄ⲟ̄ⲥ̄ ⲧⲁⲭⲣⲟ ⲛ̀ⲡⲉⲫ-
ⲡ̄ⲛ̄ⲁ̄ ⲛ̀ⲃⲏⲧq ⲡⲉ ογοⲥ ⲁqⲑⲣⲟγⲱⲧⲟq ⲍⲓⲍⲉⲛ
ογⲃⲗⲟⲭ ⲛ̀ϣⲉ ⲁqⲑⲣⲟγⲍⲱⲧq ⲛ̀ ⲕ̄ ⲛⲓⲧⲧ ⲉ̀ⲡⲉqⲥⲱⲙⲁ
ⲉ̀ⲃⲟγⲛ ⲉ̀ⲡⲓⲃⲗⲟⲭ ⲛ̀ϣⲉ ογοⲥ ⲁqⲑⲣⲟγⲫⲁⲓ ⲙ̀ⲙⲟq
ⲉⲫⲟⲓ ⲛ̀ⲁⲧⲉ̀ⲙⲓ ογοⲥ ⲛ̀ⲥⲉⲟ̀ⲗⲫ ⲉ̀ⲡⲓⲱⲧⲉⲕⲟ ογοⲥ

ⲛⲁⲣⲉ ϩⲁⲛⲙⲏⲱ ⲡⲉ ϧⲉⲛ ⲛⲏ ⲉⲧⲟϩⲓ ⲉⲣⲁⲧⲟⲩ
ⲙ̀ⲡⲓⲉϩⲟⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ ⲉⲩⲣⲓⲙⲓ ⲉⲑⲃⲉ ⲡⲥⲁⲓ ⲛ̀ⲧⲉ
ⲧⲉϥϩⲩⲗⲏⲕⲓⲁ̀ ⲛⲉⲙ ⲧⲉϥⲙⲉⲧⲃⲉⲣⲓ ⲟⲩⲟϩ ⲛⲁⲩϫⲱ
ⲙ̀ⲙⲟⲥ ⲛ̀ⲛⲟⲩⲉⲣⲏⲟⲩ ⲡⲉ ϫⲉ ⲱ ⲛⲉⲙ ⲑⲙⲉⲧⲥⲁⲓⲉ̀
ⲙ̀ⲡⲁⲓ ⲁ̀ⲗⲟⲩ ⲙ̀ⲙⲉⲗⲓⲧⲱⲛ ⲛⲉⲙ ⲡⲑⲟⲣⲱⲣⲉⲱ ⲙ̀ⲡⲉϥ-
ϩⲱⲙⲁ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲉ̀ⲧⲁ ⲛⲁⲓ ⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲧⲁⲕⲟϥ
ⲛ̀ⲡⲁⲓ ⲣⲏϯ ϧⲉⲛ ⲛⲁⲓ ⲃⲁⲥⲁⲛⲟⲥ ⲉⲧϧⲟⲥⲓ ⲙ̀ⲡⲁⲓ ⲣⲏϯ
ⲉ̀ⲧⲁⲩⲉ̀ⲛⲟⲩ ⲉ̀ϩⲱϥ ϧⲉⲛ ⲡⲁⲓ ⲉ̀ϩⲱⲣϩ ⲟⲩⲟϩ ⲉ̀ⲧⲁⲩ-
ϩⲱⲗ ⲉ̀ⲛⲟⲩⲏⲓ ⲛⲁⲩϫⲱ ⲙ̀ⲙⲟⲥ ⲡⲉ ⲛ̀ⲛⲟⲩϩⲓⲟ̀ⲙⲓ ⲛⲉⲙ
ⲛⲟⲩⲱⲏⲣⲓ ϫⲉ ⲁ̀ⲗⲏⲑⲱⲥ ⲁⲛⲛⲁⲩ ϧⲉⲛ ⲙⲉⲛⲃⲁⲗ
ⲛ̀ⲫⲟⲟⲩ ⲛ̀ⲛⲁⲱ ⲛ̀ⲣⲏϯ ⲛⲉⲙ ⲁⲱ ⲛ̀ⲥⲙⲟⲧ ⲥϧⲉⲇⲉⲟⲛ[1]
ⲛⲁⲣⲉ ϯⲃⲁⲕⲓ ⲧⲏⲣⲥ ⲫⲓⲣⲓ ⲉ̀ⲣⲟϥ ⲡⲉ ⲙ̀ⲡⲓⲉ̀ϫⲱⲣϩ
ⲧⲏⲣϥ ⲉⲧⲉⲙⲙⲁⲩ [Ⲁ]ⲥⲱⲱⲡⲓ ⲇⲉ ϧⲉⲛ ⲧⲫⲁⲱⲓ
ⲙ̀ⲡⲓⲉ̀ϫⲱⲣϩ ⲁϥⲟⲩⲟⲛϩϥ ⲉ̀ⲣⲟϥ ϧⲉⲛ ⲡⲓⲱⲧⲉⲕⲟ ⲛ̀ϫⲉ
fol. 124. ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲟⲩⲟϩ ⲟⲩⲛⲓⲱϯ ⲙ̀ⲙⲟⲛⲙⲉⲛ
ⲁϥⲱⲱⲡⲓ ϩⲱⲥⲇⲉ ⲛ̀ⲧⲉ ϯⲃⲁⲕⲓ ⲕⲓⲙ ⲱⲁ ⲛⲉⲥⲥⲉⲛϯ
ⲟⲩⲟϩ ⲓⲥ ⲡ̅ⲟ̅ⲥ̅ ⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲱⲧⲉⲕⲟ ⲛⲉⲙ
ϩⲁⲛⲛⲁⲛⲑⲃⲁ[2] ⲛ̀ⲛⲁⲅⲅⲉⲗⲟⲥ ⲉⲩⲟⲩⲁⲃ ⲛ̀ⲧⲁϥ ⲟⲩⲟϩ
ⲁ̀ ⲡⲓⲙⲁ ⲧⲏⲣϥ ⲙⲟϩ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲟⲩⲥⲑⲟⲓⲛⲟⲩϥⲓ
ⲉⲧⲥⲟⲧⲡ ⲙ̀ⲙⲁⲱⲱ ⲟⲩⲟϩ ⲁ̀ ⲡ̅ⲟ̅ⲥ̅ ⲙⲟⲩϯ ⲉ̀ⲣⲟϥ
ⲙ̀ⲡⲁⲓⲣϩϯ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲧⲱⲛⲕ ⲉ̀ⲡⲱⲱⲓ ⲉⲕⲉⲛⲕⲟⲧ ⲟⲩⲟϩ ⲉⲕⲟⲩⲟϫ ⲙ̀ⲙⲟⲛ ϩⲗⲓ
ⲛ̀ⲧⲁⲕⲟ ⲱⲟⲡ ⲙ̀ⲙⲟⲕ ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁϥϥⲟϫϥ
ⲉ̀ⲡⲱⲱⲓ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲛⲉⲙⲕⲁϩ ⲱⲟⲡ ϧⲉⲛ ⲡⲉϥⲥⲱⲙⲁ
ⲉ̀ⲡⲧⲏⲣϥ ⲁⲗⲗⲁ ⲛⲁϥⲟⲓ ⲙ̀ⲙⲓⲫⲣϩϯ ⲛ̀ⲛⲟⲩⲁⲓ ⲉ̀ⲧⲁϥ-
ⲧⲱⲛϥ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲟⲩⲁ̀ⲣⲓⲥⲧⲟⲛ ⲛ̀ⲛⲟⲩⲣⲟ ⲟⲩⲟϩ ⲉ̀ⲧⲁϥ-
ϩⲓⲧϥ ⲉ̀ⲡⲉⲥϩⲧ ⲁϥⲟⲩⲱⲱⲧ ⲙ̀ⲡⲟ̅ⲥ̅ ⲡⲁⲓⲣϩϯ ⲁϥⲁⲙⲟⲛⲓ

---

1) Sic; read. ⲥϧⲉⲇⲟⲛ(?)

2) Sic; read ϩⲁⲛⲁⲛⲁⲛⲑⲃⲁ.

ⲛ̀ⲙⲟϥ ⲁϥτογⲟⲛⲥϥ[1] ⲟⲩⲟⲥ ⲁϥⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲛ̀ⲙⲟϥ ⲟⲩⲟⲥ ⲁϥⲥⲓⲟⲩⲓ̀ ⲛ̀ⲧⲉϥϫⲓⲍ ⲥⲓⲍⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲧⲏⲣϥ ⲁϥⲙⲁⲥϥ ⲛ̀ϫⲟⲙ ⲟⲩⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ϫⲉⲙ ⲛⲟⲙ† ⲟⲩⲟⲥ ⲃⲣⲟⲙ̀ⲙⲟⲕ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲁ̀ⲛⲟⲕ †ϣⲟⲡ ⲛⲉⲙⲁⲕ ϣⲁⲧⲉⲕ†ϣⲓⲙⲓ ⲛ̀ⲛⲁⲓ ⲟⲩⲣⲱⲟⲩ ⲛ̀ⲁⲛⲟⲙⲟⲥ †ⲱⲣⲕ ⲙ̀ⲙⲟⲓ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲓ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲁⲙⲉⲛⲣⲓⲧ ϫⲉ ⲙ̀ⲫⲣⲏ† ⲛ̀ⲡⲉ ⲟⲩⲟⲛ ⲧⲱⲛϥ ⲃⲉⲛ ⲛⲓⲙⲓⲥⲓ ⲛ̀ⲧⲉ ⲛⲓⲍⲓⲟ̀ⲙⲓ ⲉ̀ⲛⲁⲁϥ ⲉ̀ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲣⲉϥ†ⲱⲙⲥ ⲡⲁⲓⲣⲏ† ⲛⲉ ⲟⲩⲟⲛ ϣⲱⲡⲓ ⲃⲉⲛ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉϥⲑⲉⲛⲑⲱⲛⲧ ⲉ̀ⲣⲟⲕ ⲟⲩⲟⲥ ⲛⲉ ⲟⲩⲟⲛ ϣⲱⲡⲓ ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ϣⲁ ⲉ̀ⲛⲉⲍ ⲓⲥ ⲥⲏⲡⲡⲉ ϫⲛⲁⲉⲣⲍ̄ ⲛ̀ⲣⲟⲙⲡⲓ ⲉⲩⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟⲕ ⲛ̀ϫⲉ ⲡⲁⲓ ⲟ̄ ⲛ̀ⲛⲟⲩⲣⲟ ⲛⲁⲛⲟⲙⲟⲥ ϫⲛⲁⲉⲣ ⲥⲁⲛⲙⲏϣ ⲛ̀ϫⲟⲙ ⲟⲩⲟⲥ ϫⲛⲁⲙⲟⲩ ⲛ̀ ⲓ̄ ⲛ̀ⲥⲟⲡ ⲟⲩⲟⲥ †ⲛⲁⲧⲟⲩⲛⲟⲥⲕ ⲟⲩⲟⲥ ⲃⲉⲛ ⲡⲓⲙⲁⲥϥ̄ ⲛ̀ⲥⲟⲡ †ⲛⲏⲟⲩ ϣⲁⲣⲟⲕ ⲥⲓϫⲉⲛ ⲟⲩⲃⲏⲡⲓ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲛⲉⲙ ⲛⲓⲧⲁⲣⲙⲁ ⲛ̀ⲉⲡⲱⲣⲁⲛⲓⲟⲛ ⲛⲉⲙ ⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲛⲉⲙ ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲉⲙ ⲛⲓⲁ̀ⲅⲓⲟⲥ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲟⲩⲟⲥ ⲛ̀ⲧⲁⲃⲓ ⲛ̀†ⲡⲁⲣⲁⲑⲏⲕⲓ ⲉ̀ⲧⲁⲓⲃⲁⲗⲟⲥ ⲉ̀ⲣⲟⲕ ⲉ̀ⲧⲁϥⲕⲏⲛ ⲇⲉ ⲉϥϫⲱ ⲛ̀ⲛⲁⲓ ⲛⲁϥ ⲛ̀ⲧⲉ ⲡⲓⲥⲱⲧⲏⲣ ⲁϥ† ⲛ̀†ⲥⲓⲣⲏⲛⲏ ⲛⲁϥ ⲟⲩⲟⲥ ⲁϥⲙⲁⲥϥ ⲛ̀ⲣⲁϣⲓ ⲧⲏⲣϥ Ⲁϥⲥⲱⲗ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲛ̀ⲓⲫⲟⲩⲓ̈ ⲛⲉⲙ ⲛⲉⲫⲁⲅⲅⲉⲗⲟⲥ ⲛⲁⲣⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲥⲟⲙⲥ ⲛ̀ⲥⲱϥ ⲡⲉ ⲟⲩⲟⲥ ⲁϥϣⲱⲡⲓ ⲛ̀ⲧⲉ ⲡⲓⲑⲙⲏⲓ ⲉϥⲣⲁϣⲓ ⲛ̀ⲓⲙⲁϣⲱ ⲉϥⲥⲙⲟⲩ ⲉ̀ⲫ† ϣⲁⲧⲉ ⲡⲓ(ⲟⲩ)ⲱⲓⲛⲓ ϣⲁⲓ ⲉⲑⲃⲉ ⲛⲏ ⲉ̀ⲧⲁ ⲡ̄ⲟ̄ⲥ̄ ϫⲟⲧⲟⲩ ⲛⲁϥ. Ⲉⲧⲁ ϣⲱⲣⲡ ⲇⲉ ϣⲱⲡⲓ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ̀ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲛ̀ⲛⲟⲩⲣⲟ ⲛⲉⲙ ⲛⲏ ⲉⲑⲛⲉⲙⲁϥ ⲉⲑⲣⲟⲩⲥⲱⲗ ⲉ̀ⲡⲓϣⲧⲉⲕⲟ ⲟⲩⲟⲥ ⲛ̀ⲧⲟⲩⲛⲁⲩ ϫⲉ ⲡⲓⲑⲙⲏⲓ ⲟⲛⲃ ϣⲁⲛ ⲛ̀ⲓⲙⲟⲛ ⲟⲩⲟⲥ ⲉ̀ⲧⲁⲩⲟⲩⲱⲛ

[1]) Sic; read. ⲁϥτογⲛⲟⲥϥ.

fol. 125. ⲇⲉ ⲙ̀ⲫⲣⲱ ⲛ̀ⲡⲓⲱⲧⲉⲕⲟ ⲁⲩⲛⲁⲩ ⲉⲡⲓⲁⲣⲓⲟⲥ ⲉϥⲟ̀ⲥⲓ
ⲉ̀ⲣⲁⲧϥ ⲉⲡⲓⲱⲱⲗⲏⲗ (sic) ⲛⲁⲣⲉ ⲡⲉϥⲥⲟ ⲉⲣⲟⲩⲱⲓⲛⲓ
ⲙ̀ⲫⲣⲏϯ ⲙ̀ⲫⲣⲏ ⲟⲩⲟⲥ ⲁⲩⲉⲣⲱⲫⲏⲣⲓ ⲙ̀ⲙⲁⲱⲱ ⲁⲩ-
ⲃⲟⲥⲓ ⲁⲩⲧⲁⲙⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲉ̀ⲥⲱⲃ ⲛⲓⲃⲉⲛ ⲟⲩⲟⲥ
ⲁⲩⲟⲩⲁⲥⲥⲁⲥⲛⲓ ⲉⲑⲣⲟⲩⲉ̀ⲛϥ ⲉ̀ⲧⲉⲛ ⲡⲓⲃⲏⲙⲁ ⲟⲩⲟⲥ 5
ϧⲉⲛ ⲡⲧⲓⲛⲑⲣⲟⲩⲉⲛϥ ⲇⲉ ⲛⲁϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲡⲉ ⲧⲉ
ⲡⲁⲛⲟⲩϯ ⲡⲁⲛⲟⲩϯ ⲙⲁϯⲥⲑⲏⲕ ⲉ̀ⲣⲟⲓ ⲉⲑⲃⲉ ⲟⲩ ⲡⲁ-
ⲛⲟⲩϯ ⲉⲕⲛⲁⲭⲁⲧ ⲛ̀ⲥⲱⲕ ⲡⲁⲛⲟⲩϯ ⲓⲱⲥ ⲙ̀ⲙⲟⲕ
ⲉ̀ⲡⲭⲓⲛⲛⲁⲥⲙⲉⲧ ⲉ̀ⲧⲁϥⲫⲟⲥ ⲇⲉ ⲉ̀ⲡⲓⲃⲏⲙⲁ ⲡⲉⲭⲁϥ ⲭⲉ
ⲡⲓⲃⲏⲙⲁ ⲡⲓⲃⲏⲙⲁ ⲁⲓⲓ̀ ϩⲁⲣⲟⲕ ⲟⲛ ⲛ̀ⲑⲟⲕ ⲛⲉⲙ ⲛⲉⲕ 10
(sic) ⲡⲉⲕⲁ̀ⲡⲟⲗⲗⲱⲛ ⲁⲛⲟⲕ ϩⲱ ⲛⲉⲙ ⲡⲁ̅ⲩ̅ⲉ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅
ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲇⲉ ⲉ̀ⲣⲟϥ ⲛ̀ⲭⲉ ⲛⲓⲁ̀ⲛⲟⲙⲟⲥ ⲁⲩⲉⲣⲱⲫⲏⲣⲓ
ⲡⲉⲭⲱⲟⲩ ⲛⲁϥ ⲭⲉ ⲉⲑⲃⲉ ⲟⲩ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲙ̀ⲡⲉⲧϩⲱⲟⲩ
ⲱⲟⲡ ⲙ̀ⲙⲟⲕ ⲁⲛ ⲱ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲥ ⲛⲓⲙ ⲡⲉ ⲉ̀ⲧⲁϥ
ⲧⲁⲗⲃⲟⲕ ⲡⲉⲭⲉ ⲡⲓⲑⲙⲏⲓ ⲛⲱⲟⲩ ⲭⲉ ⲧⲉⲧⲉⲛⲉⲙⲡⲱⲗ 15
ⲛ̀ⲑⲱⲧⲉⲛ ⲁⲛ ⲱ̀ ⲛⲓⲁ̀ⲛⲟⲙⲟⲥ ⲉ̀ⲥⲱⲧⲉⲙ ⲉ̀ⲫⲣⲁⲛ
ⲙ̀ⲫⲏⲉ̀ⲧⲁϥⲧⲁⲗⲃⲟⲓ ϩⲉⲛ ⲛⲉⲧⲉⲛⲙⲁⲱⲱⲥ ⲉⲧϩⲱⲟⲩ
ⲧⲟⲧⲉ ⲁⲩⲭⲱⲛⲧ ϩⲉⲛ ⲟⲩⲉⲛⲃⲟⲛ (sic) ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ
ⲉⲑⲣⲟⲩⲃⲱⲗⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲛ̀ⲛ̅ⲛ̀ⲱⲙⲟⲩ ⲉⲩⲃⲟⲥⲓ
ⲟⲩⲟⲥ ⲛ̀ⲥⲉϯ ⲛⲁϥ ⲛ̀ ⳿ ⲛ̀ⲧⲁⲩⲣⲉⲁ̀ ϩⲉⲛ ⲡⲉϥⲥⲟⲓ 20
ⲟⲩⲟⲥ ⲛ̀ⲥⲉⲫⲟⲛϩϥ ⲟⲩⲟⲥ ⲛ̀ⲥⲉϯ ⲛⲁϥ ⲛ̀ⲕⲉ ⳿ ⲛ̀ⲧⲉϥ-
ⲛⲉⲭⲓ ⲡⲁⲓⲣϩϯ ⲁ̀ ⲛⲉϥⲥⲁⲣⲍ̅ ϕⲟⲧϕⲉⲧ[1]) ⲟⲩⲟⲥ ⲁⲩϩⲉⲓ
ϩⲓⲭⲉⲛ ⲡⲓⲕⲁϩⲓ ⲛ̀ⲕⲟⲩⲭ ⲕⲟⲩⲭⲓ ⲟⲩⲟⲥ ⲛⲁⲣⲉ ⲡⲉϥⲥ-
ⲛⲟϥ ⲥⲱⲕ ⲙ̀ⲫⲣϩϯ ⲛ̀ⲛⲟⲩⲙⲱⲟⲩ ⲡⲁⲓⲣϩϯ ⲁϥⲑ-
ⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲛⲟⲩⲕⲟⲛⲓⲁ̀ ⲛ̀ⲁⲧⲱⲱⲉⲙ ⲟⲩⲟⲥ ⲛ̀ⲥⲉⲧⲁⲗⲟϥ 25
ϩⲓⲭⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲟⲩⲟⲥ ⲁϥⲑⲣⲟⲩⲫⲱⲛ ⲛ̀ⲛⲟⲩϩⲉⲙⲭ
ⲛⲉⲙ ⲟⲩⲑⲏⲛ ϩⲓⲭⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲟⲩⲟⲥ ⲁϥⲑⲣⲟⲩ-
ⲣⲱⲓⲥ ⲉ̀ⲣⲟϥ ϧⲉⲛ ⲡⲓⲱⲧⲉⲕⲟ ⲛ̀ⲭⲉ̈ ⲏ̅ ⲙ̀ⲙⲁⲧⲟⲓ ⲛⲉⲙ

[1]) For ϕⲟⲧϩⲫⲉⲧϩ.

ⲉ̄ ⲛ̀ⲑⲣⲓⲃⲟⲩⲛⲟⲥ ϣⲁ ⲡⲉϥⲣⲁⲥ† Ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ
ⲁ̀ ⲡⲓϫⲣⲱⲙ ⲛⲉⲥⲥⲓ ϧⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲧⲏⲣϥ ⲟⲩⲟⲥ
ⲁϥϧⲓⲥⲓ ⲛ̀ⲙⲁϣⲱ ⲡⲉ ⲁ̀ ⲡ̄ⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲛⲁⲩ ⲉ̀ⲡⲉϥⲛ̀ⲕⲁⲥ
ⲭⲉ ⲟⲩⲛⲓ ⲛⲁϥϣⲉⲙϫⲟⲙ ⲁⲛ ⲡⲉ ⲉ̀ⲥⲁϫⲓ ⲉ̀ⲡⲧⲏⲣϥ
ⲁϥⲓ̀ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓⲙⲁ ⲉⲧⲃⲟⲥⲓ ⲛ̀ⲧⲉ ⲧⲫⲉ
ⲛ̀ⲭⲉ ⲡⲉⲛⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲟⲩⲟⲥ ⲁϥⲥⲁϫⲓ ⲛⲉⲙⲁϥ ⲉϥϫⲱ-
ⲙ̀ⲙⲟⲥ ⲭⲉ ⲁⲓⲃⲉⲣⲟⲕ ⲛ̀ⲑⲟⲕ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲣⲉⲱⲣⲓⲟⲥ
ⲧⲱⲛⲕ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲛⲉⲕϧⲓⲥⲓ ⲧⲏⲣⲟⲩ ⲭⲉⲙϫⲟⲙ ⲭⲉ
ⲁⲛⲟⲕ †ϣⲟⲡ ⲛⲉⲙⲁⲕ ⲟⲩⲟⲥ ⲁϥⲧⲱⲛϥ ⲛ̀ⲭⲉ ⲡⲓⲑⲙⲏⲓ
ⲁ̀ ⲡ̄ⲟ̄ⲥ̄ ϩⲓⲟⲩⲓ̀ ⲛ̀ⲧⲉϥϫⲓⲭ ϩⲓϫⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲧⲏⲣϥ
ⲁϥⲧⲁⲗⲃⲟϥ ⲟⲩⲟⲥ ⲁϥ† ⲛⲁϥ ⲛ̀†ϩⲏⲣⲏⲛⲏ (sic) ⲁϥ-
ϩⲱⲗ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ϧⲉⲛ ⲟⲩⲱⲟⲩ ⲛⲉⲙ ⲟⲩⲧⲁⲓⲟ̀
ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲛⲁϥϫⲏ ϧⲉⲛ ⲡⲓϣⲧⲉⲕⲟ ⲡⲉ ⲉϥⲉⲣ-
ⲯⲁⲗⲓⲛ ϣⲁⲧⲉ ⲡⲓⲟⲩⲱⲓⲛⲓ ϣⲁⲓ ⲛⲓⲙⲁⲧⲟⲓ ⲇⲉ ⲉⲧⲣⲱⲓⲥ
ⲉ̀ⲣⲟϥ ⲛⲉⲙ ⲛⲓⲑⲣⲟⲩⲃⲟⲩⲛⲟⲥ[1] ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲉ̀ ⲫⲏ ⲉ̀ⲧⲁϥ-
fol. 126. ϣⲱⲡⲓ ⲛ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲉϥⲧⲟⲩⲥⲛⲟⲩⲧ ⲁⲩⲉⲣϣⲫⲏⲣⲓ ⲟⲩⲟⲥ
ⲁⲩⲧⲁⲙⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲡⲉⲭⲉ ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲭⲉ
ⲣⲉⲱⲣⲓⲟⲥ ⲟⲩⲥⲁϧ ⲛ̀ⲓⲙⲁⲣⲟⲥ ⲡⲉ ⲁⲗⲗⲁ †ⲛⲁⲥⲱⲧⲉⲙ
ⲉ̀ⲣⲟϥ ⲁⲛ ⲛ̀ⲕⲉⲥⲟⲡ ϣⲁⲛⲧⲁⲓ̀ⲛⲓ ⲛ̀ⲛⲟⲩⲥⲁϧ ⲛ̀ⲓⲙⲁ-
ⲣⲟⲥ ⲉϥⲟⲩⲟⲧ ⲉ̀ⲣⲟⲕ[2] ⲥⲁⲧⲟⲧϥ ⲁϥⲥⲉⲙⲥⲓ ⲁϥⲥϧⲁⲓ
ⲛ̀ⲛⲟⲩⲉ̀ⲡⲓⲥⲧⲟⲗⲏ ⲉϥϫⲱ ⲛ̀ⲓⲙⲓⲟⲥ ⲭⲉ ⲡⲟⲩⲣⲟ
ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲉϥⲥϧⲁⲓ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ
ϫⲉⲣⲉⲧⲉ ⲭⲉ ⲙⲁⲣⲟⲥ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲉ ⲟⲩⲟⲛ ϣⲱⲥⲟⲙ
ⲛ̀ⲓⲙⲟϥ ⲉ̀†ⲟⲩⲱ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓⲙⲁⲅⲓⲁ̀ ⲛ̀ⲧⲉ ⲛⲓϫⲣⲏⲥ-
ⲧⲏⲁⲛⲟⲥ ⲙⲁⲣⲉϥⲓ̀ ϩⲁⲣⲟⲓ ⲟⲩⲟⲥ ⲁ̀ⲛⲟⲕ †ⲛⲁ† ⲛⲁϥ
ⲛ̀ ⲣ̄ ⲛ̀ⲗⲓⲧⲣⲁ ⲛ̀ⲛⲟⲩⲃ ⲛⲉⲙ ⲥ̄ ⲛ̀ⲗⲓⲧⲣⲁ ⲛ̀ϩⲁⲧ ⲛⲉⲙ
ⲕⲧⲏⲥⲓⲥ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲉϥⲟⲩⲁϣⲟⲩ ⲟⲩⲟⲥ ⲫⲛⲁϣⲱⲡⲓ

---

1) Sic; read. ⲛⲓⲑⲣⲩⲃⲟⲩⲛⲟⲥ.

2) Sic; read. ⲉ̀ⲣⲟϥ.

ⲙⲙⲁⲣⲃ̄ ϩⲉⲛ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲛⲁⲓ ⲥϩⲁⲓ ⲇⲉ ⲁⲩⲱⲟⲩ
ⲕⲁⲧⲁ ⲙⲁ ⲓⲥ ⲥⲛⲧⲧⲉ ⲁⲫⲟⲩⲟⲛϩⲫ ⲉⲃⲟⲗ ⲙⲡⲉⲙⲑⲟ
ⲙⲡⲟⲩⲣⲟ ⲛⲁⲉ ⲟⲩⲁⲓ ⲉ ⲡⲉⲫⲣⲁⲛ ⲡⲉ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ
ⲉⲫⲭⲱ ⲙⲙⲟⲥ ⲉⲉ ⲡⲁⲱ̄ⲥ̄ ⲡⲟⲩⲣⲟ ⲟⲛϩ ⲱⲗ ⲉⲛⲉϩ
ⲁⲣⲓⲕⲉⲗⲉⲩⲓⲛ ⲫⲁⲓ ⲉⲧⲉ ⲡⲉⲫⲣⲁⲛ ⲉⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲉⲑⲣⲉⲫⲓⲣⲓ ⲛⲛⲟⲩϩⲱⲃ ⲙⲡⲁⲙⲑⲟ ⲉⲃⲟⲗ ⲟⲩⲟϩ ⲁⲛⲟⲕ
ⲉⲑⲛⲁⲃⲱⲗ ⲛⲛⲉⲫⲙⲁⲣⲓⲁ ⲟⲩⲟϩ ⲁⲫⲣⲁⲱⲓ ⲙⲙⲁⲱⲱ
ⲡⲉϫⲁⲩ ⲛⲡⲓⲙⲁⲣⲟⲥ ⲉⲉ ⲟⲩ ⲛϩⲱⲃ ⲡⲉ ⲉⲧⲉⲕⲙⲁⲗⲓϥ
ⲙⲡⲁⲙⲑⲟ ⲉⲃⲟⲗ ϩⲓⲛⲁ ⲛⲧⲁⲉⲙⲓ ⲉⲉ ⲕⲛⲁⲃⲣⲟ ⲉⲙⲓ-
ⲙⲁⲣⲓⲁ ⲛⲧⲉ ⲡⲁⲓ ⲭⲣⲏⲥⲧⲏⲁⲛⲟⲥ ⲟⲩⲟϩ ⲡⲉϫⲉ ⲁⲑⲁ-
ⲛⲁⲥⲓⲟⲥ ⲙⲡⲟⲩⲣⲟ ⲉⲉ ⲁⲣⲓⲕⲉⲗⲉⲩⲓⲛ ⲉⲑⲣⲟⲩⲓⲛⲓ ⲛⲏⲓ
ⲛⲛⲟⲩⲙⲁⲥⲓ ⲁⲫⲟⲩⲁϩⲥⲁϩⲛⲓ ⲉⲑⲣⲟⲩⲓⲛⲓ ⲛⲛⲟⲩⲙⲁⲥⲓ
ⲟⲩⲟϩ ⲁⲫⲥⲁϫⲓ ⲉⲃⲏⲣⲏ ⲉⲛⲓⲙⲁⲱϫ ⲙⲡⲓⲙⲁⲥⲓ ⲁⲫⲫⲱⲃ
ⲁⲫⲉⲣⲃ̄ ⲡⲟⲩⲣⲟ ⲇⲉ ⲁⲫⲥⲱⲃⲓ ⲡⲉϫⲁⲩ ⲉⲉ ⲁⲗⲏⲑⲱⲥ
ⲛⲑⲟⲕ ⲉⲑⲛⲁⲃⲱⲓ[1] ⲉⲃⲟⲗ ⲛⲛⲓⲙⲁⲣⲓⲁ ⲛⲧⲉ ⲛⲓⲭⲣⲏⲥ-
ⲧⲏⲁⲛⲟⲥ ⲡⲉϫⲉ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲙⲡⲟⲩⲣⲟ ⲉⲉ ⲙⲁⲣⲟⲩⲓⲛⲓ
ⲛⲏⲓ ⲛⲛⲟⲩⲙⲁⲱⲓ ⲉⲧⲁⲩⲉⲛⲥ ⲁⲩⲥⲓⲟⲩⲓ ⲛⲛⲓⲙⲉⲗⲟⲥ
ⲛⲧⲉ ⲡⲓⲙⲁⲥⲓ ⲉⲃⲟⲩⲛ ⲉⲣⲟⲥ ϩⲉⲛ ⲡⲓⲥⲁⲃ̄ ⲛⲧⲉ ϯⲙⲁ-
ⲱⲓ ⲟⲩⲟⲥ ⲁⲩⲓ ⲉⲃⲟⲗ ⲉⲩⲱⲏⲱ ⲛⲉⲙ ⲛⲟⲩⲉⲣⲏⲟⲩ
ⲟⲩⲟⲥ ⲡⲟⲩⲣⲟ ⲇⲉ ⲁⲫⲑⲣⲟⲩⲓⲛⲓ ⲛⲁⲩ ⲙⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲡⲉϫⲁⲩ ⲛⲁⲩ ⲉⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲑⲃⲏⲧⲕ ⲗⲓⲙⲟⲩϯ
ⲉⲡⲁⲓ ⲥⲁϩ ⲙⲙⲁⲣⲟⲥ ⲉⲧϩⲉⲛ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲓⲉ ⲛⲧⲉⲕ-
ⲃⲱⲗ ⲉⲃⲟⲗ ⲛⲛⲉⲫⲙⲁⲣⲓⲁ ⲓⲉ ⲛⲧⲉⲫⲃⲱⲗ ⲛⲛⲟⲩⲕ
ⲉⲃⲟⲗ ⲡⲓⲁⲣⲓⲟⲥ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲁⲩ ⲛⲡⲟⲩⲣⲟ ⲉⲉ
ⲙⲡⲁⲣⲉ ⲛⲓⲭⲣⲏⲥⲧⲏⲁⲛⲟⲥ ⲉⲧⲥⲛⲡ ⲉⲡⲭ̄ⲥ̄ ⲉⲣⲙⲁⲣⲓⲁ
ⲉⲛⲉϩ ⲱ ⲡⲓⲁⲥⲉⲃⲏⲥ ⲡⲉϫⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲛⲡⲓⲙⲁⲣⲟⲥ ⲉⲉ
ⲓⲱⲥ ⲙⲙⲟⲕ ⲱ ⲡⲁⲱⲏⲣⲓ ⲫⲏ ⲉⲧⲉϩⲛⲁⲕ ⲁⲣⲓⲧⲩ
ⲛϫⲱⲗⲉⲙ ⲓⲥ ⲥⲛⲧⲧⲉ ϯⲛⲁⲩ ⲉⲡⲓϩⲙⲟⲧ ⲛⲧⲉ ⲫϯ

1) Sic; read. ⲉⲑⲛⲁⲃⲱⲗ.

ἐταγϧωⲛⲧ ἐρⲟⲕ Ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲁⲉ ⲁⲃⲱⲓ ⲛⲛⲟⲩⲁ-
ⲫⲟⲧ ⲁⲙⲁⲣⲁ ἐⲃⲟⲗ ϧⲉⲛ ⲛⲉⲙⲁⲣⲓⲁ ⲁⲣⲉⲣⲉⲡⲓⲕⲁ-
fol. 127. ⲗⲓⲥⲑⲉ ⲛⲣⲁⲛⲛⲓⲱϯ ⲛⲣⲁⲛ ⲛⲇⲉⲙⲱⲛ ⲉⲣⲣⲏⲓ ⲉϫⲱⲟ
ⲟⲩⲟⲣ ⲁⲩⲧⲏⲓⲟ ⲙⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲑⲣⲉⲫⲥⲟⲟ
ἐⲧⲁⲩⲥⲟⲟ ⲁⲉ ⲙⲡⲉ ⲥⲗⲓ ⲙⲡⲉⲧⲥⲱⲟⲩ ⲱⲱⲡⲓ ⲙⲙⲟⲟ
ⲡⲉϫⲉ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ϫⲉ ⲱ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲕⲉ ⲁⲫⲟⲧ ⲡⲉ ἐϯ-
ⲛⲁⲧⲏⲓⲫ ⲛⲁⲕ ἐⲱⲱⲡ ⲛⲛⲉ ⲥⲗⲓ ⲙⲡⲉⲧⲥⲱⲟⲩ ⲱⲱⲡⲓ
ⲙⲙⲟⲕ ⲁⲛⲟⲕ ⲥⲱ ⲛϯⲛⲁⲛⲁⲥϯ[1] ἐⲡⲉⲕⲛⲟⲩϯ
Ⲁⲃⲱⲓ ⲛⲧⲓⲁⲫⲟⲧ ⲛⲁⲉ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲓⲙⲁⲣⲟⲥ ⲁⲫⲁⲱ
ⲛⲣⲁⲛⲛⲓⲱϯ ⲛⲣⲁⲛ ⲛⲇⲉⲙⲱⲛ ⲉⲩⲥⲱⲟⲩ ἐⲥⲟⲧⲉ ⲛⲓ-
ⲱⲟⲣⲡ ⲁⲩⲧⲏⲓⲫ ⲙⲡⲓⲑⲙⲏⲓ ⲁⲫⲥⲟⲟⲩ ⲛⲡⲉ ⲥⲗⲓ ⲛⲡⲉⲧ-
ⲥⲱⲟⲩ ⲱⲱⲡⲓ ⲙⲙⲟⲩ Ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲁⲉ ⲁⲫⲥⲓⲧⲩ
ἐⲡⲉⲥⲏⲧ ϧⲁⲣⲁⲧⲩ ⲙⲡⲓⲁⲣⲓⲟⲥ ⲉⲩⲫⲱ ⲙⲙⲟⲥ ⲛⲁⲩ ⲉⲉ
ϯⲱⲣⲕ ἐⲣⲟⲕ ⲛⲓⲏⲥ ⲡⲭⲥ ⲙⲟⲓ ⲛⲏⲓ ⲥⲱ ⲛϯⲥⲫⲣⲁⲅⲓⲥ
ⲛⲧⲉ ⲓⲏⲥ ⲫⲏ ἐⲧⲉⲕⲱⲉⲙⲱⲓ ⲙⲙⲟⲩ ⲥⲓⲛⲁ ⲛⲧⲟⲩⲁ-
ⲟⲩⲱⲛ ⲛⲏⲓ ⲥⲱ ⲛⲑⲙⲉⲧⲟⲩⲣⲣⲟ ⲛⲛⲓⲫⲏⲟⲩⲓ ἐⲧⲁⲩ-
ⲛⲁⲩ ἐⲡⲉⲩⲛⲁⲥϯ ⲛⲉⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ
ⲁⲩϯ ⲛⲟⲩⲱⲉⲛⲫⲁⲧ ϧⲉⲛ ⲡⲓⲕⲁⲥⲓ ⲟⲩⲟⲥ ⲁⲥⲩ-
ⲟⲭⲥⲩ[2] ἐⲡⲱⲱⲓ ⲛⲉⲉ ⲟⲩⲙⲱⲙⲓ[3] ⲙⲙⲱⲟⲩ ⲉⲥⲙⲉⲥ
ⲛⲥⲑⲟⲓⲛⲟⲩⲫⲓ ⲉⲧⲥⲟⲧⲡ ⲙⲙⲁⲱⲱ ⲟⲩⲟⲥ ⲁ ⲡⲓⲙⲁ-
ⲕⲁⲣⲓⲟⲥ ⲧⲱⲃⲥ ϧⲉⲛ ⲡⲉⲧⲥⲏⲡ ⲁⲫⲓ ⲛⲉⲉ ⲑⲱ-
ⲙⲁⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲁϯⲱⲙⲥ ⲛⲛⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲓ-
ⲙⲁⲣⲟⲥ ϧⲉⲛ ⲫⲣⲁⲛ ⲛⲫⲓⲱⲧ ⲛⲉⲙ ⲡⲱⲏⲣⲓ ⲛⲉⲙ
ⲡⲓⲡⲛⲁ ⲉⲑⲟⲩⲁⲃ ⲁⲫⲓ ⲙⲡⲓⲭⲱ ⲉⲃⲟⲗ ⲛⲧⲉ ⲛⲉⲫⲛⲟⲃⲓ
ⲁ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϯ ⲛⲱⲟⲩ ⲛϯⲥⲏⲣⲏⲛⲏ ϧⲉⲛ ⲡⲉⲧⲥⲏⲡ
ⲁⲫⲥⲟⲡⲫ ⲉⲃⲟⲗⲥⲁⲣⲱⲟⲩ ⲟⲩⲟⲥ ⲡⲁⲓⲣϯ ⲁ ϯⲙⲟⲩ-
ⲙⲓ ⲙⲙⲱⲟⲩ ⲧⲁⲥⲑⲟⲥ ἐⲡⲉⲥⲙⲁ ⲡⲟⲩⲣⲟ ⲁⲉ ἐⲧⲁⲫ-

---

1) Sic; read. ϯⲛⲁⲛⲁⲥϯ. — 2) Read ⲁⲥⲫⲟⲭⲥⲥ.
3) Sic; read. ⲟⲩⲙⲟⲩⲙⲓ.

ⲛⲁⲩ ⲛⲉⲙ ⲛⲏ ⲉⲑⲛⲉⲙⲁⲕ ⲧⲏⲣⲟⲩ ⲉ̀ⲫⲏ ⲉ̀ⲧⲁⲕϣⲱⲡⲓ
ⲁⲩⲧⲱⲙⲧ ⲛ̀ⲓⲙⲁϣⲱ ⲟⲩⲟⲥ ⲁⲩⲉⲣϣⲫⲏⲣⲓ Ⲁⲑⲁⲛⲁ-
ⲥⲓⲟⲥ ⲇⲉ ⲁⲕϣⲱ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲍⲉ
ⲁ̀ⲛⲟⲕ ⲟⲩⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲧϣⲉⲡⲥⲙⲟⲧ ⲛ̀ⲧⲟⲧⲕ ⲛ̀ⲫ̄ⲧ
ⲛⲉⲙ ⲡⲉⲕⲃⲱⲕ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲍⲉ ⲁⲕⲟ̀ⲡⲧ ⲉ̀ⲡⲁⲣⲓⲑⲙⲓⲟⲥ
ⲛ̀ⲧⲉ ⲛⲉⲕⲉⲃⲓⲗⲓⲕ ⲁ̀ⲛⲟⲕ ⲃⲁ ⲡⲓⲉⲣⲅⲁⲧⲏⲥ ⲛ̀ⲧⲉ ⲧⲁⲍⲡ
ⲓ̄ⲁ̄ ⲟⲩⲟⲥ ⲧⲉⲣⲍⲉⲗⲡⲓⲥ ⲍⲉ ⲡⲉⲕⲛⲁⲓ ⲛⲁⲧⲁⲍⲟⲓ ⲥⲱ
ⲥⲓⲧⲉⲛ ⲛⲓⲧⲱⲃⲍ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲁⲣ-
ⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟⲥ ⲡⲓⲧⲩⲛⲁⲧⲟⲥ ⲟⲩⲟⲥ ⲁⲩ-
ϣⲱⲛⲧ ⲛ̀ⲍⲉ ⲛⲓⲁ̀ⲛⲟⲙⲟⲥ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ ⲉ̀ⲑⲣⲟⲩⲱ̀ⲗⲓ
ⲛ̀ⲛⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲥⲁⲃⲟⲗ ⲛ̀ⲧⲃⲁⲕⲓ ⲛ̀ⲥⲉⲱ̀ⲗⲓ ⲛ̀ⲧⲉⲫⲁ̀ⲫⲉ
ⲃⲉⲛ ⲣⲱⲥ ⲛ̀ⲥⲛⲏⲓ ⲫⲁⲓⲣⲏⲧ (sic) ⲁϥϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉⲫ-
ⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲛ̀ⲥⲟⲩ ⲕ̄ⲅ̄ ⲛ̀ⲡⲓⲁ̀ⲃⲟⲧ ⲧⲱⲃⲓ ⲛ̀ⲛⲟⲩⲉⲍⲟⲟⲩ
ⲛ̀ⲥⲁⲃⲃⲁⲧⲟⲛ ⲉ̀ⲣⲉ ⲡⲉⲫⲥⲙⲟⲩ ⲉⲑⲟⲩⲁⲃ ⲱⲡⲓ ⲛⲉⲙⲁⲛ
ⲧⲏⲣⲟⲩ ⲱⲁ ⲉ̀ⲛⲉⲍ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲛⲉⲍ ⲧⲏⲣⲟⲩ ⲉ̀ⲧⲁϥⲕⲟⲧϥ
ⲇⲉ ⲛ̀ⲍⲉ ⲡⲓⲑⲙⲓ ⲉ̀ⲡⲟⲩⲣⲟ ⲡⲉϫⲁϥ ⲛⲁϥ ⲍⲉ ⲫⲏ
ⲉ̀ⲧⲉⲕⲟⲩⲁⲱϥ ⲁ̀ⲣⲓⲧϥ ⲛⲏⲓ. Ⲁϥⲉⲣⲟⲩⲱ ⲛ̀ⲍⲉ
ⲡⲟⲩⲣⲟ ⲡⲉϫⲁϥ ⲛⲁϥ ⲍⲉ ⲱⲉ ⲛⲓⲛⲟⲩϯ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲍⲉ ϯⲛⲁⲥⲣⲱⲧϥ ⲉ̀ⲣⲟⲕ ⲡⲁⲓⲣⲏϯ ⲁϥⲑⲣⲟⲩⲑⲱⲟⲩϯ
ⲛ̀ⲍⲁⲛⲁⲙⲱⲉ ⲛⲉⲙ ⲍⲁⲛⲥⲉⲃⲛⲏⲧ ⲁϥⲑⲣⲟⲩⲑⲁⲙⲓⲟ̀
ⲛ̀ⲛⲟⲩⲧⲣⲟϫⲟⲥ ⲉϥⲃⲟⲥⲓ ⲛ̀ⲓⲙⲁϣⲱ ⲟⲩⲟⲥ ⲁϥⲑⲣⲟⲩ
ⲧⲱⲓⲥ[1] ⲉ̀ⲣⲟϥ ⲛ̀ ⲣ̄ ⲛⲉϥⲧ ⲉⲩⲟⲓ ⲛ̀ⲛⲟⲩⲙⲁⲍⲓ ⲉ̀ⲫⲟ-
ⲩⲁⲓ ⲁⲩⲙⲁⲍϥ ⲧⲏⲣϥ ⲃⲉⲛ ⲍⲁⲛⲫⲉⲣⲟⲛⲓⲟⲛ ⲉⲩϫⲏⲣ
ⲛ̀ⲓⲙⲁϣⲱ ⲟⲩⲟⲥ ⲁⲩⲍⲓⲟⲩⲓ̀ ⲉ̀ⲡϣⲱⲓ ⲃⲉⲛ ⲛⲉϥϣⲱⲗⲍ
ⲛ̀ⲍⲁⲛⲗⲁⲃⲟⲩ ⲛⲉⲙ ⲍⲁⲛⲱ̀ⲧⲉⲛ ⲛ̀ⲃⲉⲛⲓⲡⲓ ⲉⲩⲙⲟⲕⲍ
ⲛ̀ⲓⲙⲁϣⲱ ⲁϥⲑⲣⲟⲩⲑⲁⲙⲓⲟ̀ ⲛ̀ⲡⲓⲧⲣⲟϫⲟⲥ ⲛ̀ⲫⲟⲥⲓ ⲃ̄ⲧ
ⲉⲩⲟⲓ ⲛ̀ⲛⲁⲥⲑⲏⲣⲓⲟⲛ ⲛ̀ⲃϣⲕ ⲥⲁ ⲡⲁⲓ ⲥⲁ ⲉϥⲙⲉⲍ ⲛ̀ⲓⲭⲧ
ⲛⲉⲙ ⲫⲉⲣⲟⲛⲓⲟⲛ ⲥⲁ ⲡⲁⲓ ⲕⲉⲥⲁ ⲉϥⲙⲉⲍ ⲛ̀ⲥⲛⲏⲓ ⲛ̀ⲣⲱϥ

---

1) Sic; read ⲁϥⲑⲣⲟⲩⲧⲱⲧⲥ.

ⲛ̀ⲃⲁϣⲟⲩⲣ ⲉ̀ⲣⲉ ⲗⲁⲃⲉⲙ ⲃ̄ ⲛ̀ⲧⲱⲓⲧ ϧⲉⲛ ⲛⲟⲩⲧⲱⲧϩ
ⲟⲩⲟϩ ⲉ̀ⲣⲉ ⲕ̄ ⲛ̀ϩⲩⲡⲉⲣⲉⲧⲏⲥ ⲥⲱⲕ ⲕⲁⲧⲁ ⲟⲩⲁⲓ ⲛ̀ⲧⲉ
ⲛⲓⲗⲁⲃⲉⲙ ⲟⲩⲟϩ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉⲑⲣⲟⲩⲓⲛⲓ ⲛ̀ⲡⲓⲙⲁ-
ⲕⲁⲣⲓⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲉ ⲓⲥ ϫⲉ ⲉⲕⲛⲁ-
ϣⲱⲧ ⲛ̀ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲓⲉ̀ ϫⲛⲁⲃⲓ ⲛ̀ⲛⲟⲩⲃⲣⲏⲡⲓ ⲛ̀ⲛⲟⲩⲣⲟ
ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲧ ⲟⲩⲟϩ ⲓⲥ ϫⲉ ⲉⲕⲏⲡ ⲉ̀ⲡϫ̄ⲥ̄ ⲓⲉ̀ ⲥⲟⲙⲥ
ⲉ̀ⲡⲓⲙⲁⲛⲅⲁⲛⲟⲛ ⲉ̀ⲧⲁⲓⲑⲁⲙⲓⲟϥ ⲛⲁⲕ ϩⲓⲧⲕ ⲉ̀ⲃⲟⲩⲛ
ⲉ̀ⲣⲟϥ ⲉⲑⲣⲉϥⲉⲣⲇⲟⲕⲓⲙⲁϩⲓⲛ ⲙ̀ⲡⲉⲕⲥⲱⲙⲁ ϫⲉ ⲛ̀[ⲑⲟⲕ]
ⲟⲩϫⲱⲣⲓ ⲙ̀ⲙⲁⲧⲟⲓ ⲡⲉϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ϫⲉ ϯⲛⲏ ⲉ̀ⲡϫ̄ⲥ̄
ⲙ̄ϥ̄. ⲫⲏ ⲉⲧⲉϩⲛⲁⲕ ⲁⲣⲓⲧϥ ⲛⲏⲓ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉ̀ⲧⲏⲓϥ
ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲓⲧⲣⲟϫⲟⲥ ⲉⲑⲣⲟⲩⲃⲱⲕ ⲉ̀ϫⲱϥ ⲛ̀ϫⲉ ϩⲙ̄
ⲛ̀ϩⲩⲡⲉⲣⲉⲧⲏⲥ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲉ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲡⲓ-
ⲙⲁⲛⲕⲁⲛⲱⲛ ⲉ̀ⲧϫⲟⲣϫ ϧⲉⲛ ⲑⲙⲏϯ ⲛ̀ⲡⲓⲧⲣⲟϫⲟⲥ ⲁⲩⲉⲣ-
ϩⲟϯ ⲉⲑⲃⲉ ⲟⲩⲣⲱⲙⲓ ϩⲱϥ ⲉϥⲉⲣⲫⲟⲣⲓⲛ ⲛ̀ⲛⲟⲩⲥⲁⲣϫ̄
ⲙⲁⲗⲓⲥⲧⲁ ⲉⲥϫⲏⲛ ⲙ̀ⲡⲁⲓ ⲣⲏϯ ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲛ̀ϧⲣⲏⲓ
ⲛ̀ϧⲏⲧϥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ϩⲁⲣⲁ ϫⲛⲁⲱⲛⲟϩⲉⲙ ⲙ̀ⲡⲁⲓ
ⲥⲟⲡ [ⲁⲛ] ⲥⲁⲧⲟⲧϥ ⲁϥϥⲱⲣⲱ ⲛ̀ⲛⲉϥϫⲓϫ ⲉ̀ⲃⲟⲗ ⲁϥ-
ⲧⲱⲃϩ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϯϩⲱⲥ ⲉ̀ⲣⲟⲕ ⲡⲁ̄ⲧ̄
ⲓⲏ̄ⲧ̄ ⲡϫ̄ⲥ̄ ⲟⲩⲟϩ ϯⲱⲉⲡϩⲙⲟⲧ ⲛ̀ⲧⲟⲧⲕ ϫⲉ ⲁⲕⲁⲓⲧ
ⲛ̀ⲉⲙⲡⲱⲁ ⲛ̀ϯⲙⲉⲧⲱⲫⲏⲣ ⲛ̀ⲧⲉ ⲛⲉⲕⲉⲙⲓⲕⲁϩ ⲛ̀ⲛⲟⲩϫⲁⲓ
ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲑⲟⲕ ⲡⲁⲩ̄ⲧ̄ ⲉⲧⲁⲩⲁ̀ⲱⲕ ϩⲓϫⲉⲛ ⲟⲩⲱⲉ ⲟⲩⲟϩ
ⲁⲩϫⲁⲧ[1] ϧⲉⲛ ⲑⲙⲏϯ ⲛ̀ⲥⲟⲛⲓ ⲃ̄ ⲓⲥ ϩⲛⲡⲡⲉ ⲁⲩⲑⲁⲙⲓⲟ̀
ⲛⲏⲓ ⲛ̀ⲛⲟⲩⲧⲣⲟϫⲟⲥ ⲉϥⲟⲓ ⲛ̀ⲃ̄ ⲉⲃⲉ ⲡⲉⲕⲣⲁⲛ ⲉ̀ⲑⲟⲩⲁⲃ
ⲡⲁⲛⲏⲃ ⲥⲱⲧⲉⲙ ⲉ̀ϫⲉ ϯⲛⲟⲩ ⲱ̀ ⲡⲁⲥⲱⲧⲏⲣ ⲉ̀ⲡⲉⲕⲃⲱⲕ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲱ̀ ⲫⲏ ⲉ̀ⲧⲉ ⲛ̀ⲡⲉ ⲟⲩⲟⲛ ⲉⲣϣⲟⲣⲡ ⲉ̀ⲣⲟϥ
ⲉ̀ⲛⲉϩ ⲡⲓⲁⲧϣⲓⲃϯ ⲡⲓϧⲗⲟⲙ ⲛ̀ⲧⲉ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲫⲏ
ⲉⲧⲁϥⲃⲱⲗⲕ ⲛ̀ⲧⲫⲉ ⲙ̀ⲫⲣⲏϯ ⲛⲟⲩⲕⲁⲙⲁⲣⲁ ⲁϥϣⲓⲧⲥ
ϧⲉⲛ ⲟⲩⲉ̀ⲙⲓ ⲉ̀ⲡϧⲓⲛⲧⲉⲥϣⲟⲩⲟ̀ ⲓⲱϯ ϩⲓϫⲉⲛ ⲡⲓⲥⲱⲛⲧ

---

[1]) Sic; read ⲁⲩϫⲁⲕ.

129. ⲧⲏⲣⲫ ⲫⲏ ⲉⲧⲁⲫⲑⲁⲙⲓⲟ ⲛⲛⲓⲃⲏⲡⲓ ⲉⲑⲣⲟⲩⲱⲟⲩⲟ
ⲙⲟⲩⲥⲱⲟⲩ ⲥⲓϫⲉⲛ ⲡⲓⲕⲁⲥⲓ ⲉϫⲉⲛ ⲛⲓⲑⲙⲏⲓ ⲛⲉⲙ
ⲛⲓⲣⲉⲫⲉⲣⲛⲟⲃⲓ ⲉⲩⲥⲟⲡ ⲫⲏ ⲉⲧⲁⲫⲑⲁⲙⲓⲟ ⲛⲛⲓⲧⲱⲟⲩ
ⲛⲉⲙ ⲛⲓⲕⲁⲗⲁⲙⲫⲟ ⲃⲉⲛ ⲟⲩⲱⲓ ⲛⲉⲙ ⲟⲩⲙⲁⲱⲓ
ⲛⲧⲉⲣⲱⲫ ⲫⲏ ⲉⲧⲁⲫⲉⲣⲉⲡⲓⲇⲓⲙⲁⲛ ⲛⲛⲓⲁⲥⲉⲃⲏⲥ ⲧⲏ- 5
ⲣⲟⲩ ⲟⲩⲟⲥ ⲛⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲛⲁⲓ ⲉⲧⲁⲩⲉⲣⲁⲧⲥⲱⲧⲉⲙ
ⲟⲩⲟⲥ ⲁϥⲥⲓⲧⲟⲩ ⲉϥⲣⲏ[1] ⲉⲡⲓⲧⲁⲣⲧⲁⲣⲟⲥ ⲛⲧⲉ ⲁⲙⲉⲛⲧ
ⲥⲉϫⲏ ⲙⲙⲁⲩ ⲧⲛⲟⲩ ⲃⲉⲛ ⲡⲓϫⲣⲱⲙ ⲛⲉⲙ ⲥⲁⲛⲙⲟⲩ-
ϫⲗⲟⲥ ⲛⲧⲉ ⲁⲙⲉⲛⲧ ⲟⲩⲟⲥ ⲉⲩⲉⲣⲕⲟⲗⲁⲍⲓⲛ ⲙⲙⲱⲟⲩ
ⲉⲃⲟⲗϥⲓⲧⲉⲛ ⲥⲁⲛⲇⲣⲁⲕⲱⲛ ⲉⲩⲥⲱⲟⲩ ⲁⲣⲓⲡⲓⲇⲓⲙⲁⲛ[2] 10
ⲡⲁⲛⲟⲩⲧ ⲛⲛⲓⲁⲥⲉⲃⲏⲥ ⲧⲏⲣⲟⲩ ⲟⲩⲟⲥ ⲙⲙⲟⲛ ⲥⲗⲓ
ⲛⲁⲱⲧ ⲉⲃⲟⲩⲛ ⲉϥⲣⲉⲛ ⲡⲉⲕⲟⲩⲁϥⲥⲁϥⲛⲓ ⲫⲏ ⲉⲧⲉ
ⲃⲉⲛ ⲛⲓⲉϥⲟⲟⲩ ⲛⲃⲁⲓⲉ ⲉⲁⲕⲟⲩⲟⲛϩⲕ ⲛⲁⲛ ⲉⲃⲟⲗ
ⲥⲓϫⲉⲛ ⲡⲓⲕⲁⲥⲓ ⲟⲩⲟⲥ ⲁⲕⲃⲓ ⲥⲁⲣϫ ⲃⲉⲛ ⲑⲉⲟⲇⲟⲕⲟⲥ
ⲙⲁⲣⲓⲁ ⲑⲡⲁⲣⲑⲉⲛⲟⲥ ⲃⲉⲛ ⲟⲩⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛⲛⲁⲧ 15
ⲃⲉⲧⲃⲱⲧⲕ ⲟⲩⲟⲥ ⲛⲁⲧⲉⲙⲓ ⲉⲣⲟⲕ ⲡⲓϫⲫⲟ ⲛⲛⲁⲗⲓⲛ-
ⲑⲓⲛⲟⲛ[3] ⲫⲏ ⲉⲧⲁⲙⲟⲱⲓ ⲥⲓϫⲉⲛ ⲛⲓϫⲟⲗ ⲉⲧⲉ ⲙⲡⲉ
ⲛⲉⲕⲃⲁⲗⲁⲩϫ ⲑⲱⲗⲉⲃ ⲙⲙⲱⲟⲩ ⲫⲏ ⲉⲧⲉ ⲉⲃⲟⲗϥⲓⲧⲉⲛ
ⲉ̄ ⲛⲱⲓⲕ ⲁⲫⲑⲣⲉ ⲉ̄ ⲛⲱⲟ ⲛⲣⲱⲙⲓ ⲟⲩⲱⲙ ⲁⲩⲥⲓ ⲫⲏ
ⲉⲧⲁⲫⲉⲣⲉⲡⲓⲇⲓⲙⲁⲡ ⲙⲫⲓⲟⲙ ⲛⲉⲙ ⲛⲓⲑⲏⲟⲩ ⲟⲩⲟⲥ 20
ⲁⲩϫⲁ ⲣⲱⲟⲩ [ⲉⲛϫⲁⲓ] ⲛⲓⲃⲉⲛ ⲥⲉⲥⲱⲧⲉⲙ ⲛⲁⲕ ⲭⲉ
[ⲥ]ⲁⲛⲑⲁⲙⲓⲟ ⲛⲧⲁⲕ ⲧⲏⲣⲟⲩ ⲛⲉ ⲙⲁⲣⲉϥⲓ ⲛⲁⲉ ⲡⲉⲕⲛⲁⲓ
ⲉⲥⲣⲏⲓ ⲉⲁⲱⲛ ⲛⲉⲙ ⲁⲛⲟⲕ ⲃⲁ ⲡⲉⲕⲃⲱⲕ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲭⲉ ⲟⲩⲏⲓ ⲉⲣⲉ ⲡⲓⲛⲁⲓ ⲭⲏ ⲛⲧⲟⲧⲕ ⲫⲱⲕ ⲡⲉ ⲡⲓⲱⲟⲩ
ⲛⲉⲙ ⲡⲉⲕⲓⲱⲧ ⲛⲁⲅⲁⲑⲟⲥ ⲛⲉⲙ ⲡⲓⲡⲛ̄ⲁ̄ ⲉⲑⲟⲩⲁⲃ ⲱⲗ 25
ⲉⲛⲉⲥ ⲁⲙⲏⲛ ⲉⲧⲁϥⲧ ⲁⲉ ⲙⲡⲓⲁⲙⲏⲛ ⲁⲩⲥⲓⲧϥ ⲉⲃⲟⲩⲛ
ⲉⲡⲓⲧⲣⲟⲭⲟⲥ ⲉⲧⲁϥⲥⲉⲓ ⲁⲉ ⲃⲉⲛ ⲑⲙⲏⲧ ⲛⲛⲓⲟⲣⲅⲁⲛⲟⲛ

1) Read ⲉⲃⲣⲏⲓ. 2) Read ⲁⲣⲓⲉⲡⲓⲇⲓⲙⲁⲛ.
3) Read ⲛⲛⲁⲗⲏⲑⲓⲛⲟⲛ.

ⲉⲧⲭⲟⲣⲭ ⲁⲩⲥⲱⲕ ⲉ̀ⲭⲱⲩ ⲛ̀ⲛⲟⲩⲥⲟⲡ ⲛ̀ⲛⲟⲩⲱⲧ ⲟⲩⲟⲩ
ⲁⲩⲃⲱⲗ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲟⲩⲓ̀ⲱⲥ ⲛⲓⲕⲁⲥ ⲛⲉⲙ ⲛⲓⲁⲩⲟⲩⲓ̀
ⲁⲩⲙⲟⲩⲛⲕ ⲉⲩⲥⲟⲡ ⲡⲓⲧⲩⲣⲁⲛⲟⲥ ⲇⲉ ⲁⲩⲱⲱ ⲉ̀ⲃⲟⲗ
ⲛ̀ⲓⲡⲉⲙⲑⲟ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲉⲧⲕⲱϯ ⲉ̀ⲣⲟⲩ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ
ⲭⲉ ⲙ̀ⲙⲟⲛ ⲛⲟⲩϯ ⲉ̀ⲃⲏⲗ ⲉ̀ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲛⲉⲙ ⲡⲓⲉⲣ-
ⲙⲏⲥ ⲛⲉⲙ ⲡⲓϫⲉⲩⲥ ⲛⲉⲙ ⲡⲓⲁ̀ⲣⲁⲕⲗⲏⲥ ⲛⲉⲙ ϯⲇⲁⲑⲉⲛ-
ⲛⲁⲥ ⲛⲉⲙ ϯⲕⲁⲙⲁⲛⲇⲣⲁ ⲛⲉⲙ ⲡⲟⲥⲓⲧⲱⲛ ⲛⲁⲓ ⲉ̀ⲧⲟⲩ-
ⲥⲟⲗⲥⲉⲗ ⲛ̀ⲧⲫⲉ ⲛⲁⲓ ⲉⲧϯⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ
ⲉⲩⲑⲣⲟ ⲛ̀ⲛⲓϣⲱⲣⲓ ⲁ̀ⲙⲁϩⲓ ⲛ̀ⲡⲓⲕⲁϩⲓ ⲁⲫⲑⲱⲛ ϯⲛⲟⲩ
ⲫϯ ⲛ̀ⲣⲉⲱⲣⲓⲟⲥ ⲫⲏ ⲉⲧⲁ ⲛⲓⲣⲁⲃⲧⲟⲩⲭⲟⲥ ⲛ̀ⲓⲟⲩⲓⲇⲁⲓ
ϧⲟⲑⲃⲉϥ ⲉⲑⲃⲉ ⲟⲩ ⲛ̀ⲡⲉϥⲓ̀ ⲛ̀ⲧⲉϥⲛⲁϩⲙⲉϥ ⲉ̀ⲃⲟⲗϧⲉⲛ
ⲛⲁϫⲓⲍ ⲟⲩⲟϩ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ ⲉⲑⲣⲟⲩⲱⲗⲓ ⲛ̀ⲡⲓⲱⲱⲓⲱ
ⲛ̀ⲧⲉ ⲛⲉϥⲕⲁⲥ ⲛⲉⲙ ⲛⲉϥⲁϥⲟⲩⲓ̀ ⲛⲉⲙ ⲡⲓⲕⲁϩⲓ ⲉ̀ⲧⲁϥⲥⲱ
ⲛ̀ⲡⲉϥⲥⲛⲟϥ ⲉⲑⲟⲩⲁⲃ ⲁϥϩⲓⲧⲟⲩ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲟⲩⲗⲁⲕⲕⲟⲥ
ⲉⲧⲱⲟⲩⲱ̀ⲟⲩ ⲛ̀ⲁⲧⲙⲱⲟⲩ ⲁⲩⲱⲟⲣϥ ⲛ̀ⲓ̀ⲧⲉⲙ[1] ⲱⲁⲣⲱϥ
fol. 130. ⲛⲁϥϫⲱ ⲙ̀ⲙⲟⲥ ⲡⲉ ⲭⲉ ⲙⲏⲡⲟⲧⲉ ⲛ̀ⲧⲉ ⲛⲓⲭⲣⲏⲥⲧⲏⲁ̀ⲛⲟⲥ
ϫⲓⲙⲓ ⲛ̀ⲛⲟⲩⲱⲱⲓⲱ ⲛ̀ⲧⲟⲩⲓ̀ⲣⲓ ⲛ̀ϩⲁⲛϫⲟⲙ ⲛ̀ⲃⲏⲧϥ ⲙⲉ-
ⲛⲉⲛⲥⲱⲥ ⲁϥⲧⲱⲛϥ ⲛ̀ⲑⲟϥ ⲛⲉⲙ ⲡⲓⲕⲉ ⲝ̄ⲑ̄ ⲛ̀ⲛⲟⲩⲣⲟ
ⲟⲩⲟϩ ⲁⲩϩⲱⲗ ⲉ̀ⲡⲓⲁ̀ⲣⲓⲥⲧⲟⲛ ⲛⲁⲩⲣⲁⲱⲓ ⲡⲉ ⲭⲉ
ⲁⲩⲃⲣⲟ ⲉ̀ⲡⲟⲩϫⲁϫⲓ ⲡⲉ ⲟⲩⲟϩ ⲃⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁ̀
ⲡⲓⲁ̀ⲏⲣ ⲧⲏⲣϥ ⲉⲣϫⲁⲕⲓ ⲟⲩⲟϩ ⲁ̀ⲧⲫⲉ ϩⲱⲃⲥ ⲛ̀ⲃⲏⲡⲓ
ⲁ̀ ϩⲁⲛⲃⲁⲣⲁⲃⲁⲓ ⲛⲉⲙ ϩⲁⲛⲥⲉⲧⲉⲃⲣⲏϫ ⲱⲱⲡⲓ ⲁ̀
ⲡⲓⲕⲁϩⲓ ⲧⲏⲣϥ ⲥⲑⲉⲣⲧⲉⲣ ⲱⲁ ⲛⲉϥⲥⲉⲛϯ ⲁ̀ ⲡⲓⲁⲣ-
ϫⲏⲁⲣⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲉⲣⲥⲁⲗⲡⲓϫⲓⲛ ⲃⲉⲛ ϯⲥⲁⲗ-
ⲡⲓⲅⲅⲟⲥ ⲁϥⲓ̀ ⲛ̀ϫⲉ ⲡ̄ⲟ̄ⲥ̄ ϩⲓϫⲉⲛ ⲟⲩϩⲁⲣⲙⲁ ⲛ̀ϫⲉⲣⲟⲩ-
ⲃⲓⲙ ⲛⲉⲙ ϩⲁⲛⲁⲛⲑⲃⲁ ⲛ̀ⲁⲣⲅⲉⲗⲟⲥ ⲟⲩⲟϩ ⲁϥⲟⲩⲟϩ
ϩⲓϫⲉⲛ ⲡⲓⲗⲁⲕⲕⲟⲥ ⲡⲉϫⲉ ⲡ̄ⲟ̄ⲥ̄ ⲙ̀ⲙⲓϫⲁⲏⲗ ϫⲉ ⲁ̀ϩⲟⲥ
ⲙ̀ⲡⲁⲓⲗⲁⲕ[ⲕ]ⲟⲥ ϫⲉ ⲙⲟⲓ ⲛⲏⲓ ⲛ̀ⲛⲓⲥⲛⲟϥ ⲛⲉⲙ ⲛⲓⲕⲁⲥ

1) Read ⲛ̀ⲓ̀ⲧⲉⲛ.

ⲛⲉⲙ ⲛⲓⲁⲫⲟⲩⲓ̀ ⲛⲉⲙ ⲛⲓⲱⲱⲓⲱ ⲛ̀ⲧⲉ ⲡⲓⲑⲙⲏⲓ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲉⲑⲃⲉ ⲍⲉ ⲁϥϫⲟⲥ ⲍⲉ ϯⲛⲁⲱⲛⲟⲍⲉⲙ ⲛ̀ⲛⲁⲓ ⲥⲟⲡ ⲁⲛ
ⲍⲓⲛⲁ ⲛ̀ⲧⲉϥⲉ̀ⲙⲓ ϧⲉⲛ ⲡⲉϥⲍⲏⲧ ⲧⲏⲣϥ ⲍⲉ ⲁ̀ⲛⲟⲕ ⲡⲉ
ϯ̄ⲫ̄ⲧ̄ ⲛⲁⲃⲣⲁⲁⲙ ⲛⲉⲙ ϯ̄ⲫ̄ⲧ̄ ⲛⲓⲥⲁⲁⲕ ⲛⲉⲙ ϯ̄ⲫ̄ⲧ̄ ⲛⲓ̀ⲁⲕⲱⲃ
ⲟⲩⲟⲍ ⲁ̀ ⲙⲓⲭⲁⲏⲗ ϫⲁⲩ ⲛ̀ⲡⲉϥⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ ⲁϥⲃⲓ ⲛ̀ⲛⲓ-
ⲕⲁⲥ ⲛ̀ⲍⲉ ⲡⲟ̄ⲥ̄ ϧⲉⲛ ⲧⲉϥϫⲓⲍ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲙ̀ⲡⲁⲓⲣⲓⲧ
ⲍⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲁⲗ̀ⲗⲟⲩ ϯϫⲓⲍ ⲉ̀ⲧⲁⲥⲉⲣⲡⲗⲁϫⲓⲛ[1]
ⲙ̄ⲏ̄. ⲛ̀ⲛⲁⲇⲁⲙ ⲛ̀ⲑⲟⲥ ⲟⲛ ϯⲛⲟⲩ ⲡⲉ ⲉⲧⲉⲣⲡⲗⲁϫⲓⲛ
ⲙ̀ⲙⲟⲕ ⲱ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲍ ⲁⲫⲛⲓⲫⲓ
ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲍⲣⲁⲫ ⲁϥϯ ⲛⲁⲫ ⲙ̀ⲡⲓⲡⲡⲛ̄ⲁ̄ ⲛ̀ⲱⲛϧ ⲟⲩⲟⲍ
ⲁϥⲧⲱⲛⲫ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲛ̀ⲛⲉⲑⲙⲱⲟⲩⲧ ⲛ̀ⲧⲍⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ ⲡⲟ̄ⲥ̄ ⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟⲫ ⲟⲩⲟⲍ
ⲁϥϯ ⲛⲁⲫ ⲛ̀ϯⲍⲏⲣⲏⲛⲏ ⲁϥⲍⲱⲗ ⲉ̀ⲡⲱⲱⲓ ⲉ̀ⲛⲓⲫⲓⲟⲩⲓ̀
ⲉϥⲥⲟⲙⲥ ⲛ̀ⲥⲱϥ ⲛ̀ⲑⲟϥ ⲍⲉ ⲁϥⲧⲱⲛϥ ⲁϥⲓ̀ ⲱⲗ ⲛⲓⲟⲩ-
ⲣⲱⲟⲩ ⲛ̀ⲁ̀ⲛⲟⲙⲟⲥ ⲛⲉⲙ ⲛⲓⲕⲉⲙⲁⲧⲟⲓ ⲉ̀ⲧⲁⲩⲍⲓⲧϥ
ⲉ̀ⲡⲓⲗⲁⲕⲕⲟⲥ ⲟⲩⲟⲍ ⲡⲉⲭⲁϥ ⲛⲱⲟⲩ ⲉⲩⲥⲟⲡ ⲍⲉ ⲥⲟⲩ-
ⲱⲛⲧ ⲱ̀ ⲛⲓⲁ̀ⲛⲟⲙⲟⲥ ⲍⲉ ⲁ̀ⲛⲟⲕ ⲡⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲫⲏ
ⲉ̀ⲧⲁⲣⲉⲧⲉⲛϧⲟⲑⲃⲉϥ ⲟⲩⲟⲍ ⲉ̀ⲁⲣⲉⲧⲉⲛⲍⲓⲧϥ ⲉ̀ⲡⲓⲗⲁⲕ-
ⲕⲟⲥ ⲉⲧⲁϥϯⲛⲓⲁⲧϥ ⲙ̀ⲙⲟϥ ⲛ̀ⲍⲉ ⲡⲓⲁ̀ⲥⲉⲃⲏⲥ ⲇⲁⲇⲓ-
ⲁⲛⲟⲥ ⲟⲩⲟⲍ ⲡⲉⲭⲁϥ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ⲍⲉ ⲧⲉϥϧⲏⲓⲃⲓ ⲡⲉ
ⲧⲉ ⲡⲉⲭⲉ ⲙⲁⲕⲙⲉⲛⲧⲓⲟⲥ ⲡⲟⲩⲣⲟ ⲛ̀ϯⲁⲣⲙⲉⲛⲓⲁ̀ ⲍⲉ
ⲙ̀ⲙⲟⲛ ⲧⲉϥϧⲏⲓⲃⲓ ⲁⲛ ⲧⲉ ⲁⲗⲗⲁ ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟϥ
ⲁⲛⲁⲧⲟⲗⲓⲟⲥ ⲍⲉ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲛⲁϥϫⲱ ⲙ̀ⲙⲟⲥ
ⲛⲱⲟⲩ ⲡⲉ ⲍⲉ ⲧⲉⲧⲉⲛⲱⲓⲡⲓ ⲁⲛ ⲱ̀ ⲛⲓⲁⲑⲛⲟⲩϯ ⲉ̀ⲣⲉ-
ⲧⲉⲛϫⲱⲡ ⲛ̀ϯⲙⲉⲑⲙⲏⲓ ⲁⲗⲗⲁ ⲁⲗⲏⲑⲱⲥ ϕⲁⲓ ⲡⲉ ⲅⲉ-
ⲱⲣⲅⲓⲟⲥ ⲡⲓⲃⲱⲕ ⲛ̀ⲧⲉ ϯ̄ⲫ̄ⲧ̄ ⲉⲧⲟⲛϧ ⲉ̀ⲧⲁ ⲡⲁⲩ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄
ol. 131. ⲡⲭ̄ⲥ̄ ⲡⲱⲏⲣⲓ ⲙ̀ⲫ̄ⲧ̄ ⲉⲧⲟⲛϧ ⲉ̀ⲧⲁϥⲧⲟⲩⲛⲟⲥϥ ⲉ̀ⲃⲟⲗ
ϧⲉⲛ ⲛⲏ ⲉⲑⲙⲱⲟⲩⲧ ⲉⲑⲃⲉ ϕⲁⲓ·ⲅⲁⲣ ϩⲱ ϯⲛⲁϩϯ

1) Read ⲉ̀ⲧⲁⲥⲉⲣⲡⲗⲁϫⲓⲛ.

ⲉⲡⲁ͞ⲟ͞ⲥ ⲓ͞ⲏ͞ⲥ ⲡ͞ⲭ͞ⲥ ⲁⲛⲟⲕ ⲛⲉⲙ ⲛⲁⲙⲁⲧⲟⲓ ⲧⲏⲣⲟⲩ
ⲉⲧⲙⲟⲱⲓ ⲛⲉⲙⲏⲓ ⲧⲟⲧⲉ ⲁϥⲭⲱⲛⲧ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲥⲉⲃⲏⲥ
ⲇⲁⲇⲓⲁⲛⲟⲥ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉ̀ⲑⲣⲟⲩⲟ̀ⲗⲟⲩ ⲥⲁⲃⲟⲗ ⲛ̀ϯ-
ⲡⲟⲗⲓⲥ ⲟⲩⲟⲥ ⲛ̀ⲥⲉⲁⲓⲧⲟⲩ ⲛ̀ⲓ ⲛ̀ⲁⲣⲭⲏ ⲟⲩⲟⲥ ⲛ̀ⲥⲉ-
ⲃⲉⲧⲃⲱⲧⲟⲩ ⲛ̀ⲧⲥⲏϥⲓ ϥⲁⲓ ⲡⲉ ⲡⲓⲣⲏϯ ⲉ̀ⲧⲁⲩⲭⲱⲕ
ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲟⲩⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲛ̀ⲥⲟⲩ ⲕ͞ⲅ̄ ⲙ̀ⲡⲓⲁ̀ⲃⲟⲧ ⲙⲉⲭⲓⲣ
ⲟⲩⲟⲥ ⲁⲩⲃⲓ ⲛ̀ⲡⲓϧⲗⲟⲙ ⲛ̀ⲛⲁⲧⲧⲁⲕⲟ ⲉⲩⲓ̀ⲣⲓ ⲛ̀ⲅ̄ ⲛ̀ⲱⲟ
ⲙ̀ⲙⲁⲧⲟⲓ ⲛⲉⲙ ⲡⲟⲩⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲁⲛⲁⲧⲟⲗⲓⲟⲥ ⲛⲉⲙ
ⲑ̄ ⲛ̀ⲱⲟ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲓⲙⲏⲱ ⲉⲧⲟ̀ⲥⲓ ⲉ̀ⲣⲁⲧⲟⲩ ⲥⲁⲛ-
ⲥⲱⲟⲩⲧ ⲛⲉⲙ ⲥⲁⲛⲥⲓⲟ̀ⲙⲓ ⲟⲩⲟⲥ ⲛⲁⲣⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ 1
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟ̀ⲥⲓ ⲉ̀ⲣⲁⲧϥ ⲉϥϯⲛⲟⲙϯ ⲛⲱⲟⲩ ⲧⲏⲣⲟⲩ
ⲱⲁⲧⲟⲩⲭⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲕⲁⲗⲱⲥ ⲉ̀ⲣⲉ ⲡⲟⲩⲥⲙⲟⲩ ⲉⲑⲟⲩⲁⲃ
ⲱⲟⲡⲓ ⲛⲉⲙⲁⲛ ⲧⲏⲣⲟⲩ ⲱⲁ ⲉ̀ⲛⲉⲥ ⲁ̀ⲙⲏⲛ ⲙⲉⲛⲉⲛⲥⲁ
ⲛⲁⲓ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉⲑⲣⲟⲩⲱⲧⲟ ⲙ̀ⲡⲓⲑⲙⲏ ⲥⲓⲭⲉⲛ
ⲟⲩⲃⲗⲟⲭ ⲛ̀ⲃⲉⲛⲓⲡⲓ ⲟⲩⲟⲥ ⲛ̀ⲥⲉⲥⲱⲧϥ ⲛ̀ⲡⲉϥⲥⲟⲓ ⲉ̀ⲃⲟⲩⲛ 1
ⲉ̀ⲡⲓⲃⲗⲟⲭ ⲟⲛ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁⲩⲑⲣⲟⲩⲙⲟⲥ ⲛ̀ⲛⲟⲩⲭⲁⲗ-
Ⲛ. ⲕⲓⲟⲛ ⲛ̀ⲧⲁⲥⲧ ⲛ̀ⲧⲟⲩⲥⲁⲥϯ ⲃⲁⲣⲟϥ ⲱⲁⲧⲟⲩⲉⲣ
ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩⲙⲱⲟⲩ ⲁⲩⲑⲣⲟⲩⲁ̀ⲟⲩⲱⲛ ⲛ̀ⲣⲱϥ ⲙ̀ⲡⲓ-
ⲁ̀ⲅⲓⲟⲥ ⲛ̀ⲧⲟⲩⲭⲟⲱϥ ⲉ̀ⲃⲣⲏⲓ ⲉ̀ⲧⲉϥⲛⲉⲭⲓ ⲉϥⲃⲉⲣⲃⲉⲣ
ⲛ̀ⲡⲉ ⲥⲗⲓ ⲙ̀ⲡⲉⲧⲥⲱⲟⲩ ⲱⲱⲡⲓ ⲙ̀ⲙⲟϥ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ 2
ⲛ̀ⲭⲉ ⲡⲓⲁ̀ⲥⲉⲃⲏⲥ ⲛ̀ⲥⲉϥⲱⲭⲓ ⲛ̀ⲛⲓⲓϥⲧ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲉϥ-
ⲥⲱⲙⲁ ⲛ̀ⲥⲉⲁ̀ⲱϥ ⲉ̀ⲡⲱⲱⲓ ϧⲉⲛ ⲟⲩⲧⲁⲣ ⲛ̀ⲧⲉ ⲟⲩⲱⲏⲛ
ⲛ̀ⲥⲁ ⲛⲉϥϥⲁⲧ ⲟⲩⲟⲥ ⲛ̀ⲥⲉⲙⲟⲩⲣ ⲛ̀ⲛⲟⲩⲱ̀ⲛⲓ ⲛ̀ⲥⲁ
ⲡⲉϥⲙⲟⲩⲧ ⲁⲩⲉⲣ ⲓ ⲛⲉ̀ϩⲟⲟⲩ ⲛⲉⲙ ⲓ̄ ⲛⲉ̀ⲭⲱⲣϩ ⲉϥⲁ̀ⲱⲓ
ⲉ̀ϩⲣⲏⲓ ⲱⲁⲧⲉ ⲡⲉϥⲥⲛⲟϥ ⲱⲟⲩⲟ̀ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲉϥⲱⲁⲓ 2
ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩⲙⲱⲟⲩ ⲉⲧⲁ ⲓ ⲇⲉ ⲛⲉ̀ϩⲟⲟⲩ ϫⲱⲕ
ⲉ̀ⲃⲟⲗ ⲁⲩⲑⲣⲟⲩⲭⲁϥ ⲉ̀ⲡⲉⲥϩⲧ ⲛ̀ⲭⲉ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲓⲧⲩ-
ⲣⲁⲛⲛⲟⲥ ⲟⲩⲟⲥ ⲛⲁⲣⲉ ⲟⲩⲕⲟⲩⲭⲓ ⲛ̀ⲛⲓϥⲓ ⲥⲟⲭⲡ ⲛ̀ⲃⲏⲧϥ
ⲡⲉ ⲟⲩⲟⲥ ⲁⲩⲑⲣⲟⲩⲱⲧⲟϥ ⲥⲓⲭⲉⲛ ⲡⲓⲕⲁⲥⲓ ⲁⲩⲑⲣⲟⲩ-
ⲥⲓⲟⲩⲓ̀ ⲉ̀ⲭⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲃⲉⲛ ⲣⲱⲥ ⲛ̀ⲧⲥⲏϥⲓ ⲓⲥⲭⲉⲛ 3

ⲛⲉϥϥⲁⲧ ϣⲁ ⲧⲉϥⲁϥⲉ ⲟⲩⲟⲥ ⲁⲩⲁⲓϥ ⲛ̀ϥⲱⲃ ϥⲱⲃ
ⲧⲏⲣϥ ⲓⲧⲁ ⲁϥⲑⲣⲟⲩⲥⲓⲟⲩⲓ̀ ⲉ̀ⲝⲉⲛ ⲧⲉϥⲁϥⲉ ⲃⲉⲛ
ⲟⲩⲕⲉⲗⲉⲃⲓⲛ ϣⲁⲧⲉⲥϥⲱⲃ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁϥⲑⲣⲟⲩⲕⲱϣ
ⲛ̀ⲡⲓⲡⲩⲣⲣⲟⲥ ⲛ̀ⲧⲉ ⲝⲱϥ ⲛⲉⲙ ⲛⲓⲥⲏⲃⲓ ⲛ̀ⲧⲉⲣⲁⲧϥ
ⲃⲉⲛ ⲟⲩⲕⲉⲗ[ⲉ]ⲃⲓⲛ ⲟⲩⲟⲥ ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲛⲟⲩⲛⲓϣϯ
ⲛ̀ⲓⲓϥⲧ[1] ⲉϥⲗⲟⲃϣ ⲛ̀ⲝⲣⲱⲙ ⲁϥⲑⲣⲟⲩⲥⲓⲧϥ ⲉ̀ⲃⲟⲩⲛ
ol. 132. ⲉ̀ⲡⲉϥⲙⲁϣⲝ ⲛ̀ⲛⲟⲩⲃⲓⲛⲁⲙ[2] ⲁⲩⲓ̀ ⲛ̀ⲝⲉ ⲛⲓⲥⲩⲡⲉⲣⲉⲧⲏⲥ
ⲁⲩⲥⲓⲟⲩⲓ̀ ⲉ̀ⲝⲱϥ ϣⲁⲧⲉϥⲓ̀ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲡⲓⲕⲉⲥⲁ ⲟⲩⲟⲥ
ⲁϥⲑⲣⲟⲩϥⲁⲓ ⲙ̀ⲙⲟϥ ⲉϥⲟⲓ ⲛ̀ⲣⲉϥⲙⲱⲟⲩⲧ ⲛ̀ⲥⲉⲟ̀ⲗϥ
ⲉ̀ⲡⲓϣⲧⲉⲕⲟ ⲛⲁϥⲭⲏ ⲝⲉ ⲡⲉ ⲃⲉⲛ ⲡⲓϣⲧⲉⲕⲟ ⲛ̀ⲝⲉ
ⲡⲓⲑⲙⲏⲓ ⲛⲁϥϣⲟⲡ ⲡⲉ ⲃⲉⲛ ⲟⲩⲛⲓϣϯ ⲛ̀ⲃⲓⲥⲓ ⲉⲑⲃⲉ
ⲛⲓⲃⲁⲥⲁⲛⲟⲥ ⲉⲧⲃⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲉⲑⲟⲩⲁⲃ ⲃⲉⲛ ⲡⲓⲉ̀-
ⲝⲱⲣϩ ⲟⲩⲛ ⲙ̀ⲙⲁϩ ϯ̄ ⲉ̀ ⲛⲁⲣⲉ ⲫⲏ ⲉⲑⲟⲩⲁⲃ ⲃⲉⲛ
ⲛⲓⲡⲗⲩⲅⲏ ⲁ̀ ⲡⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲓ̀ ϣⲁⲣⲟϥ ⲃⲉⲛ ⲡⲓϣ-
ⲧⲉⲕⲟ ⲛⲉⲙ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟⲥ ⲁ̀ ⲡⲓϣⲧⲉⲕⲟ
ⲙⲟϩ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲡⲉⲝⲉ ⲡⲟ̄ⲥ̄ ⲛⲁϥ ⲝⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ϩⲏⲡⲡⲉ
ⲧⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ ⲛⲁⲕ ⲧⲱⲛⲕ ⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧⲕ ϩⲓⲝⲉⲛ ⲛⲉⲕ-
ⲃⲁⲗⲁⲩⲝ ⲉⲕⲟⲩⲟⲝ ⲟⲩⲟⲥ ⲃⲉⲛ ⲧⲟⲩⲛⲟⲩ ⲁϥⲧⲱⲛϥ
ⲉϥⲟⲓ ⲛ̀ⲁⲧⲧⲁⲕⲟ ⲁϥⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟϥ ⲛ̀ⲝⲉ ⲡⲟ̄ⲥ̄
ⲟⲩⲟⲥ ⲁϥⲥⲓⲟⲩⲓ̀ ⲛ̀ⲧⲉϥⲭⲓⲝ ϩⲓⲝⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲧⲏⲣϥ
ⲁϥⲙⲁϩϥ ⲛ̀ⲛⲟⲙϯ ⲡⲉⲝⲁϥ ⲛⲁϥ ⲝⲉ ⲧⲱⲟⲩⲛⲟⲩ
ⲛ̀ⲧⲉⲕϩⲱⲗ ϣⲁ ⲛⲁⲓ ⲁ̀ⲥⲉⲃⲏⲥ ⲛ̀ⲛⲟⲩⲣⲱⲟⲩ ⲟⲩⲟⲥ
ⲛ̀ⲧⲉⲕϯⲱⲓⲡⲓ ⲛⲱⲟⲩ ⲛⲉⲙ ⲛ̀ⲟⲩⲛⲟⲩϯ ⲝⲉⲙⲛⲟⲙϯ
ⲛ̀ⲡⲉⲣⲉⲣϩⲟϯ ϯⲱⲟⲡ ⲛⲉⲙⲁⲕ ⲛ̀ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ϯⲝⲱ
ⲛ̄ⲃ̄. ⲙ̀ⲙⲟⲥ ⲛⲁⲕ ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲝⲉ ⲟⲩⲟⲛ
ⲟⲩⲣⲁⲱⲓ ⲱⲟⲡ ⲃⲉⲛ ⲧⲫⲉ ⲉ̀ⲝⲉⲛ ⲡⲉⲕⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲧⲟⲧⲕ
ⲟⲩⲟⲥ ⲁ̀ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲑⲉⲗⲏⲗ ⲉ̀ⲝⲉⲛ ⲡⲉⲕϯ ⲉⲑⲛⲁⲛⲉϥ
ⲓⲥ ϩⲏⲡⲡⲉ ϯⲛⲟⲩ ⲕⲉ̄ⲥ̄ ⲛ̀ⲣⲟⲙⲡⲓ ⲫⲁϣⲱⲡⲓ ⲉⲕϣⲟⲡ

---

1) Read ⲛ̀ⲓⲓϥⲧ. 2) Read ⲛ̀ⲟⲩⲓ̀ⲛⲁⲙ.

ϧⲉⲛ ⲛⲁⲓ ⲃⲁⲥⲁⲛⲟⲥ ⲉⲃⲟⲗϩⲓⲧⲉⲛ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛ̀ⲁⲥⲉ-
ⲃⲏⲥ ⲟⲩⲟϩ ϫⲛⲁⲙⲟⲩ ⲛ̀ ⳾ ⲛ̀ⲥⲟⲡ ϯⲛⲏⲟⲩ ⲁⲛⲟⲕ
ⲛ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲓ ⲛⲉⲙ ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲧⲁⲃⲓ
ⲛ̀ⲧⲉⲕ\ψⲩⲭⲏ ⲛ̀ⲧⲁϯ ⲉⲙⲧⲟⲛ ⲛⲁⲕ ϧⲉⲛ ⲕⲉⲛϥ ⲛ̀ⲓⲛⲁ-
ⲃⲣⲁⲁⲙ ⲛⲉⲙ ⲛ̀ⲓⲥⲁⲁⲕ ⲛⲉⲙ ⲓⲁⲕⲱⲃ ϧⲉⲛ ⲡⲓⲡⲁⲣⲁ-
ⲇⲓⲥⲟⲥ ⲛ̀ⲧⲉ ⲡⲟⲩⲛⲟϥ ⲛⲁⲓ ⲇⲉ ⲉ̀ⲧⲁ ⲡ̅ⲟ̅ⲥ̅ ϫⲟⲧⲟⲩ
ⲛⲁϥ ⲟⲩⲟϩ ⲁϥϯ ⲛⲁϥ ⲛ̀ϯϩⲏⲣⲏⲛⲏ ⲁϥϩⲱⲗ ⲉ̀ⲡⲱⲱⲓ
ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ϧⲉⲛ ⲟⲩⲱ̀ⲟⲩ ⲉϥⲥⲟⲙⲥ ⲛ̀ⲥⲱϥ ⲛ ⲡⲓⲁ̀ⲣⲓⲟⲥ
ⲇⲉ ⲣⲉⲱⲣⲓⲟⲥ ⲁϥⲉⲣ ⲡⲓⲉ̀ϫⲱⲣϩ ⲧⲏⲣϥ ⲉϥⲱⲗⲏⲗ ⲱⲁⲧⲉ
ⲡⲓⲟⲩⲱⲓⲛⲓ ⲱⲁⲓ ⲉ̀ⲧⲁ ⲱⲱⲣⲡ ⲇⲉ ⲱⲱⲡⲓ ⲁ̀ ⲛⲓⲁ̀ⲛⲟ-
ⲙⲟⲥ ⲛ̀ⲛⲟⲩⲣⲱⲟⲩ ⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ ⲉ̀ⲉⲛϥ ϩⲓϫⲉⲛ ⲡⲓⲃⲏⲙⲁ
ⲡⲉϫⲉ ⲙⲁⲕⲙⲉⲛⲧⲓⲟⲥ ⲡⲟⲩⲣⲟ ⲛⲁϥ ϫⲉ ⲱ̀ ⲣⲉⲱⲣⲓⲟⲥ
ϯⲟⲩⲱⲱ ⲉ̀ⲛⲁⲩ ⲉ̀ⲟⲩⲙⲏⲓⲛⲓ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲧⲕ ⲱⲉ ⲡⲁⲛⲏⲡ
(sic) ⲡⲓⲣⲏϯ (sic) ⲉ̀ⲛⲉⲙ (sic) ⲡⲓⲟϩ[1] ⲛⲉⲙ ϯⲁⲣ-
ⲧⲉⲙⲓⲥ ⲑⲙⲁⲩ ⲛ̀ⲛⲓⲛⲟⲩϯ ⲧⲏⲣⲟⲩ ϯⲛⲁⲛⲁϩϯ ϩⲱ
ⲉ̀ⲡⲉⲕⲛⲟⲩϯ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ .....[2] ϫⲉ ϯⲉ̀ⲙⲓ
ϫⲉ ⲛ̀ⲡⲉⲕϫⲉ ⲙⲉⲑⲙⲏⲓ ⲉ̀ⲛⲉϩ ⲁⲗⲗⲁ ⲙⲁⲧⲁⲙⲟⲓ ϫⲉ
ⲉⲕⲉ̀ⲣⲉ̀ⲧⲓⲛ ⲛ̀ⲛⲁⲩ ⲡⲟⲩⲣⲟ ϫⲉ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ϩⲏⲡⲡⲉ
fol. 133. ⲓⲥ ⲟ̅ ⲛ̀ⲑⲣⲟⲛⲟⲥ ⲉ̀ⲡⲁⲓⲙⲁ ⲟⲩⲃⲉⲧ ⲛⲓⲱⲉ ⲛ̀ⲧⲉ ⲡⲓⲟⲩⲁⲓ
ⲡⲓⲟⲩⲁⲓ ⲙ̀ⲙⲱⲟⲩ ϩⲁⲛⲟⲩⲟⲛ ϧⲉⲛ ⲟⲩⲱⲉ ⲙ̀ⲙⲁⲥⲟⲩ-
ⲧⲁϩ ⲛⲉ ϩⲁⲛⲟⲩⲟⲛ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲓⲱⲉ ⲛⲁⲧⲟⲩⲧⲁϩ
ⲛⲉ ⲉⲱⲱⲡ ϧⲉⲛ ⲛⲉⲕⲉⲩⲭⲏ ⲛ̀ⲧⲟⲩϯⲟⲩⲱ ⲉ̀ⲃⲟⲗ
ⲛ̀ⲧⲟⲩⲃⲉⲡⲛⲟⲩⲛⲓ ⲛ̀ⲧⲉ ⲛⲓⲱⲉ ⲙ̀ⲙⲁⲥⲟⲩⲧⲁϩ ⲟⲩⲱⲛϩ
ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲛⲓⲁⲧⲟⲩⲧⲁϩ ⲁⲛⲟⲕ ϩⲱ ϯⲛⲁⲛⲁϩϯ
ⲉ̀ⲡⲉⲕⲛⲟⲩϯ ⲓ̅ⲏ̅ⲥ̅ ⲥⲁⲧⲟⲧϥ ⲁϥⲕⲱⲗⲍ ⲛ̀ⲛⲉϥⲕⲉⲗⲓ
ⲁϥϯ ⲛ̀ⲟⲩⲉⲩⲭⲏ ⲁ ⲡ̅ⲟ̅ⲥ̅ ⲉⲧⲁϥϯ ⲇⲉ ⲛ̀ⲡⲓⲁ̀ⲙⲏⲛ ⲁ̀

---

1) Read ⲡⲁⲛⲏⲃ ⲡⲓⲣⲏ ⲛⲉⲙ ⲡⲓⲟϩ.

2) This break does not occur in the Ms., but it is clea that the sense requires it.

ⲟⲩⲡⲛ̄ⲁ̄ ⲓ ⲉϫⲉⲛ ⲛⲓⲑⲣⲟⲛⲟⲥ ⲁⲩⲧⲟⲩⲱ ⲉⲃⲟⲗ ⲁⲩⲃⲉ-
ⲡⲛⲟⲩⲛⲓ ⲛϫⲉ ⲛⲓⲑⲣⲟⲛⲟⲥ ⲟⲩⲟⲥ ⲁ ⲛⲓⲟⲩⲟⲛ ⲛⲙⲁ-
ⲥⲟⲩⲧⲁⲥ ϥⲓⲣⲓ ⲉⲃⲟⲗ ⲛϫⲱⲃⲓ ⲛⲉⲙ ⲟⲩⲧⲁⲥ ⲛⲓⲕⲉ-
ⲟⲩⲟⲛ ⲛⲛⲁⲧⲟⲩⲧⲁⲥ ⲁⲩⲧⲁⲟⲩⲟ ϫⲱⲃⲓ ⲉⲃⲟⲗ ⲡⲟⲩⲣⲟ
ⲇⲉ ⲛⲉⲙ ⲛⲓⲕⲉⲟⲩⲣⲱⲟⲩ ⲛⲛⲁⲥⲉⲃⲛⲥ ⲉⲧⲁⲩⲛⲁⲩ ⲉϥⲏ
ⲉⲧⲁϥⲱⲱⲡⲓ ⲉⲃⲟⲗ ϩⲓⲧⲉⲛ ⲡⲓⲑⲙⲏⲓ ⲁⲩⲱⲓⲡⲓ ⲙⲙⲁⲱⲱ
ⲁⲩⲱⲱ ⲉⲃⲟⲗ ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲛⲑⲟⲕ ⲟⲩⲛⲓⲱϯ
ⲛⲛⲟⲩϯ ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ϫⲉ ϧⲉⲛ ⲛⲓⲕⲉⲱⲉ ⲉⲧⲱⲟⲩⲱⲟⲩ
ⲁⲕⲟⲩⲱⲛϩ ⲛⲧⲉⲕϫⲟⲙ ⲉⲃⲟⲗ ⲧⲟⲧⲉ ⲁⲫⲉⲣⲕⲉⲗⲉⲩⲓⲛ
ⲛϫⲉ ⲡⲓⲁⲛⲟⲙⲟⲥ ⲉⲑⲣⲟⲩⲧϩⲉⲙⲥⲟ ⲛⲡⲓⲁⲣⲓⲟⲥ ⲣⲉⲱⲣ-
ⲣⲓⲟⲥ ϩⲓϫⲉⲛ ⲟⲩⲃⲗⲟϫ ⲛϩⲟⲙⲧ ⲟⲩⲟⲥ ⲁⲫⲣⲟⲩⲓⲛⲓ
ⲛⲁ̄. ⲛⲃ̄ ⲛⲓⲏⲧ ⲉⲩⲟⲓ ⲛⲟⲩⲙⲁϩⲓ ⲛⲱⲓⲏ ⲙⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ
ⲙⲙⲱⲟⲩ ⲟⲩⲟⲥ ⲁⲩⲗⲟⲃⲱⲟⲩ ϧⲉⲛ ⲡⲓϫⲣⲱⲙ ⲁⲩⲑⲟⲕ-
ϫⲟⲩ ϧⲉⲛ ⲡⲉⲫϫⲫⲟⲓ ⲃ̄ ⲱⲁⲧⲟⲩⲓ ⲉⲃⲟⲗ ⲥⲁϧⲣⲏⲓ
ⲛⲡⲓⲃⲗⲟϫ ⲡⲁⲓⲣⲏϯ ⲁ ⲡⲓⲑⲙⲏⲓ ⲱⲱⲡⲓ ⲉⲫⲧⲟⲧⲥ ⲉⲡⲓ-
ⲃⲗⲟϫ ⲟⲩⲟⲥ ⲡⲁⲓⲣⲏϯ ⲁⲫⲣⲟⲩⲓⲛⲓ ⲛⲟⲩⲁⲙⲱⲉ ⲛⲧⲉⲫ-
ⲫⲱⲛⲕ ⲛⲑⲙⲏϯ ⲛⲧⲉⲫⲁⲫⲉ ϧⲉⲛ ⲟⲩⲙⲁϫⲓ ⲛⲃⲉⲛⲓⲡⲓ
ⲁⲫⲣⲟⲩⲫⲱⲛ ⲉⲅⲣⲏⲓ ⲉⲣⲟⲥ ⲛⲛⲟⲩⲗⲁⲙϫⲁⲡⲧ ⲉⲫⲃⲉⲣ-
ⲃⲉⲣ ⲱⲁⲧⲉⲫⲙⲟⲅ ⲛⲧⲉⲫⲛⲉϫⲓ ⲛⲧⲉⲫⲓ ⲉⲃⲟⲗϧⲉⲛ ⲧⲉⲫ-
ϫⲉⲃⲱⲁⲓ ⲛⲉⲙ ⲛⲉⲫⲙⲁⲱϫ ⲛⲉⲙ ⲥⲁϧⲣⲏⲓ ⲙⲙⲟⲫ
ⲥⲁⲧⲟⲧⲫ ⲁ ⲡⲓϫⲣⲱⲙ ⲛⲉⲅⲥⲓ ϧⲉⲛ ⲧⲉⲫⲁⲫⲉ ⲛⲉⲙ
ⲡⲉⲫⲥⲱⲙⲁ ⲧⲏⲣⲫ ⲁⲫⲉⲣ ⲙⲫⲣϩ ⲛⲟⲩⲣⲉⲫⲙⲱⲟⲩⲧ
ⲁⲫⲑⲣⲟⲩⲫⲱϫⲓ ⲛⲛⲓⲓⲧⲫ ⲉⲃⲟⲗϧⲉⲛ ⲛⲉⲫϫⲫⲱϯ ⲟⲩⲟⲥ
ⲛⲧⲟⲩⲅⲓⲧⲫ ⲉϧⲟⲩⲛ ⲉⲟⲩⲉⲅⲉⲛϩⲟⲙⲧ ⲟⲩⲟⲥ ⲁⲫ-
ⲑⲣⲟⲩⲥⲁⲅϯ ⲛϯⲉⲅⲉ ⲉⲣⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛϧⲏⲧⲥ ⲛⲏ̄
ⲛⲉⲅⲟⲟⲩ ϧⲉⲛ ⲅⲁⲛⲱⲉ ⲛⲁⲗⲟⲗⲓ ⲛⲉⲙ ⲅⲁⲛⲕⲁⲡⲁⲣⲓ-
ⲥⲟⲥ ⲟⲩⲟⲥ ⲁ ⲡⲟ̄ⲥ̄ ⲛⲁⲩ ⲉⲡϧⲓⲥⲓ ⲙⲡⲓⲑⲙⲏⲓ ⲟⲩⲟⲥ ⲁϥⲓ
ⲱⲁⲣⲟϥ ϩⲓϫⲉⲛ ⲟⲩⲃⲏⲡⲓ ⲁϥⲱⲱⲉⲙ ⲛⲓⲡⲓϫⲣⲱⲙ ϧⲁⲣⲟϥ
ⲁϥⲧⲁⲗⲃⲟ ⲛⲡⲉⲫⲥⲱⲙⲁ ⲧⲏⲣⲫ ⲁⲫⲑⲣⲉ ϯⲉⲅⲉ ⲛϩⲟⲙⲧ
ⲫⲱϧ ϧⲉⲛ ⲧⲉⲥⲙⲏϯ ⲟⲩⲟⲥ ⲁϥⲓ ⲉⲃⲟⲗ ⲛϧⲏⲧⲥ

fol. 134. ⲛ̀ⲧⲉ πιμακαριος γεωργιος ⲙ̀ⲫρⲏ† ⲛ̀ⲛογαι ἐταϥⲭωκεμ ϧεν ογⲥιωογνι ογοⲩ ⲁϥ̀ ἐβολ ⲛ̀ϧητⲥ ογοⲩ ⲁ̀ πⲟ̄ⲥ̄ ερασπⲍⲉⲥⲑⲉ ⲙ̀ⲙοϥ ⲁϥ-ⲙⲁⲩϥ ⲛ̀ⲭομ ⲁϥ† ⲛⲁϥ ⲛ̀†ⲩⲣϩⲛⲏ ⲁϥⲱⲉ ἐⲡⲱⲱι ἐⲛⲓϥⲛογ̀ ϧεν ογⲱ̀ογ ⲉϥⲥⲟⲙⲥ ⲛ̀ⲥⲱϥ πιμακα-ριος ⲇⲉ ⲁϥⲟ̀ⲩⲓ ἐⲣⲁⲧϥ ⲙ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲛⲓογρωογ ⲙ̀ⲙⲟⲛ ⲩⲗⲓ ⲛ̀ⲧⲁⲕⲟ ⲱⲟⲡ ⲙ̀ⲙοϥ ἐⲧⲁ πιμⲏⲱ ⲇⲉ ⲛⲁⲩ ἐⲫⲏ ἐⲧⲁϥⲱⲱⲡⲓ ⲁⲩⲱⲱ ἐⲃⲟⲗ ⲭⲉ ογⲁⲓ ⲡⲉ ϕ̄† ⲛ̀ⲣⲉⲱⲣⲅⲓⲟⲥ ⲓⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲁ̀ⲣⲓⲃⲟⲏⲑⲓⲛ ἐⲣⲟⲛ ⲛⲓογρωογ ⲇⲉ ⲁⲩⲑⲣⲉ ⲛⲓⲙⲏⲱ κⲱ† ἐⲣⲱⲟⲩ ⲁⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲟⲩⲁ̀ⲫⲉ 1
ϧεν ⲣⲱⲥ ⲛ̀ⲧⲥⲏⲫⲓ ⲡⲁⲓⲣⲏ† ⲁⲩⲭⲱⲕ ἐⲃⲟⲗ ⲛ̀ⲧⲟⲩ-ⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲁⲩⲃⲓ ⲛ̀ⲡⲓϫⲗⲟⲙ ⲛ̀ⲧⲉ ⲡⲱⲛϧ ϧεν ⲟⲩⲉ̀ⲍⲟⲟⲩ ⲛ̀ⲟⲩⲱⲧ ⲛ̀ⲥⲟⲩⲓ̄ ⲛ̀ⲫⲁⲙⲉⲛⲱⲑ ⲛ̀ⲭⲉ ⲉ̄ ⲛ̀ⲱⲟ ⲛ̀ⲯⲩⲭⲏ ογοⲩ ⲛⲁⲣⲉ ⲫⲏ ⲉⲑⲟⲩⲁⲃ †ⲧⲁⲭⲣⲟ ⲛ̀ⲍⲏⲧ ⲛⲱⲟⲩ ⲱⲁⲧⲟⲩⲭⲱⲕ ἐⲃⲟⲗ ⲛ̀ⲡⲟⲩⲁ̀ⲣⲱⲛ ϧεν 1
ⲟⲩⲍⲏⲣⲏⲛⲏ ⲛ̀ⲧⲉ ϕ̄† ⲁ̀ⲙⲏⲛ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁⲩⲉⲣ-ⲕⲉⲗⲉⲩⲓ̀ⲛ ⲛ̀ⲭⲉ ⲛⲓογρωογ ἐⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲛⲟⲩⲙⲏⲓⲣⲓ ⲛ̀ⲕⲁⲱ ⲛ̀ⲛⲁⲗⲟⲗⲓ ⲉⲑⲱⲟⲃⲓ ⲛ̀ⲥⲉⲧⲍⲉⲙⲥⲟ ⲙ̀ⲡⲓⲑⲙⲏⲓ ⲍⲓⲭⲉⲛ ⲟⲩⲱ̀ⲛⲓ ⲟⲩⲟⲩ ⲁⲩⲱⲟⲡⲱⲉⲡ ⲛ̀ⲛⲓⲕⲁⲱ ϧεν ⲍⲁⲛⲙⲁⲭⲉⲣⲁ ⲉⲩⲭⲏⲣ ⲟⲩⲟⲩ ⲁⲩⲧⲉⲣⲧⲱⲣⲟⲩ ϧεν 2
ⲡⲉϥⲥⲱⲙⲁ ⲉⲑⲟⲩⲁⲃ ⲁⲩⲫⲱϧ ⲛ̀ⲛⲉϥⲁ̀ⲗⲗⲟⲭ ⲁⲩⲗⲟⲕ-
ⲛ̄ⲍ̄. ϫⲟⲩ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲱⲟⲩ ⲟⲩⲟⲩ ⲁⲩⲓⲛⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓ̀ⲉⲃ ⲛ̀ⲧⲉ ⲛⲉϥⲭⲓⲭ ⲛⲉⲙ ⲛⲁⲛⲉϥⲃⲁⲗⲗⲁⲩⲭ (sic) ⲁⲩⲗⲟϫⲟⲩ ⲛ̀ⲕⲁⲱ ⲁⲩⲗⲟⲩϫ ⲟⲛ ⲛ̀ⲭⲉ ⲛⲓⲍⲩⲡⲉⲣⲉⲧⲏⲥ ⲛ̀ⲕⲉ ⲃ̄ ⲉⲩⲱⲉⲡⲱⲟⲡ ἐⲡⲱⲱι ϧεν ⲡⲉϥⲱⲁⲓ ⲱⲁⲧⲟⲩⲉⲓ[1] ⲉⲡⲱⲱι ϧεν ⲧⲉϥⲁⲫⲉ ⲟⲩⲟⲩ ⲁⲩⲥⲕⲉⲣⲕⲉⲣ ⲙ̀ⲙοϥ ⲍⲓⲭⲉⲛ ⲡⲓⲱⲛⲓ ἐⲣⲉ ⲛⲓⲕⲁⲱ ⲑⲟϫ ϧεν ⲡⲉϥⲥⲱⲙⲁ ⲱⲁⲧⲉ ⲡⲉϥⲥⲛⲟϥ ⲥⲉⲕϧⲁ† ⲍⲓⲭⲉⲛ ⲡⲓⲕⲁⲍⲓ ⲙ̀ⲫⲣⲏ† ⲛ̀ⲛⲟⲩ-

[1]) Read ⲱⲁⲧⲟⲩⲓ̀.

ⲙⲱⲟⲩ ⲉϥⲥⲱⲕ ⲛⲁⲣⲉ ⲡⲓⲑⲙⲏⲓ ϧⲟⲥⲓ ⲙ̀ⲙⲁⲱⲱ ⲡⲉ
ϧⲉⲛ ⲧⲁⲓ ⲃⲁⲥⲁⲛⲟⲥ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁϥⲑⲣⲟⲩⲧⲟⲙ
ⲡⲉϥⲥⲟⲓ ⲉ̀ⲟⲩϥⲟⲭⲓ ⲛ̀ⲱⲉ ⲟⲩⲟⲥ ⲛ̀ⲧⲟⲩⲧⲟⲙ ⲕⲉⲟⲩⲓ̀
ⲉ̀ⲧⲉϥⲛⲉⲭⲓ ⲛ̀ⲧⲟⲩⲧⲟⲥⲟⲩ ⲛⲓⲓⲧϥ[1] ⲁϥⲑⲣⲟⲩϧⲟⲕϥ ϧⲉⲛ
ⲑⲙⲏϯ ⲛ̀ⲧⲫⲟⲭⲓ ⲥⲛⲟⲩϯ ⲁⲩⲓ̀ⲛⲓ ⲛ̀ⲛⲟⲩⲛⲓⲱϯ ⲛ̀ⲃⲁ-
ⲱⲟⲩⲣ ⲛ̀ⲃⲉⲛⲓⲡⲓ ⲟⲩⲟⲥ ⲁⲩⲃⲁⲥϥ ϧⲉⲛ ⲑⲙⲏϯ ⲛ̀ⲭⲱϥ
ⲱⲁ ⲛⲉϥⲃⲁⲗⲗⲁⲩⲭ ⲡⲁⲓⲣⲏϯ ⲁϥϯ ⲙ̀ⲡⲓⲡⲛ̅ⲁ̅ ⲥⲁⲧⲟⲧϥ
ⲟⲩⲟⲥ ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲥⲉ ⲁϥⲙⲟⲩ ⲁⲩⲟⲩⲁⲥⲥⲁⲥⲛⲓ ⲉ̀ⲑⲣⲟⲩ-
ⲓⲛⲓ ⲛ̀ⲛⲟⲩⲛⲓⲱϯ ⲛ̀ⲗⲉⲃⲏⲥ ⲛ̀ⲥⲟⲙⲧ ⲟⲩⲟⲥ ⲁⲩⲥⲓⲟⲩⲓ̀
ⲛ̀ⲡⲥⲱⲙⲁ ⲛ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲉ̀ⲡⲓⲗⲉⲃⲏⲥ ⲛⲉⲙ ⲡⲉϥⲥⲛⲟϥ ⲛⲉⲙ
ⲛⲉϥⲁϥⲟⲩⲓ̀ ⲧⲏⲣⲟⲩ ⲉ̀ⲛⲉⲙ ⲛⲏ ⲉ̀ⲧⲁⲩⲥⲱⲗⲕ ⲉ̀ⲛⲓⲕⲁⲱ
ⲛⲉⲙ ⲛⲏ ⲉ̀ⲧⲁⲩⲥⲱⲗⲕ ⲉ̀ⲛⲉⲛⲛⲁⲭⲥⲓ ⲛ̀ϯⲃⲁⲱⲟⲩⲣ
ol. 135. ⲁϥⲑⲣⲟⲩⲥⲓⲟⲩⲓ̀ ⲉ̀ⲭⲱϥ ⲛ̀ⲛⲟⲩⲧⲁⲥⲧⲁ ⲛⲉⲙ ⲟⲩⲁⲥ-
ⲫⲁⲗⲧⲟⲛ ⲛⲉⲙ ⲟⲩⲱⲁⲥⲗ ⲱⲁⲧⲉ ⲡⲓⲱⲁⲥ ⲃⲓⲥⲓ ⲥⲁⲡ-
ⲱⲱⲓ ⲛ̀ⲡⲓⲗⲉⲃⲏⲥ ⲛ̀ⲥⲟⲩⲟ̀ ⲓ̅ⲉ̅ ⲙ̀ⲙⲁⲥⲓ ⲛⲁⲣⲉ ⲡⲓⲗⲉⲃⲏⲥ
ⲅⲁⲣ ⲭⲏ ϧⲉⲛ ⲟⲩⲱⲓⲕ ⲉϥⲥⲏⲗ ⲉ̀ⲡⲉⲥⲏⲧ ⲛ̀ ⲗ̅ ⲙ̀ⲙⲁⲥⲓ
ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ ⲉⲑⲣⲟⲩⲱⲟⲣ ⲓ̀ⲧⲉⲙ ⲉ̀ⲭⲱϥ ⲛⲉⲙ ⲡⲓⲱⲓⲕ
ⲥⲁⲡⲱⲱⲓ ⲛ̀ⲡⲓⲕⲁⲥⲓ ⲛ̀ⲕⲉ ⲟ̅ ⲙ̀ⲙⲁⲥⲓ ⲁⲑⲣⲟⲩⲕⲱⲧ
ⲥⲓϫⲉⲛ ⲡⲓⲱⲓⲕ ⲛ̀ⲛⲟⲩⲙⲁⲛⲭⲁⲥⲟⲑⲛⲉϥ ⲛ̀ⲧⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ
ⲭⲉ ⲥⲓⲛⲁ ⲡⲉⲭⲱⲟⲩ ⲭⲉ ⲛ̀ⲛⲉ ⲛⲓⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲭⲉⲙ
ⲥⲗⲓ ⲙ̀ⲙⲉⲗⲟⲥ ⲛ̀ⲧⲁϥ ⲛ̀ⲧⲟⲩⲕⲱⲧ ⲛ̀ⲛⲟⲩⲙⲁⲣⲧⲏⲣⲓⲟⲛ
ⲉ̀ⲭⲱϥ ⲉⲧⲁⲩⲱⲉ ⲛⲱⲟⲩ ⲛ̀ⲭⲉ ⲛⲓⲥⲩⲡⲉⲣⲉⲧⲏⲥ ⲥⲏⲡⲡⲉ
ⲁϥⲱⲱⲡⲓ ⲛ̀ⲭⲉ ⲟⲩⲛⲓⲱϯ ⲙ̀ⲙⲟⲛⲙⲉⲛ ϧⲉⲛ ⲡⲓⲁ̀ⲏⲣ
ⲁ̀ ⲡⲓⲣⲏ ⲉⲣⲭⲁⲕⲓ ⲁ̀ ⲛⲓⲥⲓⲟⲩ ⲟⲩⲱⲛⲥ ⲉ̀ⲃⲟⲗ ϧⲉⲛ
ⲧⲫⲁⲱⲓ ⲙ̀ⲡⲓⲉ̀ⲥⲟⲟⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲟⲩⲟⲥ ⲁ̀ ⲡⲟ̅ⲥ̅ ⲓ̀ ⲉ̀ⲡⲉ-
ⲥⲏⲧ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲫⲉ ⲛⲉⲙ ⲥⲁⲛⲛⲁⲛⲑⲃⲁ (sic) ⲛ̀ⲁⲣ-
ⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲥⲁⲛⲭⲟⲣⲟⲥ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲉ̀ⲣⲉ ⲡⲓⲃ̅
ⲛ̀ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲉⲙⲱⲟⲩ ⲛⲉⲙ ⲇⲁⲩⲓⲇ ⲡⲟⲩⲣⲟ ⲛⲉⲙ

---

1) Read ⲛⲓⲓⲧϥ.

ⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲧⲏⲣⲟⲩ ⲟⲩⲟⲥ ⲁ̀ ⲡⲓⲙⲁ ⲧⲏⲣϥ ⲙⲟⲥ
ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲙ̀ⲙⲁⲱⲱ ⲥⲱⲥⲁⲉ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲑⲟⲩⲏⲟⲩ
ⲛⲏ. ⲧⲏⲣⲟⲩ ⲉⲧⲃⲉⲛ ϯⲡⲟⲗⲓⲥ ⲛⲉⲙ ⲛⲓⲕⲉⲁⲥⲉⲃⲏⲥ ⲛ̀ⲟⲩ-
ⲣⲱⲟⲩ ⲛⲁⲩ ⲉ̀ⲡⲓⲟⲩⲱⲓⲛⲓ ⲛ̀ⲧⲟⲩⲥⲉⲓ ⲧⲏⲣⲟⲩ ⲥⲓⲝⲉⲛ
ⲡⲟⲩⲥⲟ ⲁ̀ ⲡⲟ̄ⲥ̄ ⲓ̀ ⲉ̀ⲝⲉⲛ ⲡⲓⲙⲁ ⲉ̀ⲣⲉ ⲡⲓⲗⲉⲃⲏⲥ ⲛ̀ⲃⲏⲧϥ
ⲁϥⲟⲩⲁⲥⲥⲁⲥⲛⲓ ⲛ̀ⲅⲁⲃⲣⲓⲏⲗ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉ̀ⲑⲣⲉϥ-
ⲫⲱⲃ ⲛ̀ⲡⲓⲕⲁⲥⲓ ⲟⲩⲟⲥ ⲛ̀ⲧⲉϥⲓ̀ⲛⲓ ⲉ̀ⲡⲱⲱⲓ ⲛ̀ⲡⲓⲗⲉⲃⲏⲥ
ⲁϥⲙⲟⲩϯ ⲛ̀ⲝⲉ ⲡⲟ̄ⲥ̄ ⲥⲓⲝⲉⲛ ⲡⲓⲕⲉⲣⲙⲓ ⲛ̀ⲧⲉ ⲛⲉⲛⲕⲁⲥ
ⲛ̀ⲡⲓⲑⲙⲏⲓ ⲉⲧⲃⲉⲛ ⲡⲓⲗⲉⲃⲏⲥ ⲉϥⲝⲱ ⲙ̀ⲙⲟⲥ ⲝⲉ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲛⲟⲕ ⲡⲉ ϯ̄ ⲫⲏ ⲉ̀ⲧⲁϥⲧⲟⲩⲛⲟⲥ
ⲗⲁⲍⲁⲣⲟⲥ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲛⲏ ⲉⲧⲙⲱⲟⲩⲧ ϯⲟⲩⲁⲥⲥⲁⲥⲛⲓ
ⲛⲁⲕ ⲟⲛ ϯⲛⲟⲩ ⲉⲑⲣⲉⲕⲟ̀ⲥⲓ ⲉ̀ⲣⲁⲧⲕ ⲉ̀ⲧⲉⲕⲓ̀ ⲉ̀ⲃⲟⲗⲃⲉⲛ
ⲡⲓⲗⲉⲃⲏⲥ ⲥⲁⲧⲟⲧϥ ⲁϥⲧⲱⲛϥ ⲁϥⲟ̀ⲥⲓ ⲉ̀ⲣⲁⲧϥ ⲛ̀ⲝⲉ
ⲡⲓⲑⲙⲏⲓ ⲉϥⲝⲏⲕ ⲉ̀ⲃⲟⲗ ⲙ̀ⲙⲟⲛ ⲥⲗⲓ ⲛ̀ⲁⲃⲛⲓ ⲛ̀ⲃⲏⲧϥ
ⲁⲛ ⲡⲉ ⲁ̀ ⲡⲟ̄ⲥ̄ ⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟϥ ⲁϥⲙⲁⲥϥ
ⲛ̀ⲝⲟⲙ ⲛⲉⲙ ⲛⲟⲙϯ ⲉϥⲝⲱ ⲙ̀ⲙⲟⲥ ⲝⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲡⲁⲙⲉⲛⲣⲓⲧ ⲃⲣⲟ. ⲙ̀ⲙⲟⲕ ⲟⲩⲟⲥ ⲛ̀ⲧⲉⲕⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲧⲟⲧⲕ
ⲝⲉ ⲁⲓⲥⲉⲙⲛⲓ ⲛⲁⲕ ⲛ̀ⲛⲟⲩⲑⲣⲟⲛⲟⲥ ⲃⲉⲛ ⲓⲗⲏⲙ̄ ⲛ̀ⲧⲫⲉ
ⲫⲁⲓ ⲉ̀ⲧⲉ ⲙ̀ⲙⲟⲛ ⲥⲗⲓ ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟϥ ⲃⲉⲛ ⲛⲓⲙⲁⲛ-
ⲥⲉⲙⲥⲓ ⲛ̀ⲧⲉ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲧⲏⲣⲟⲩ ⲛⲁⲓ ⲉ̀ⲧⲁⲩⲱⲱⲡⲓ
ⲓⲥⲝⲉⲛ ⲱⲣⲡ ⲟⲩⲟⲥ ⲛ̀ⲛⲉ ⲟⲩⲟⲛ ⲱⲱⲡⲓ ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ
ⲱⲁ ⲉ̀ⲛⲉⲥ ⲃⲉⲛ ⲛⲓⲕⲉⲟⲩⲟⲛ ⲉⲑⲛⲁⲱⲱⲡⲓ ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ
fol. 136. ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ ⲡⲓⲙⲏⲱ ⲛ̀ⲧⲉ ⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲛⲉⲙ
ⲛⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ϯ ⲛ̀ⲡⲟⲩⲟⲓ ⲁⲩⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟϥ
ⲡⲉⲭⲱⲟⲩ ⲛⲁϥ ⲝⲉ ⲱ̀ ⲟⲩⲛⲓⲁⲧⲕ ⲁⲗⲏⲑⲱⲥ ⲱ̀ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲡⲓⲙⲉⲛⲣⲓⲧ ⲛ̀ⲧⲉ ϯ̄ ⲛⲉⲙ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ
ⲛⲓⲭⲉⲣⲟⲩⲃⲓⲙ ⲛⲉⲙ ⲛⲓⲥⲉⲣⲁⲫⲓⲙ ⲟⲩⲟⲥ ⲁⲛⲟⲛ ⲥⲱⲛ
ⲧⲉⲛⲱⲟⲩⲱⲟⲩ ⲙ̀ⲙⲟⲛ ⲛ̀ⲃⲏⲧⲕ ⲛⲉⲙ ⲧⲉⲕⲛⲓⲱϯ ⲛ̀ⲍⲩ-
ⲡⲟⲙⲟⲛⲏ ⲙⲁⲗⲓⲥⲧⲁ ⲛ̀ⲑⲟⲕ ⲙ̀ⲙⲁⲩⲁⲧⲕ ϯⲛⲟⲩ ⲉⲑⲟⲩ-
ⲱⲛⲍ ⲉⲃⲟⲗ ⲛ̀ⲫⲣⲁⲛ ⲙ̀ⲫϯ ⲃⲉⲛ ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ ⲃⲉⲛ

ϯⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ ⲛⲉⲙ ⲡⲉⲥⲙⲟⲥ ⲉⲑⲃⲉ ⲫⲁⲓ
ⲡⲉⲛⲥⲱⲧⲏⲣ ⲛⲁⲟⲩⲟⲛϩⲉⲕ (sic) ⲉⲃⲟⲗ ϩⲱⲕ ⲃⲉⲛ
ⲧⲫⲉ ⲉⲕⲱⲟⲡ ⲃⲉⲛ ⲟⲩⲱⲟⲩ ⲛⲁⲧⲥⲁⲁⲓ ⲙⲙⲟϥ ⲛⲧⲉⲙⲑⲟ
ⲛⲧⲡⲓⲥⲱⲛⲧ ⲧⲏⲣϥ ⲛⲧⲉ ⲧⲫⲉ ⲛⲉⲙ ⲡⲕⲁϩⲓ ⲟⲩⲟϩ
ⲉⲧⲁⲩⲙⲁϩϥ ⲛⲣⲁⲱⲓ ⲁ ⲡⲟⲩ ϯⲛⲉⲙⲁϥ ⲛⲧϩⲏⲣⲏⲛⲏ
(sic) ⲁϥⲱⲉ ⲉⲡⲱⲱⲓ ⲉⲛⲓⲫⲏⲟⲩⲓ ⲛⲉⲙ ⲛⲉϥⲁⲣⲅⲉⲗⲟⲥ ⲛⲉⲙ
ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲛⲧⲁϥ ⲃⲉⲛ ⲟⲩⲛⲓⲱϯ ⲛⲱⲟⲩ
ⲛⲉⲙ ⲟⲩⲧⲁⲓⲟ̀ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲁϥⲓ̀ ⲉⲑⲙⲏϯ ⲛⲡⲓ-
ⲑⲉⲁⲧⲣⲟⲛ ⲛⲧⲉ ϯⲃⲁⲕⲓ ⲉⲣⲉ ⲡⲉϥϩⲟ ⲙⲉϩ ⲛⲛⲟⲩⲱⲓⲛⲓ
ⲁϥⲱⲱ ⲉⲃⲟⲗ ⲉϥϫⲱⲙ̀ⲙⲟⲥ ϫⲉ ⲱⲟⲩ ⲛⲓⲟⲩⲣⲱⲟⲩ
ⲛⲉⲙ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲙⲟⲱⲓ ⲛⲉⲙⲱⲟⲩ ⲛⲉⲙ ⲛⲓⲕⲉ
ⲙⲁⲧⲟⲓ ⲉⲧⲱⲟⲡ ⲃⲉⲛ ⲧⲁⲓ ⲃⲁⲕⲓ ⲛⲉⲙ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ
ⲉⲧⲱⲟⲡ ⲛ̀ⲃⲏⲧⲥ ⲁ̀ⲙⲱⲓⲛⲓ ⲉⲃⲟⲗ ⲧⲏⲣⲟⲩ ⲛⲧⲉⲧⲉⲛⲛⲁⲩ
ⲉⲣⲟⲓ ⲉⲓⲟⲛⲃ ⲃⲉⲛ ⲧϫⲟⲙ ⲙ̀ⲡⲁⲛⲟⲩϯ ⲁⲛⲟⲕ ⲡⲉ ⲣⲉ-
ⲱⲣⲓⲟⲥ ⲡⲓⲙⲉⲗⲓⲧⲱⲛ ⲛⲧⲉ ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲁⲛⲟⲕ ⲡⲉ
ⲉⲧⲁ ⲛⲁⲓ ⲁⲑⲛⲟⲩϯ ⲛⲛⲟⲩⲣⲱⲟⲩ ⲃⲟⲑⲃⲉⲧ ⲟⲩⲟⲥ
ⲁⲩⲑⲟⲙⲥⲧ ⲃⲉⲛ ⲡⲓⲕⲁⲥⲓ ⲁ̀ ⲡⲁⲛⲟⲩϯ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅
ⲧⲟⲩⲛⲟⲥⲧ ⲉⲃⲟⲗⲃⲉⲛ ⲛⲏ ⲉⲑⲙⲱⲟⲩⲧ ⲭⲉ ⲛ̀ⲑⲟϥ ⲡⲉ
ϕ̅ϯ̅ ⲛ̀ⲧⲉ ⲧⲫⲉ ⲛⲉⲙ ⲡⲓⲕⲁⲥⲓ ⲛⲓⲙⲏⲱ ⲇⲉ ⲉⲧⲁⲩ-
ⲥⲟⲩⲱⲛϥ ⲭⲉ ⲛ̀ⲑⲟϥ ⲡⲉ ⲁⲩⲱⲱ ⲉⲃⲟⲗ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ
ⲭⲉ ⲙ̀ⲙⲟⲛ ⲛⲟⲩϯ ⲃⲉⲛ ⲧⲫⲉ ⲟⲩⲇⲉ ϩⲓⲭⲉⲛ ⲡⲓⲕⲁⲥⲓ
ⲉⲃⲏⲗ ⲉⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ϕ̅ϯ̅ ⲛ̀ⲣⲉⲱⲣⲓⲟⲥ ⲡⲓⲙⲉⲗⲓⲧⲱⲛ ⲟⲩⲟⲥ
ⲟⲩⲥϩⲓⲙⲓ ⲉⲃⲟⲗⲃⲉⲛ ⲛⲓⲙⲏⲱ ⲉⲧⲁⲥⲛⲁⲩ ⲉ̀ⲧⲱⲫⲏⲣⲓ
ⲉⲧⲁⲥⲱⲱⲡⲓ ⲁⲥⲛⲁϩϯ ⲉ̀ ⲡⲉⲥⲣⲁⲛ ⲡⲉ ⲥⲭⲟⲗⲁⲥⲧⲓⲕⲏ
ⲁⲥⲟⲩⲱⲱⲧ ⲛ̀ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲥⲭⲱ ⲙ̀ⲙⲟⲥ ⲛⲁⲩ ⲭⲉ
ⲡⲁⲟ̅ⲥ̅ ⲣⲉⲱⲣⲓⲟⲥ ⲁ̀ ⲡⲁⲱⲏⲣⲓ ⲙⲟⲩϩⲡ[1] ⲛ̀ⲧⲉⲫ-
ⲉϩⲉ ⲭⲉ ⲛ̀ⲧⲉⲫⲥⲭⲁⲓ ⲃⲉⲛ ⲧⲕⲟⲓ ⲁⲥϩⲉⲓ ⲟⲩⲟⲥ
ⲁⲥⲙⲟⲩ ϯⲛⲟⲩ ⲭⲉ ⲱ̀ ⲡⲁⲟ̅ⲥ̅ ⲁ̀ⲣⲓⲃⲟⲏⲑⲓⲛ ⲉⲣⲟⲛ

[1]) For ⲛⲟⲩϩⲡ.

fol. 157. ⲭⲉ ⲁⲛⲟⲛ ϩⲁⲛϩⲏⲕⲓ ⲡⲉⲭⲉ ⲡⲓⲑⲙⲏⲓ ⲛⲁⲥ ⲭⲉ ⲃⲓ ⲛⲉ
ⲙ̀ⲡⲁⲓ ⲕⲟⲩⲭⲓ ⲛ̀ⲃⲁⲣⲱⲡ ⲉ̀ⲧⲁⲓⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲙⲟϥ ϯⲛⲟⲩ
ⲃⲉⲛ ⲧⲁⲝⲓⲥ ⲟⲩⲟϩ ⲙⲁⲱⲉ ⲛⲉ ⲉ̀ⲧⲕⲟⲓ ⲧⲁⲗⲟϥ ⲉ̀ⲭⲉⲛ
ϯⲉ̀ϩⲉ ⲉⲣ[ⲉ]ⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲡⲉⲭⲉ ⲡⲓⲃⲱⲕ ⲛ̀ⲧⲉ ⲡ̄ⲟ̄ⲥ̄
ϕ̄ϯ ⲣⲉⲱⲣⲓⲟⲥ ⲭⲉ ⲧⲱⲛⲓ ⲱ̀ ϯⲉ̀ϩⲉ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲛⲏ
ⲉⲑⲙⲱⲟⲩⲧ ϯⲥϩⲓⲙⲓ ⲇⲉ ⲁⲥⲓ̀ⲣⲓ ⲕⲁⲧⲁ ⲡⲓⲣⲏϯ ⲉ̀ⲧⲁ
ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲭⲟⲥ ⲛⲁⲥ ⲟⲩⲟϩ ⲁⲥⲱⲛⲃ ⲛ̀ⲭⲉ ϯⲉϩⲉ ⲁⲥ-
ϯⲱⲟⲩ ⲙ̀ϕ̄ϯ ⲁⲥⲱⲱⲡⲓ ⲉⲥⲙⲏⲛ ⲉ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ
ⲉ̀ ⲛⲁⲣⲉ ⲟⲩⲙⲏⲱ ⲕⲱϯ ⲉ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲡⲉ ⲉⲕϯⲥⲃⲱ ⲛⲱⲟⲩ
ⲉ̀ⲡⲭⲓⲛⲥⲟⲩⲉⲛ ⲡ̄ⲭ̄ⲥ̄ ⲛⲁⲩⲱⲱ ⲉ̀ⲃⲟⲗ ⲭⲉ ⲟⲩⲁⲓ ⲡⲉ
ϕ̄ϯ ⲛ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲡⲓⲙⲁⲧⲟⲓ ⲛ̀ⲭⲱⲣⲓ ⲛ̀ⲧⲉ
ⲡⲟⲩⲣⲟ ⲡ̄ⲭ̄ⲥ̄ ⲡⲉⲭⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ⲭⲉ ⲟⲩ
ⲛⲉ ⲛⲁⲓ ⲱⲱ ⲉ̀ⲃⲟⲗ ⲉⲧⲟⲱ ⲛ̀ⲡⲁⲓⲣϯ ⲉ̀ⲧⲉⲛⲥⲱⲧⲉⲙ
ⲉ̀ⲣⲱⲟⲩ ⲡⲉⲭⲉ ⲡⲓⲙⲁⲧⲟⲓ ⲛⲱⲟⲩ ⲭⲉ ⲣⲉⲱⲣⲓⲟⲥ ⲡⲉ
ⲉ̀ⲧⲁϥⲧⲱⲛϥ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲛⲏ ⲉⲑⲙⲱⲟⲩⲧ ⲉ̀ⲣⲉ ⲛⲓⲙⲏⲱ
ⲱⲱ ⲉ̀ⲃⲟⲗ ⲉⲩⲛⲁⲥϯ ⲉ̀ⲡⲉϥⲛⲟⲩϯ ⲭⲉ ⲁϥⲧⲟⲩⲛⲟⲥϥ
ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲛⲏ ⲉⲑⲙⲱⲟⲩⲧ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲇⲉ ⲉ̀ⲧⲁⲩ-
ⲝⲓ̄ⲃ̄. ⲥⲱⲧⲉⲙ ⲭⲉ ⲣⲉⲱⲣⲓⲟⲥ ⲡⲉ ⲉ̀ⲧⲁϥⲱⲛⲃ ⲛ̀ⲕⲉⲥⲟⲡ
ⲁⲩⲛⲟⲃⲱⲡ[1] ⲉ̀ϕⲁϩⲟⲩ ⲡⲉ ⲛⲁⲩⲉⲣϩⲟϯ ⲡⲉ ⲛ̀ⲓⲙⲁⲱⲱ
ⲡⲉⲭⲱⲟⲩ ⲛ̀ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ⲭⲉ ⲁⲣⲏⲟⲩ ⲛ̀ⲑⲟϥ ⲁⲛ ⲡⲉ
ⲟⲩⲟϩ ⲡⲉⲭⲉ ⲛⲓⲙⲁⲧⲟⲓ ⲭⲉ ϩⲏⲡⲡⲉ ⲧⲉⲛⲛⲁⲉⲛϥ
ⲛⲱⲧⲉⲛ ϯⲛⲟⲩ ϩⲓⲛⲁ ⲛ̀ⲧⲉⲧⲉⲛⲉ̀ⲙⲓ ⲃⲉⲛ ⲟⲩⲧⲁⲭⲣⲟ
ⲭⲉ ⲛ̀ⲑⲟϥ ⲡⲉ ⲣⲉⲱⲣⲓⲟⲥ ⲛⲓⲙⲁⲧⲟⲓ ⲇⲉ ⲁⲩⲓ̀ⲛⲓ ⲙ̀ⲡⲓ-
ⲁ̀ⲣⲓⲟⲥ ϩⲓⲭⲉⲛ ⲡⲓⲃⲏⲙⲁ ⲛⲁⲣⲉ ⲡⲓⲙⲏⲱ ⲙⲟⲱⲓ ⲛ̀ⲥⲱϥ
ⲡⲉ ⲟⲩⲟϩ ⲛⲁⲩⲱⲱ ⲡⲉ ⲉ̀ⲃⲟⲗ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲁⲛⲟⲛ
ϩⲁⲛⲭⲣⲏⲥⲧⲏⲁ̀ⲛⲟⲥ ⲛ̀ⲡⲁⲣⲣⲏⲥⲓⲁ̀ ⲛⲁⲩⲱⲱ ⲉ̀ⲃⲟⲗ ⲡⲉ
ⲉⲩϩⲱⲟⲩⲱ ⲉ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲟⲩⲟϩ ⲛⲁⲩⲭⲟⲛⲧ ⲉ̀ⲛⲓⲟⲩ-
ⲣⲱⲟⲩ ⲡⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲇⲉ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ

---

[1]) Sic; for ⲁⲩⲛⲟⲩⲱⲡ.

ⲉⲑⲣⲟⲩⲃⲟⲧⲃⲉⲧ ⲛⲥⲁ ⲛⲓⲙⲏⲱ ⲓⲥⲭⲉⲛ ⲁⲭⲡ ⲣ̄[1] ⲛⲡⲓ-
ⲉⲍⲟⲩ ⲱⲁ ⲫⲛⲁⲩ ⲛⲛⲁⲭⲡ ⲓ̄ⲧ ⲙⲡⲓⲉⲍⲟⲟⲩ ⲙⲓⲁⲍⲃ̄
ⲉⲩⲃⲱⲧⲉⲃ ⲛⲥⲱⲟⲩ ⲡⲉ ⲁⲩⲱⲱⲡⲓ ⲛⲭⲉ ⲧⲏⲃⲓ[2] ⲛⲧⲉ
ⲛⲏ ⲉⲧⲁⲩⲃⲓ ⲙⲡⲓϫⲗⲟⲙ ⲃⲉⲛ ⲡⲓⲉⲍⲟⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ
ⲥⲉⲓⲣⲓ ⲛⲏ̄ ⲛⲱⲟ ⲛⲉⲙ ⲫ̄ ⲛⲯⲩⲭⲏ ⲁⲩⲍⲱⲗ ⲉⲛⲓⲫⲏⲟⲩⲓ
ⲃⲉⲛ ⲟⲩⲱⲟⲩ ⲉⲣⲉ ⲡⲟⲩⲥⲙⲟⲩ ⲉⲑⲟⲩⲁⲃ ⲱⲱⲡⲓ ⲛⲉⲙⲁⲛ
ⲧⲏⲣⲟⲩ ⲱⲁ ⲉⲛⲉⲍ ⲁⲙⲏⲛ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁⲩⲕⲟⲧⲟⲩ
ⲛⲭⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲉⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲭⲱⲟⲩ
ⲛⲁⲕ ⲭⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲱⲥ ⲁⲕⲧⲱⲛⲕ ⲉⲃⲟⲗⲃⲉⲛ ⲛⲏ
fl. 138. ⲉⲑⲙⲱⲟⲩⲧ ⲡⲉⲭⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲱⲟⲩ ⲭⲉ ⲡⲁ ⲟ̄ⲩ̄ⲥ̄
ⲓⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲡⲉ ⲉⲧⲁⲕⲧⲟⲩⲛⲟⲥⲧ ⲉⲃⲟⲗⲃⲉⲛ ⲛⲏ ⲉⲑⲙⲱ-
ⲟⲩⲧ ⲉⲑⲃⲉ ⲫⲁⲓ ⲧⲱⲱⲡ ⲛⲛⲁⲓ ⲃⲓⲥⲓ ⲧⲏⲣⲟⲩ ⲥⲓⲭⲉⲛ
ⲡⲉⲕⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ ⲁⲕⲉⲣⲟⲩⲱ ⲛⲭⲉ ⲟⲩⲁⲓ ⲉⲃⲟⲗ
ⲛⲃⲏⲧⲟⲩ ⲉⲡⲉⲕⲣⲁⲛ ⲡⲉ ⲣⲁⲕⲗⲓⲗⲟⲥ ⲟⲩⲟⲍ ⲡⲉⲭⲁⲕ
ⲛⲡⲓⲑⲙⲏⲓ ⲛⲡⲁⲓ ⲣⲏⲧ ⲭⲉ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲗⲗⲁ ⲁⲗⲏⲑⲱⲥ
ⲧⲟⲓ ⲛⲱⲫⲏⲣⲓ ⲙⲙⲟⲕ ⲭⲉ ⲡⲱⲥ ⲁⲕⲓ̀ ⲉⲃⲟⲗⲃⲉⲛ ⲡⲁⲓ-
ⲗⲉⲃⲏⲥ ⲉⲕⲟⲓ ⲛⲫⲁⲭⲓ ⲫⲁⲭⲓ ⲟⲩⲟⲍ ⲉⲕⲥⲁⲧ ⲉⲡⲉⲥⲏⲧ
ⲉⲡⲕⲁⲍⲓ ⲧⲛⲟⲩ ⲭⲉ ⲉⲕⲟⲩⲱⲱ ⲛⲧⲁⲛⲁⲍⲧ ⲉⲡⲉⲕⲛⲟⲩⲧ
ⲉⲑⲃⲉ ⲛⲓⲑⲣⲟⲛⲟⲥ ⲗ̄ⲉ̄ ⲉⲧⲁⲩⲧⲟⲩⲱ ⲉⲃⲟⲗ ⲟⲩⲟⲍ
ⲛⲧⲉⲛⲉⲙⲓ ⲭⲉ ⲡⲉⲕⲛⲟⲩⲧ ⲡⲉ ⲉⲧⲁⲕⲉⲣ ⲡⲁⲓ ⲙⲏⲓⲛⲓ
ⲱⲁⲛ ⲛⲉⲛⲛⲟⲩⲧ ⲛⲉ ⲁⲗⲗⲁ ⲓⲥ ⲟⲩⲥⲗⲏ ⲛⲛⲱⲛⲓ
ⲛⲡⲁⲓ ⲙⲁ ⲉⲣⲉ ⲥⲁⲛⲣⲉⲕⲙⲱⲟⲩⲧ ⲛⲃⲏⲧⲥ ⲛⲧⲉ ⲛⲓ-
ⲁⲣⲭⲉⲟⲥ ⲟⲩⲟⲍ ⲉⲱⲱⲡ ⲛⲧⲉⲕⲧⲱⲃⲍ ⲛⲡⲉⲕⲛⲟⲩⲧ
ⲟⲩⲟⲍ ⲛⲧⲉⲕⲧⲟⲩⲛⲟⲥⲟⲩ ⲉⲩⲟⲛⲃ ⲟⲩⲟⲍ ⲧⲛⲁⲛⲁⲍⲧ
ⲉⲣⲟⲕ ⲥⲱ ⲁⲕⲉⲣⲟⲩⲱ ⲛⲭⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲡⲉⲭⲁⲕ ⲭⲉ ⲧⲉ̀ⲙⲓ ⲁⲛⲟⲕ ⲭⲉ ⲧⲉⲧⲉⲛⲛⲁⲍⲧ ⲁⲛ ⲁⲗⲗⲁ
ⲡⲓⲭⲣⲱⲙ ⲉⲑⲛⲁⲟⲩⲉⲙⲑⲏⲛⲟⲩ ⲧⲏⲣⲟⲩ ⲡⲗⲏⲛ ⲉⲑⲃⲉ
ⲝⲁ̄. ⲫⲁⲓ ⲙⲏⲱ ⲉⲧⲟ̀ⲍⲓ ⲉ̀ⲣⲁⲧⲟⲩ ⲧⲛⲁⲑⲣⲉ ⲡⲱⲟⲩ ⲛⲡⲁ ⲟ̄ⲩ̄ⲥ̄

---

1) Read ⲣ̄ⲧ. 2) Read ⲧⲏⲡⲓ.

ιϩ̅ⲥ̅ πⲭ̅ⲥ̅ ογωⲛϩ ἐβολ ϫⲱⲛⲕ ⲛ̀ⲑⲟⲕ ⲛⲉⲙ ϕⲏ ἐⲧⲉⲕⲟγⲁϣϥ ⲁογωⲛ ⲛ̀ϯⲥⲗⲏ ⲁⲛⲓογⲓⲛⲓ (sic) ⲛⲛⲏ ἐⲧⲉ ⲛ̀ⲃⲏⲧⲥ ⲙ̀ⲡⲁⲉⲙⲑⲟ (sic) ἐβολ ⲙ̀ⲡⲁⲓ ⲙⲏϣ ϩⲓⲛⲁ ⲛⲧⲉ ϕⲣⲁⲛ ⲛ̀ⲡⲁⲟγⲣⲟ ⲙ̀ⲙⲏⲓ ογωⲛϩ ἐβολ ⲙ̀ⲫⲟⲟγ ⲁϥⲧⲱⲛϥ ⲛ̀ⲧⲉ πογⲣⲟ ⲣⲁⲕⲓⲗⲗⲟⲥ ⲛⲉⲙ πογⲣⲟ ⲇⲁⲇⲓⲁⲛⲟⲥ ⲛⲉⲙ ⲇⲓⲟⲛⲏⲥⲓⲟⲥ πογⲣⲟ ⲛ̀ⲭⲏⲙⲓ ⲁγⲟγⲱⲛ ⲛ̀ϯⲥⲗⲏ ⲛⲱⲛⲓ ⲁγⲓⲛⲓ ἐⲡϣⲱⲓ ⲛⲛⲓⲕⲁⲥ ⲛ̀ⲧⲉ ⲛⲏ ἐⲧⲁⲩⲙⲟγ ἐⲧⲁⲩⲗⲟϥⲗⲉϥ ⲡⲉϫⲱⲟγ ⲛⲁϥ ϫⲉ ὠ ⲣⲉⲱⲣⲅⲓⲟⲥ ⲁⲩⲉⲣϩⲟⲗⲓ ⲛ̀ⲧⲉ ⲛⲓⲕⲁⲥ ϩⲓϫⲉⲛ ⲡⲁϣⲁⲓ ⲛ̀ⲡⲓϫⲣⲟⲙⲟⲥ ⲟγⲟϩ ⲁⲩⲉⲣϣⲱⲓϣ ⲛ̀ⲧⲉ ⲛⲓⲕⲁⲥ ⲡⲉϫⲉ ⲡⲓⲑⲙⲏⲓ ϫⲉ ⲁⲛⲓⲟγⲓ ⲛⲏⲓ ⲛ̀ⲛⲟγⲕⲉϣⲱⲓϣ ⲡⲁⲓⲣⲏϯ ⲁ ⲡⲓⲱ̅ ⲛ̀ⲛⲟγⲣⲟ ⲑⲣⲉ ⲛⲓϩⲩⲡⲉⲣⲉⲧⲏⲥ ⲱϥⲓ ⲛ̀ⲛⲓⲕⲁⲥ ⲛⲉⲙ ⲛⲟγⲕⲉϣⲱⲓϣ ⲉⲧⲁⲩϫⲉⲙⲟⲩ ⲟγⲟϩ ⲁⲩⲉ̀ⲛⲟⲩ ⲁⲩϫⲁⲩ ⲛ̀ⲡⲉⲛⲑⲟ (sic) ἐβολ ⲛ̀ⲡⲓⲁⲣⲓⲟⲥ ⲣⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ⲑⲟϥ ⲇⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲁϥⲕⲱⲗϫ ⲛ̀ⲛⲉϥⲕⲉⲗⲓ ⲁϥϯ ⲛ̀ⲛⲟγⲉⲩⲭⲏ ⲙ̀ⲫϯ ⲃⲉⲛ ϯⲟγⲛⲟⲩ ⲁ ⲟγⲛⲓϣϯ ⲙ̀ⲙⲟⲛⲙⲉⲛ ϣⲱⲡⲓ ⲛⲉⲙ ϩⲁⲛϫⲁⲣⲁⲃⲁⲓ ⲛⲉⲙ ϩⲁⲛⲥⲉⲧⲉⲃⲣⲏϫ ⲁ ⲟγⲡⲛ̅ⲁ̅ ⲛ̀ⲧⲉ ⲡⲟ̅ⲥ̅ ϣⲱⲡⲓ ϩⲓϫⲉⲛ ⲡⲕⲁϩⲓ
fol. 139. ⲛⲉⲙ ⲛⲓⲕⲁⲥ ⲛⲉⲙ ⲛⲓϣⲱⲓϣ ⲟγⲟϩ ⲁγⲓ ⲉⲃⲟⲗ ⲛ̀ⲧⲉ ⲉ̅ ⲛ̀ⲣⲱⲙⲓ ἐⲃⲟⲗⲃⲉⲛ ⲛⲓϣⲱⲓϣ ⲛⲉⲙ ⲑ̅ ⲛ̀ⲥϩⲓⲙⲓ ⲛⲉⲙ ⲟγⲕⲟγϫⲓ ⲛ̀ⲁⲗⲟγ ⲁ ⲟγⲛⲓϣϯ ⲛ̀ϩⲟϯ ϣⲱⲡⲓ ⲛ̀ⲛⲓⲟγⲣⲱⲟγ ⲛⲉⲙ ⲛⲓⲙⲏϣ ⲉⲑⲛⲉⲙⲱⲟγ ⲉⲑⲃⲉ ϯϣϕⲏⲣⲓ ἐⲧⲁⲥϣⲱⲡⲓ ⲛⲁⲩⲥⲑⲉⲣⲧⲉⲣ ⲡⲉ ϩⲓⲥⲟⲡ ⲡⲉ ⲁⲩⲙⲟⲩϯ ⲛ̀ⲧⲉ ⲛⲓⲟγⲣⲱⲟγ ⲛ̀ⲛⲟγⲁⲓ ἐⲧⲁϥⲧⲱⲛϥ ἐⲃⲟⲗⲃⲉⲛ ⲛⲏⲉⲑⲙⲱⲟγⲧ ⲡⲉϫⲱⲟγ ⲛⲁϥ ϫⲉ ⲛⲓⲙ ⲡⲉ ⲡⲉⲕⲣⲁⲛ ⲡⲉϫⲁϥ ⲛⲱⲟγ ϫⲉ ⲃⲱⲛⲥ ⲡⲉ ⲡⲓⲣⲁⲛ ἐⲧⲧⲟⲓ ἐⲣⲟⲓ ⲟγⲟϩ ⲡⲉϫⲁϥ ⲛⲁϥ ⲛ̀ⲧⲉ πογⲣⲟ ϫⲉ ⲓⲥ ⲟγⲏⲣ ⲛ̀ⲣⲟⲙⲡⲓ ⲓⲥϫⲉⲛ ἐⲧⲁⲕⲙⲟγ ⲁϥⲉⲣⲟγⲱ ϫⲉ ⲓⲥ ⲝ̅ⲗ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲡⲉϫⲱⲟγ ⲛⲁϥ ϫⲉ ⲃⲉⲛ ⲡⲉⲕⲥⲛⲟγ ⲁ ⲡⲭ̅ⲥ̅ ⲕⲏⲛ ⲓ ⲉⲡⲓⲕⲟⲥⲙⲟⲥ ⲡⲉ ⲡⲉϫⲁϥ ⲛⲓⲙⲟγ ϫⲉ ⲙ̀ⲫⲏ

ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ⲉⲕⲱⲉⲙⲱⲓ ⲛ̀ⲛⲓⲙ ⲛ̀ⲛⲟⲩⲧ ⲡⲉϫⲁϥ
ⲛⲱⲟⲩ ϫⲉ ⲛⲁⲓⲱⲉⲙⲱⲓ ⲛ̀ⲛⲟⲩⲧ ϫⲉ ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ
ⲡⲉ ⲡⲓⲑⲟⲩⲱⲧ ⲛ̀ⲕⲟⲩⲣ ⲛ̀ⲃⲉⲗⲗⲉ ⲟⲩⲟϩ ⲛ̀ⲁⲧⲯⲩⲭⲏ
ⲁⲥⲱⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁⲓⲙⲟⲩ ⲁⲩⲥⲁⲧ ⲉ̀ⲟⲩⲓⲁ̀ⲣⲟ ⲛ̀ⲭⲣⲱⲙ
ⲉϥⲟⲓ . . . . . ⲉϥⲥⲁⲡⲉⲥⲏⲧ ⲛ̀ⲫⲛⲟⲩⲛ ⲉϥⲟⲩⲱⲙ ⲃⲉⲛ
ⲟⲩⲙⲉⲧⲁⲑⲛⲁⲓ ⲟⲩⲟϩ ⲁⲩϩⲓⲧⲧ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲣⲟϥ ⲓⲥ . . . .
ⲛ̀ⲣⲟⲙⲡⲓ ⲛ̀ⲫⲟⲟⲩ ⲧⲭⲏ ⲃⲉⲛ ⲛⲉϥⲭⲟⲗ ⲉⲧⲃⲟⲥⲓ ⲛⲁⲣⲉ
ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲡⲓⲑⲟⲩⲱⲧ ⲭⲏ ⲛⲉⲙⲏⲓ ⲛ̀ⲃⲏⲧϥ ⲡⲉ
ⲟⲩⲟϩ ⲛⲁϥⲧ ⲃⲓⲥⲓ ⲛⲏⲓ ⲉ̀ⲡⲓϩⲟⲩⲟ̀ ⲡⲉ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ
ⲛⲏⲓ ϫⲉ ⲥⲟⲩⲱⲛⲧ ⲱ̀ ⲡⲓⲧⲁⲗⲉⲡⲱⲣⲟⲥ ϫⲉ ⲁⲛⲟⲕ ⲁⲛ
ⲡⲉ ⲫ̄ⲧ̄ ⲁⲗⲗⲁ ⲁ̀ⲛⲟⲕ ⲟⲩⲓ̀ⲇⲱⲗⲟⲛ ⲛ̀ⲁⲧⲯⲩⲭⲏ ⲉⲑⲃⲉ
ⲟⲩ ⲁⲕⲭⲁ ⲫ̄ⲧ̄ ⲡⲉⲕⲟⲩⲣⲟ ⲛ̀ⲥⲱⲕ ⲟⲩⲟϩ ⲁⲕⲟⲩⲱⲱⲧ
ⲛ̀ⲡⲥⲁⲇⲁⲛⲁⲥ ⲉⲑⲃⲉ ⲫⲁⲓ ⲧⲛⲟⲩ ⲃⲓ ⲛⲁⲕ ⲛⲉⲙⲏⲓ
ⲉⲩⲥⲟⲡ ⲛ̀ⲛⲟⲩⲕⲟⲗⲁⲥⲓⲥ ⲛ̀ⲉ̀ⲛⲉϩ ⲗⲟⲓⲡⲟⲛ ⲙⲉⲛⲉⲛⲥⲁ
ⲟⲩⲥⲛⲟⲩ ⲁⲫⲓ̀ ⲉ̀ⲡⲉⲥⲏⲧ [ⲉ]ⲁ̀ⲙⲉⲛⲧ ⲛ̀ⲭⲉ ⲓ̅ⲏ̅ⲥ̅ ⲡⲱⲏⲣⲓ
ⲙ̀ⲫ̄ⲧ̄ ⲉⲧⲟⲛⲃ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲟⲩⲥⲧⲁⲩⲣⲟⲥ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ
ⲥⲱⲕ ⲃⲁϫⲱϥ ⲡⲉ ⲁⲙⲉⲛⲧ ⲧⲏⲣϥ ⲉⲣⲟⲩⲱⲓⲛⲓ ⲁϥⲉⲛ
ⲧⲉϫⲙⲁⲗⲱⲥⲓⲁ̀ ⲧⲏⲣⲥ ⲉ̀ⲡⲱⲱⲓ ⲛⲉⲙⲁϥ ⲟⲩⲟϩ ⲡⲓ-
ⲥⲱϫⲡ ⲇⲉ ⲛ̀ⲧⲉ ⲛⲓⲕⲟⲗⲁⲥⲓⲥ ⲁⲣⲉⲱⲁⲛ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲛ̀ⲧⲉ
ⲧⲕⲏⲣⲓⲁⲕⲏ ⲱⲱⲡⲓ ⲁⲡⲗⲱⲥ ⲱⲁⲣⲉ ⲫ̄ⲧ̄ ϫⲟⲩⲱⲧ
ϩⲓϫⲉⲛ ⲛⲓⲕⲟⲗⲁⲥⲓⲥ ⲟⲩⲟϩ ⲱⲁϥⲧⲛ̀ⲧⲟⲛ ⲛⲱⲟⲩ ⲡⲉ
ⲁⲗⲗⲁ ⲁⲛⲟⲛ ⲃⲁ ⲛⲓⲱⲁⲙⲱⲉ ⲓⲇⲱⲗⲟⲛ ⲙ̀ⲡⲁⲩⲧⲉⲙⲧⲟⲛ
ⲛⲁⲛ ⲡⲉ ⲉ̀ⲡⲧⲏⲣϥ ⲃⲉⲛ ϩⲗⲓ ⲛ̀ⲛⲁⲩ ⲛⲁⲓ ⲇⲉ ⲉ̀ⲧⲁⲩ-
ⲥⲱⲧⲉⲙ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲭⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛⲉⲙ ⲡⲓⲙⲏⲱ
ⲁⲩⲧⲱⲙⲧ ⲡⲉⲭⲉ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲟⲩⲣⲟ ⲛⲁϥ ϫⲉ ⲱⲉ
ol. 140. ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲡⲓⲛⲓⲱⲧ ⲛ̀ⲛⲟⲩⲧ ⲁ̀ ⲡⲉϩϩⲏⲧ ϫⲱ ϩⲓⲧⲉⲛ
ⲡⲁⲱⲁⲓ ⲛ̀ⲡⲓϫⲣⲟⲛⲟⲥ ⲉⲧⲟⲥⲕ ⲁ̀ⲙⲟⲩ ⲧⲛⲟⲩ ⲛⲉⲙ
ⲛⲉⲕⲥⲛⲏⲟⲩ ⲉ̀ⲧⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲉ̀ⲃⲑⲟⲗⲃⲉⲛ ⲛⲏⲉⲑⲙⲱ-
ⲟⲩⲧ ⲛ̀ⲧⲉⲧⲉⲛⲟⲩⲱⲱⲧ ⲛ̀ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲡⲓⲛⲓⲱⲧ ⲛ̀ⲛⲟⲩⲧ
ⲁⲫⲉⲣⲟⲩⲱ̀ ⲛ̀ⲭⲉ ⲓⲱⲃⲓⲛⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲁⲛⲁⲑⲉⲙⲁ

ἐροκ ὠ πιϩογορ ετϩοϥ ⲛⲉⲙ πιαπολλων ετϩοϥ ⲛⲉⲙⲁⲕ ογοϩ ⲁϥϩιτϥ ἐⲃⲣⲏ ⲃⲁ ⲛⲉⲛⲃⲁⲗⲗⲁⲩⲝ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲝⲉ ϯϯϩⲟ ἐροκ ⲡⲁ ϭ̄ ⲣⲉⲱⲣⲅⲓⲟⲥ πιⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉ ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲫⲁⲓ ἐⲣⲉ ⲛⲓⲥⲧⲣⲁⲧⲓⲁ̀ ⲛ̀ⲧⲉ ⲧⲫϯ (sic) ϫⲟⲩⲱⲧ ἐⲃⲟⲗ ⲃⲁϫⲱϥ ⲃⲉⲛ ⲟⲩⲃⲓⲱⲱⲟⲩ ⲉϥⲟⲱ ⲉⲑⲣⲉϥⲓ̀ ⲱⲁⲣⲱⲟⲩ ⲃⲉⲛ ϯⲃⲁⲕⲓ ⲛ̀ⲧⲉ ⲡⲭ̄ⲥ̄ ⲓⲗ̄ⲏ̄ⲙ̄ ϯϯϩⲟ ἐροκ ⲡⲁ ϭ̄ ⲙⲟⲓ ⲛⲁⲛ ϩⲱⲛ ⲧⲏⲣⲟⲩ ϩⲓⲟⲩⲥⲟⲡ ⲛ̀ⲧⲥⲫⲣⲁⲅⲓⲥ ⲛ̀ⲧⲉ ⲓ̄ⲏ̄ⲥ̄ ⲛⲉⲙ ⲡⲓⲱⲙⲥ ⲛ̀ⲧⲉ ⲡⲭ̄ⲥ̄ ⲟⲩⲟϩ ⲧⲱⲃϩ ⲙ̀ⲡⲟ̄ⲥ̄ ἐϩⲣⲏ ἐϫⲱⲛ ϩⲓⲛⲁ ⲛ̀ⲧⲉϥ-ⲱⲧⲉⲙⲉⲛⲧⲉⲛ ἐⲡⲓⲙⲱⲓⲧ ἐⲧⲁⲛⲓ̀ ἐⲃⲟⲗ ⲛ̀ⲃⲏⲧϥ ⲛ̀ⲕⲉ ⲥⲟⲡ ⲡⲓⲑⲙⲏ ⲇⲉ ἐⲧⲁϥⲛⲁⲩ ἐⲡⲟⲩⲛⲁϩϯ ⲁϥϯ ⲛ̀ⲛⲟⲩⲱⲉⲛϥⲁⲧ ⲃⲉⲛ ⲡⲓⲕⲁϩⲓ ⲁⲥⲟⲩⲱⲛϩ ἐⲃⲟⲗ ⲛ̀ⲝⲉ ⲟⲩⲙⲟⲩⲙⲓ ⲙ̀ⲙⲱⲟⲩ ⲉⲥⲟⲩⲟⲃⲱ ⲙ̀ⲙⲁⲱⲱ ⲟⲩⲟϩ ⲁⲩⲃⲓ ⲙ̀ⲡⲓⲱⲙⲥ ⲧⲏⲣⲟⲩ ⲛ̀ⲃⲏⲧⲥ ἐⲃⲟⲗ ϩⲓⲧⲉⲛ ⲓⲁⲕⲟⲩⲃⲟⲥ
ϪⲎ̄. πιⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲡⲥⲟⲛ ⲛⲓⲱⲁⲛⲛⲏⲥ ⲃⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲫⲓⲱⲧ ⲛⲉⲙ ⲡⲱⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡ̄ⲛ̄ⲁ̄ ⲉⲑⲟⲩⲁⲃ ⲁ πιⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲑⲣⲟⲩϩⲱⲗ ἐⲡⲉⲥⲏⲧ ἐⲧⲥⲗⲏ ⲛ̀ⲧⲟⲩⲉⲛⲕⲟⲧ ⲁⲩⲝⲱⲕ ἐⲃⲟⲗ ⲃⲉⲛ ⲟⲩϩⲏⲣⲏⲛⲏ ⲁⲩ-ⲟ̀ⲗⲟⲩ ἐⲃⲟⲩⲛ ἐⲡⲓⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲛ̀ⲧⲉ ⲡⲟⲩⲛⲟϥ ϩⲓⲧⲉⲛ ⲛⲉⲛⲧⲱⲃϩ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲇⲉ ⲡⲉⲭⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛ̀ⲛⲟⲩⲉ̀ⲣϩⲟⲩ̀ ⲝⲉ ⲟⲩ ⲡⲉ ⲉⲧⲉⲛⲛⲁⲁⲓϥ ⲙ̀ⲡⲁⲓ ⲙⲁⲣⲟⲥ ⲫⲁⲓ ⲟⲩⲟϩ ⲁⲩⲉⲣⲕⲉ-ⲗⲉⲩⲓ̀ⲛ ἐⲑⲣⲟⲩⲓ̀ⲛⲓ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ϩⲓⲝⲉⲛ ⲡⲓⲃⲏⲙⲁ ⲡⲉ-ⲭⲱⲟⲩ ⲛⲁϥ ⲝⲉ ϩⲓⲧⲉⲛ ⲧⲉⲕⲙⲉⲧⲣⲉϥⲉⲣϩⲓⲕ ⲁⲕⲧⲁⲙⲟⲛ ϩⲁⲛⲇⲉⲙⲱⲛ ἐⲣⲁⲧⲟⲩ ϩⲱⲥ ⲣⲱⲙⲓ ⲟⲩⲟϩ ⲡⲁⲓ ⲣⲏϯ ⲁϥⲑⲣⲟⲩⲃⲟⲗⲕϥ ἐⲃⲟⲗ ⲁϥⲑⲣⲟⲩϩⲓⲟⲩⲓ̀ ἐⲣⲟϥ ⲃⲉⲛ ϩⲁⲛⲱⲃⲱⲧ ⲉⲩⲙⲉϩ ⲛ̀ϩⲟⲩⲣⲓ ⲱⲁⲧⲉ ⲡⲉϥⲥⲛⲟϥ ⲥⲱⲕ ϩⲓⲝⲉⲛ ⲡⲓⲕⲁϩⲓ ⲡⲉ ⲟⲩⲟϩ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ἐⲕⲱϯ ⲃⲉⲛ ϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲱⲁⲧⲟⲩϫⲓⲙⲓ ⲛ̀ⲛⲟⲩϫⲏⲣⲁ ⲛ̀ϩⲏⲕⲓ ⲑⲁⲓ ἐⲧⲉ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲛ̀ϩⲏⲕⲓ ⲛ̀ⲡⲉϩⲣⲏϯ ⲃⲉⲛ ϯⲡⲟⲗⲓⲥ

ⲧⲏⲣⲥ ⲁⲫⲑⲣⲟⲩⲥⲓⲟⲩⲓ ⲙⲡⲓⲑⲙⲏⲓ ⲉϧⲟⲩⲛ ⲉⲡⲉⲥⲏⲓ
ⲛⲁⲫϫⲱ ⲙⲙⲟⲥ ⲡⲉ ϫⲉ ϯⲛⲁϯⲱⲱϥ ⲛⲡⲓϣⲗⲟⲗ ⲛⲧⲉ
ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲉⲧⲁⲓ ⲧⲟⲟⲩⲓ ⲇⲉ ϣⲱⲡⲓ ⲁϥⲧⲱⲛϥ ⲛϫⲉ
ol. 141. ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥϫⲓⲙⲓ ⲛⲡⲉϥⲥⲱⲙⲁ
ⲁϥⲟⲩϫⲁⲓ ⲉⲃⲟⲗϧⲉⲛ ⲛⲓⲉⲣϧⲟⲧ ⲟⲩⲟⲥ ⲁ ⲡⲓⲏⲓ ⲧⲏⲣϥ
ⲉⲣⲟⲩⲱⲓⲛⲓ ⲛⲓⲙⲁⲧⲟⲓ ⲇⲉ ⲉⲑⲛⲉⲙⲁϥ ϧⲉⲛ ⲡⲓⲏⲓ ⲉⲧⲁⲩ-
ⲛⲁⲩ ⲉⲡⲓⲟⲩⲱⲓⲛⲓ ⲉⲧⲃⲟⲥⲓ ⲁⲩⲥⲉⲓ ⲉⲡⲉⲥⲏⲧ ⲧⲏⲣⲟⲩ
ⲥⲓϫⲉⲛ ⲡⲟⲩⲥⲟ ⲟⲩⲟⲥ ⲁ ⲡⲟ̄ⲥ̄ ϫⲱ ⲙⲡⲉϥⲥⲁⲣⲙⲁ
ⲥⲁⲡⲱⲱⲓ ⲛⲡⲓⲙⲁ ⲉⲣⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲙⲙⲟϥ ⲁϥⲟⲩⲁⲥ-
ⲥⲁⲥⲛⲓ ⲛⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲥⲁⲣⲁⲑⲓⲏⲗ ⲉⲑⲣⲉϥⲱⲱⲡⲓ
ⲉϥⲉⲣⲇⲓⲁⲕⲟⲛⲓⲛ ⲉⲡⲓⲑⲙⲏⲓ ⲟⲩⲟⲥ ⲡⲁⲓ ⲣⲏϯ ⲁ ⲡⲟ̄ⲥ̄
ⲙⲁⲥϥ ⲛⲭⲟⲙ ⲁϥⲥⲱⲗ ⲉⲡⲱⲱⲓ ⲉⲛⲓⲫⲏⲟⲩⲓ ϧⲉⲛ
ⲟⲩⲱⲟⲩ ⲁ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲙⲟⲛⲓ ⲛⲛⲓⲙⲁⲧⲟⲓ
ⲁϥⲧⲟⲩⲛⲟⲥⲟⲩ ⲁϥϯⲛⲟⲙϯ ⲛⲱⲟⲟⲩ (sic) ⲟⲩⲟⲥ ⲡⲁⲓ-
ⲣⲏϯ ⲁϥⲟⲩⲟⲣⲡⲟⲩ ⲛⲛⲏ ⲉⲧⲉ ⲛⲟⲩⲟⲩ ϧⲉⲛ ⲟⲩⲥⲓ-
ⲣⲏⲛⲏ ⲛⲑⲟϥ ⲇⲉ ⲁϥⲟⲥⲓ ϧⲉⲛ ⲡⲓⲏⲓ ⲛⲧⲉ ϯⲭⲏⲣⲁ
ⲛⲥⲏⲕⲓ [ⲡⲉⲭⲁϥ ⲛⲁⲥ] ϫⲉ ⲙⲁ ⲟⲩⲱⲓⲕ ⲛⲏⲓ ⲛⲧⲁⲟⲩ-
ⲟⲙϥ ϫⲉ ⲟⲩⲟⲛ ⲓⲥ ⲥ̄ ⲛⲉⲥⲟⲟⲩ ⲛⲡⲓⲟⲩⲉⲙ ⲥⲗⲓ ⲟⲩⲟⲥ
ⲁⲥⲉⲣⲟⲩⲱ ⲛⲭⲉ ϯⲭⲏⲣⲁ ⲛⲥⲏⲕⲓ ϫⲉ ⲭⲱ ⲛⲏⲓ ⲉⲃⲟⲗ
ⲡⲁⲟ̄ⲥ̄ ϫⲉ ⲙⲙⲟⲛ ⲱⲓⲕ ϧⲉⲛ ⲡⲁⲏⲓ ⲁⲛ ⲡⲉⲭⲉ ⲡⲓⲁⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁⲥ ϫⲉ ⲉⲣⲛⲁⲥϯ[1] ⲉⲛⲓⲙ ⲛⲛⲟⲩϯ ⲁⲥⲉ-
ⲣⲟⲩⲱ ⲛⲭⲉ ϯⲭⲏⲣⲁ ⲛⲥⲥⲓⲙⲓ ϫⲉ ⲉⲓⲛⲁⲥϯ ⲉⲡⲓⲁⲡⲟⲗ-
ⲗⲱⲛ ⲡⲉⲭⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲁⲥ ϫⲉ ⲉⲑⲃⲉ ⲫⲁⲓ ⲁⲗⲏⲑⲱⲥ
ⲙⲙⲟⲛ ⲱⲓⲕ ϧⲉⲛ ⲡⲉⲏⲓ ⲟⲩⲟⲥ ⲉⲧⲁⲩⲛⲁⲩ[2] ⲉⲡⲉϥⲥⲟ
ⲛⲭⲉ ϯⲥⲥⲓⲙⲓ ⲉⲩⲟⲩⲟⲃϣ ⲟⲩⲟⲥ ⲉⲩⲟⲓ ⲛⲛⲟⲩⲱⲓⲛⲓ
ⲙⲫⲣϯ ⲛⲛⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛⲧⲉ ⲡⲟ̄ⲥ̄ ⲡⲉⲭⲁⲥ ϫⲉ ϯⲛⲁϣⲉ
ⲛⲏⲓ ⲛⲧⲁⲕⲱϯ ⲛⲥⲁ ⲟⲩⲱⲓⲕ ⲛⲡⲁⲓ ⲁⲣⲓⲟⲥ ⲛⲣⲱⲙⲓ ⲛⲧⲉ
ⲫϯ ⲁⲣⲏⲟⲩ ⲉⲑⲃⲏⲧⲩ ϯⲛⲁⲭⲓⲙⲓ ⲛⲛⲑⲩϥⲙⲟⲧ ⲛⲁϥⲣⲉⲛ

---

1) Read ⲉⲧⲁⲥⲛⲁⲩ. 2) Read ⲉⲣⲉⲛⲁⲥϯ.

ⲛⲁϭⲓⲥⲉϒ ⲉ̀ⲧⲁⲥϩⲱⲗ ⲉ̀ⲃⲟⲗ ⲛ̀ⲭⲉ ϯⲥϩⲓⲙⲓ ⲛⲁⲣⲉ
ⲡⲓⲑⲙⲏⲓ ϩⲉⲙⲥⲓ ⲡⲉ ⲉ̀ⲣⲉ ⲡⲉϥϩⲟ ⲉⲣⲟϒⲱⲓⲛⲓ ⲙ̀ⲙⲁⲱⲱ
ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲡⲉϥⲥⲟⲓ ⲧⲟⲙ ⲉ̀ⲟⲩⲥⲧⲩⲗⲟⲥ ⲡⲉ ⲛ̀ⲱⲉ
ϕⲁⲓ ⲛⲁϥⲧⲁϩⲙⲟⲩⲧ ⲉ̀ⲣⲁⲧϥ ⲡⲉ ⲉϥⲧⲱⲟⲩⲛⲟⲩ ϧⲁ
ⲕⲉⲟⲩⲁⲓ ⲛ̀ⲱⲉ ⲉ̀ⲧⲁϥⲕⲱⲱ ϧⲉⲛ ϯⲟⲩⲁϩⲥⲟⲓ ⲛ̀ⲧⲉ
ⲡⲓⲛⲓ ⲛ̀ⲧⲉ ϯⲭⲏⲣⲁ ⲛ̀ϩⲏⲕⲓ ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ⲉ̀ⲧⲁ ⲡⲓⲥⲟⲓ
ⲛ̀ⲡⲓⲑⲙⲏⲓ ⲧⲁϩ . . . . . ⲛ̀ⲧⲉ ⲡⲓⲱⲉ ⲁϥϧⲉⲡⲛⲟⲩⲛⲓ
ⲁϥϕⲓⲣⲓ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ⲁϥϩⲱⲗ ⲉ̀ⲡⲱⲱⲓ ϧⲉⲛ ⲡⲓⲭⲉ-
ⲛⲉϥⲱⲣ ⲛ̀ⲧⲉ ϯⲥϩⲓⲙⲓ ⲁϥⲉⲣⲥⲁⲡⲱⲱⲓ ⲛ̀ⲛⲓⲛⲓⲱϯ
ⲛ̀ⲕⲱⲧ ⲉⲧϧⲟⲥⲓ ⲛ̀ⲧⲉ ϯⲡⲟⲗⲓⲥ ⲛ̀ⲓ̅ⲏ̅ ⲙ̀ⲙⲁϩⲓ ⲁ ⲙⲓⲭⲁⲏⲗ
ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲓ̀ⲛⲓ ⲛⲁϥ ⲛ̀ⲟⲩⲧⲣⲁⲡⲉⲍⲁ ⲁϥⲟⲩⲱⲙ
ⲛ̀ⲭⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲁϥⲭⲁ ⲟⲩⲱⲓⲕ ⲛ̀ⲧⲉ ⲧϕⲉ ϩⲓⲝⲉⲛ
ϯⲧⲣⲁⲡⲉⲍⲁ ⲛ̀ⲧⲉ ϯⲭⲏⲣⲁ ⲁⲥⲙⲟϩ ⲛ̀ⲛⲱⲓⲕ ⲉⲧⲥⲟⲧⲡ
fol. 142. ⲙ̀ⲙⲁⲱⲱ ⲁϥⲥⲙⲟϒ ⲉ̀ⲡⲉⲥϩⲓ ⲁϥⲙⲟϩ ⲛ̀ⲁ̀ⲅⲁⲑⲟⲛ ⲛⲓⲃⲉⲛ
ⲙ̀ⲙⲉϩⲣⲏϯ ⲙ̀ⲡⲓⲛⲓ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟϒ ⲟⲩⲟϩ ⲉⲧⲁⲥⲓ ⲉ̀ⲃⲟⲩⲛ
ⲛ̀ⲭⲉ ϯⲥϩⲓⲙⲓ ⲁⲥⲛⲁϒ ⲉ̀ⲡϩⲟ ⲛ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ
ⲉϥⲉⲣⲟϒⲱⲓⲛⲓ ⲙ̀ⲙⲉϩⲣⲏϯ ⲙ̀ⲙⲉϩⲣⲏ ⲁⲥⲛⲁϒ ⲉ̀ϯⲧⲣⲁⲡⲉⲍⲁ
ⲉⲥⲙⲉϩ ⲛ̀ⲛⲱⲓⲕ ⲛⲉⲙ ⲁ̀ⲅⲁⲑⲟⲛ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲡⲓⲱⲉ
ⲉ̀ⲧⲁϥϕⲓⲣⲓ ⲉ̀ⲃⲟⲗ ⲡⲉⲭⲁⲥ ϧⲉⲛ ⲡⲉⲥϩⲏⲧ ⲭⲉ ⲁ̀ ϕ̄ϯ̄
ⲛ̀ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲓ̀ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲁⲏⲓ ⲁⲛⲟⲕ ϧⲁ ϯⲧⲁⲗⲉ-
ⲡⲱⲣⲟⲥ ⲁϥⲉⲣⲃⲟⲏⲑⲓⲛ ⲉ̀ⲧⲁⲙⲉⲧϩⲏⲕⲓ ⲟⲩⲟϩ ⲁⲥⲧⲁⲭⲏ
ⲁⲥϩⲓⲧⲥ ⲉ̀ⲃⲣⲏⲓ ϧⲁ ⲛⲉⲛϭⲁⲗⲁⲩⲝ ⲙ̀ⲡⲓⲑⲙⲏⲓ ⲁⲥⲟⲩ-
ⲱⲱⲧ ⲙ̀ⲙⲟϥ ⲉⲥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲛⲁⲓ ϧⲁⲣⲟⲓ ⲡⲁ ϋ̄ϲ̄
ⲁϥⲉⲣⲟϒⲱ̀ ⲛ̀ⲭⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲡⲉⲭⲁϥ ⲛⲁϥ (sic) ⲭⲉ ⲧⲱⲛⲓ
ⲉ̀ϩⲣⲏⲓ ⲁⲛⲟⲕ ⲁⲛ ⲡⲉ ϕ̄ϯ̄ ⲛ̀ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲁⲗⲗⲁ ⲁ̀ⲛⲟⲕ
ⲟⲩⲃⲱⲕ ⲛ̀ⲧⲁϥ ⲡⲉⲭⲉ ϯⲭⲏⲣⲁ ⲛⲁϥ ⲓⲥⲭⲉ ⲛ̀ⲑⲟⲕ
ⲟⲩⲃⲱⲕ ⲛ̀ⲧⲁϥ ⲟⲩⲟϩ ⲓⲥⲭⲉⲛ ⲛⲁⲓⲝⲓⲙⲓ ϩⲙⲟⲧ ⲛ̀ⲡⲉⲕ-
ⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ ⲱ̀ ⲡⲁϋ̄ϲ̄ ⲙⲟⲓ ⲛⲏⲓ ⲛ̀ⲡⲓⲣⲏϯ ⲉ̀ⲑⲣⲓⲥⲁⲝⲓ
ⲛ̀ⲡⲉⲕⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ ⲡⲉⲭⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲛⲁⲥ ⲥⲁⲝⲓ ⲡⲉⲭⲉ
ⲭⲉ ⲟⲩⲟⲛ ⲛ̀ⲧⲏⲓ ⲛ̀ⲛⲟⲩⲁ̀ⲗⲟⲩ ⲉϥⲭⲏ ϧⲉⲛ ϑ̄ ⲛ̀ⲁ̀ⲃⲟⲧ

ϕⲁⲓ ⲇⲉ ⲟⲩⲃⲉⲗⲗⲉ ⲡⲉ ⲛ̀ⲕⲟⲩⲣ ⲟⲩⲟⲥ ⲛ̀ⲃⲁⲗⲗⲉ ϯⲱⲙⲡⲓ
ⲟ̅ⲃ̅. ⲉ̀ⲧⲁⲙⲟⲩ ⲉ̀ⲛⲁⲑⲉⲱⲉⲩ ⲟⲩⲟⲩ ⲁ̀ ⲡⲉⲕⲓ̀ⲱⲧ ⲙⲟⲩ ⲁⲭⲁⲩ
ⲉⲓⲛ̀ⲃⲟⲕⲓ ⲙ̀ⲙⲟⲩ ⲉⲓⲭⲏ ϧⲉⲛ ⲋ̅ ⲛ̀ⲛⲁⲃⲟⲧ ⲟⲩⲟⲥ ⲓⲥⲭⲉⲛ
ⲉ̀ⲧⲁⲓⲙⲁⲥⲩ ⲙ̀ⲡⲓϫⲁⲩ ⲉ̀ⲑⲣⲟⲩⲛⲁⲩ ⲉ̀ⲣⲟⲩ ⲉ̀ⲱⲱⲡ
ⲡⲁⲱ̅ⲥ̅ ⲛ̀ⲧⲉ ⲡⲉⲕⲛⲁⲓ ⲧⲁⲥⲟⲓ ϯⲛⲁⲛⲁⲥϯ ⲥⲱ ⲉ̀ⲡⲉⲕ- 5
ⲛⲟⲩϯ ⲡⲉϫⲉ ⲡⲓⲑⲙⲏⲓ ⲛⲁⲥ ϫⲉ ⲡⲓⲛⲁⲓ ⲛ̀ⲧⲉ ⲡⲱ̅ⲥ̅
ⲛⲁⲱⲱⲡⲓ ⲛⲉ ⲙ̀ⲫⲟⲟⲩ ⲧⲟⲧⲉ ⲁⲛⲓⲟⲩⲓ̀ ⲛⲏⲓ ⲉⲙⲛⲁⲓ
ⲙ̀ⲡⲁⲓ ⲁ̀ⲗⲟⲩ ⲁⲥⲓ̀ⲛⲓ ⲛⲁϥ ⲛ̀ⲡⲓⲁ̀ⲗⲟⲩ ⲉ̀ⲃⲟⲗϧⲉⲛ ϯⲙⲁⲥ
ⲣ̅ ⲛ̀ⲛⲟⲩⲁⲥⲙⲓ ⲛ̀ⲧⲉ ⲡⲉⲥⲏⲓ ⲟⲩⲟⲥ ⲁⲥϧⲁϥ ϧⲉⲛ
ⲕⲉⲛϥ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲛ̀ⲑⲟϥ ⲇⲉ ⲛⲁϥⲱⲗⲏⲗ 10
ⲉϧⲱϥ ⲡⲉ ⲟⲩⲟⲥ ⲁϥⲉⲣⲥⲫⲣⲁⲅⲓⲍⲓⲛ ⲙ̀ⲙⲟϥ ⲛⲉⲙ
ⲛⲉϥⲃⲁⲗ ⲟⲩⲟⲥ ⲁϥⲛⲓϥⲓ ⲉ̀ϧⲟⲩⲛ ϧⲉⲛ ⲡⲉϥⲥⲟ ⲁⲩⲥⲉⲓ
ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲉϥⲃⲁⲗ ⲛ̀ϫⲉ ⲥⲁⲛⲕⲏⲕⲥ ⲟⲩⲟⲥ ⲁϥⲛⲁⲩ
ⲙ̀ⲃⲟⲗ ⲥⲁⲧⲟⲧϥ ⲡⲉϫⲉ ⲧⲉϥⲙⲁⲩ ⲛⲁϥ ϫⲉ ⲡⲁⲱ̅ⲥ̅
ⲙⲁⲣⲟⲩⲥⲱⲧⲉⲙ ⲛ̀ϫⲉ ⲛⲉϥⲙⲁⲱϫ ⲟⲩⲟⲥ ⲛ̀ⲧⲉϥⲙⲟⲱⲓ 15
ⲡⲉϫⲉ ⲡⲓⲑⲙⲏⲓ ⲛⲁⲥ ϫⲉ ⲱ̀ ϯⲥⲥⲓⲙⲓ ϫⲉ ϕⲁⲓ ⲣⲱⲱⲓ
ⲉ̀ⲣⲟϥ ϯⲛⲟⲩ ⲇⲉⲟⲥ ⲟⲩⲟⲥ ⲗⲓⲱⲁⲛⲙⲟⲩϯ ⲉ̀ⲣⲟϥ
ⲛ̀ⲧⲉϥⲥⲱⲧⲉⲙ ⲉ̀ⲧⲁⲥⲙⲏ ⲛ̀ⲧⲉϥⲙⲟⲱⲓ ⲛ̀ⲧⲉϥϫⲱⲕ ⲉ̀ⲃⲟⲗ
ⲙ̀ⲡⲁⲥⲁϫⲓ ⲟⲩⲟⲥ ⲙ̀ⲡⲉⲥⲱϫⲉⲙϫⲟⲙ ⲛ̀ⲛⲟⲩⲱ̀ⲥⲉⲙ ⲛⲁϥ
ⲛ̀ⲛⲟⲩⲥⲁϫⲓ ⲉⲥⲛⲁⲩ ⲉ̀ⲡⲉϥⲥⲟ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩⲁⲅⲅⲉⲗⲟⲥ 20
ⲛ̀ⲧⲉ ϕϯ ⲧⲟⲧⲉ ⲡⲓⲱ̅ ⲛ̀ⲛⲟⲩⲣⲟ ⲛ̀ⲁⲛⲟⲙⲟⲥ ⲉ̀ⲧⲁⲩⲓ̀
ol. 143. ⲉⲩⲥⲓⲛⲓ ϧⲉⲛ ⲛⲓⲡⲗⲁⲧⲓⲁ̀ ⲛ̀ⲧⲉ ϯⲡⲟⲗⲓⲥ ⲟⲩⲟⲥ ⲉ̀ⲧⲁⲩ-
ⲛⲁⲩ ⲉ̀ⲡⲓⲱϩⲛ ⲉ̀ⲧⲁϥⲣⲱⲧ ⲉ̀ⲃⲟⲗ ⲥⲓⲧⲉⲛ ϕϯ ⲛⲉⲙ
ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲉϥⲥⲁⲡⲱⲱⲓ ⲛ̀ϯⲡⲟⲗⲓⲥ ⲛ̀ⲓ̅ⲏ̅
ⲙ̀ⲙⲁⲥⲓ ⲛ̀ⲃⲓⲥⲓ ⲁⲩⲧⲱⲙⲧ ⲧⲏⲣⲟⲩ ⲥⲓⲟⲩⲥⲟⲡ ⲡⲉϫⲉ 25
ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲟⲩⲣⲟ ϫⲉ ⲟⲩ ⲡⲉ ⲡⲁⲓ ⲭⲓⲛⲛⲁⲩ ⲉ̀ⲧⲁϥ-
ⲱⲱⲡⲓ ϧⲉⲛ ⲡⲟⲗⲓⲥ[1] ⲛ̀ⲫⲟⲟⲩ ⲉⲃⲃⲉ ⲡⲁⲓ ⲛⲓⲱϯ ⲛ̀ⲱⲏⲛ
ⲉⲧⲃⲟⲥⲓ ⲉ̀ⲧⲁϥⲫⲓⲣⲓ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲁⲓ ⲙⲁ ⲡⲉϫⲱⲟⲩ ⲛⲁϥ

1) Read ϯⲡⲟⲗⲓⲥ.

ⲁⲉ ἐⲧⲁ ⲧⲁⲓ ⲭⲟⲙ ⲱⲱⲡⲓ ἐⲃⲟⲗⲥⲓⲧⲉⲛ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲡⲓⲣⲁⲗⲓⲗⲉⲟⲥ ⲟⲩⲟⲥ ⲁϥⲟⲩⲁⲥⲥⲁⲥⲛⲓ ἐⲑⲣⲟⲩⲙⲟⲩⲧ
ἐⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁϥ ⲁϥⲑⲣⲟⲩⲥⲓⲟⲩⲓ̀ ἐⲣⲟϥ
ⲛ̀ⲁⲉ ⲏ̅ ⲛ̀ⲕⲉⲥⲧⲱⲛⲁⲣⲓⲟⲥ ⲃⲉⲛ ⲥⲁⲛⲙⲟⲩⲧ ⲙ̀ⲙⲁⲥⲓ
ⲁ̅ ⲉⲩⲱⲓⲃⲧ ⲛ̀ⲁ̅ ⲱⲁⲧⲉ ⲛⲉϥⲥⲁⲣⲍ ⲥⲉⲓ ⲥⲓⲭⲉⲛ ⲡⲓ-
ⲕⲁⲥⲓ ⲛ̀ⲕⲟⲩⲭⲓ ⲕⲟⲩⲭⲓ ⲟⲩⲟⲥ ⲛ̀ⲧⲉ ⲡⲉϥⲥⲛⲟϥ ⲱⲟⲩⲟ̀
ἐⲃⲟⲗⲃⲉⲛ ⲡⲉϥⲱⲁⲓ ⲙ̀ⲫⲣⲏⲧ ⲛⲛⲟⲩⲙⲱⲟⲩ ⲟⲩⲟⲥ
ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲥⲁⲛⲗⲁⲙⲡⲁⲥ ⲛ̀ⲭⲣⲱⲙ ⲛ̀ⲧⲟⲩⲥⲓⲧⲟⲩ
ἐⲃⲟⲩⲛ ⲃⲁ ⲛⲉϥⲥⲫⲓⲣⲱⲟⲩⲓ̀ ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲛⲟⲩⲫⲟⲭⲓ
ⲛ̀ⲱⲉ ⲁϥⲑⲣⲟⲩⲱⲧⲟϥ ἐⲭⲱⲥ ⲟⲩⲟⲥ ⲛ̀ⲧⲟⲩⲧⲱⲧⲥ ⲛ̀ⲥⲁⲛ
ⲥⲓⲧϥ (sic) ἐⲡⲉϥⲥⲱⲙⲁ ἐⲃⲟⲩⲛ ἐⲧⲫⲟⲭⲓ ⲛ̀ⲱⲉ ⲉⲩⲓ̀ⲣⲓ
ⲟ̅ⲁ̅. ⲛ̀ⲟ̅ ⲟⲩⲟⲥ ⲁϥⲑⲣⲟⲩⲫⲱⲛ ἐⲭⲱϥ ⲛ̀ⲟⲩⲑⲏⲛ ⲛⲉⲙ ⲟⲩⲗⲁⲙ-
ⲭⲁⲡⲧ ⲁϥⲑⲣⲟⲩⲃⲉⲣⲟ ⲛ̀ⲛⲟⲩⲭⲣⲱⲙ ⲉϥⲙⲟⲥ ⲙ̀ⲙⲁⲱⲱ
ⲡⲁⲓ ⲣⲏⲧ ⲁϥⲧ ⲙ̀ⲡⲓⲡⲛ̅ⲛ̅ⲁ̅ ⲛ̀ⲭⲉ ⲡⲓⲑⲙⲏⲓ ⲟⲩⲟⲥ ⲁ̀
ⲛⲉϥⲕⲁⲥ ⲛⲉⲙ ⲛⲉϥⲥⲁⲣⲍ ⲣⲱⲕⲥ ⲁⲩⲉⲣⲕⲉⲣⲙⲓ ⲉⲩⲥⲟⲡ
ⲁϥⲑⲣⲟⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲉϥⲕⲉⲣⲙⲓ ⲥⲓⲭⲉⲛ ⲟⲩⲧⲱⲟⲩ ⲉϥⲃⲟⲥⲓ
ⲉⲩⲙⲟⲩⲧ ἐⲣⲟϥ ⲭⲉ ⲁⲥⲟⲩⲣⲓⲟⲛ ⲁⲩⲥⲟⲣϥ[1] ἐⲃⲟⲗ-
ⲥⲓⲭⲉⲛ ⲡⲓⲧⲱⲟⲩ ⲛⲉⲙ ⲡⲓⲑⲏⲟⲩ ⲟⲩⲟⲥ ⲁⲩⲧⲁⲥⲑⲱⲟⲩ
ⲛ̀ⲭⲉ ⲛⲓⲥⲩⲡⲉⲣⲉⲧⲏⲥ ⲉⲩⲛⲏⲟⲩ ἐⲧⲃⲁⲕⲓ ⲥⲁⲧⲟⲧⲟⲩ
ⲃⲉⲛ ⲟⲩⲓ̀ⲱⲥ ⲓⲥ ⲥⲁⲛⲭⲁⲣⲁⲃⲁⲓ ⲁⲩⲱⲱⲡⲓ ⲛⲉⲙ ⲥⲁⲛ-
ⲥⲉⲧⲉⲃⲣⲏⲭ ⲛⲉⲙ ⲟⲩⲛⲓⲱϥ ⲙ̀ⲙⲟⲛⲙⲉⲛ ⲥⲱⲥ ⲁⲉ
ⲛ̀ⲧⲉ ⲡⲕⲁⲥⲓ ⲕⲓⲙ ⲱⲁ ⲛⲉϥⲥⲉⲛϯ ⲥⲏⲡⲡⲉ ⲓⲥ ⲡⲉⲛ̅ⲟ̅ⲥ̅
ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲁⲫ̀ ἐⲭⲉⲛ ⲟⲩⲃⲏⲡⲓ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲛⲉⲙ
ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲛⲁⲩⲥⲱⲥ ⲃⲁⲭⲱϥ ⲡⲉ ⲁϥⲟⲩ-
ⲁⲥⲥⲁⲥⲛⲓ ⲛ̀ⲭⲉ ⲡⲟ̅ⲥ̅ ⲙ̀ⲡⲓⲁ̅ ⲛ̀ⲑⲏⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲕⲁⲥⲓ
ἐⲑⲣⲟⲩⲑⲱⲟⲩⲧ ⲛⲁϥ ἐⲃⲟⲩⲛ ⲛ̀ⲡⲓⲱⲱⲓⲱ ⲛ̀ⲧⲉ ⲡⲥⲱⲙⲁ
ⲛ̀ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲥ ⲁϥⲙⲟⲩⲧ ⲛ̀ⲭⲉ ⲡⲟ̅ⲥ̅
ⲃⲉⲛ ⲧⲉϥⲥⲙⲏ ⲛ̀ⲛⲟⲩⲧ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ

[1]) Read ⲁⲩⲥⲟⲣⲥ.

ⲡⲁⲁⲗⲟⲩ ⲧⲱⲛⲕ ⲱ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲉⲃⲟⲗϧⲉⲛ ⲡⲓⲉⲛⲕⲟⲧ
ⲍⲉ ⲁⲛⲟⲕ ⲡⲉⲧⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛⲁⲕ ϧⲉⲛ ⲧⲟⲩⲛⲟⲩ
fol. 144. ⲁⲕⲧⲱⲛⲕ ⲛⲁⲍⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲙⲓⲫⲣⲏⲧ ⲛⲛⲟⲩⲡⲁⲧ-
ⲱⲉⲗⲉⲧ ⲉⲕⲛⲏⲟⲩ ⲉⲃⲟⲗϧⲉⲛ ⲡⲉⲕⲙⲁⲛⲱⲉⲗⲉⲧ ⲁ ⲡ̅ⲟ̅ⲥ̅
ⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙⲙⲟⲕ ⲁⲕⲧ ⲛⲁⲕ ⲛ̀ⲧϩⲏⲣⲏⲛⲏ (sic)
ⲁⲕϩⲱⲗ ⲉⲡⲱⲱⲓ ⲉⲛⲓⲫⲏⲟⲩⲓ ϧⲉⲛ ⲟⲩⲱⲟⲩ ⲡⲓⲙⲁ-
ⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲣⲉⲱⲣⲓⲟⲥ ⲁⲕϭⲟⲭⲓ ϩⲓⲫⲁϩⲟⲩ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ
ⲉⲕⲭⲱ ⲙⲙⲟⲥ ⲍⲉ ϭⲓⲁⲟⲩⲱ ⲛⲏⲓ ⲱ ⲛⲁⲥⲛⲏⲟⲩ ⲉⲑⲣⲓ[ⲓ]
ⲛⲉⲙⲱⲧⲉⲛ ⲱⲁ ⲛⲁⲓ ⲁⲑⲛⲟⲩϯ ⲛⲛⲟⲩⲣⲱⲟⲩ ⲛⲓⲙⲁⲧⲟⲓ
ⲇⲉ ⲉⲧⲁⲩⲛⲁⲩ ⲉⲣⲟⲕ ⲁⲩⲉⲣϩⲟϯ ⲟⲩⲟϩ ⲁⲩⲉⲣⲱⲫⲏⲣⲓ
ⲉⲩⲭⲱ ⲙⲙⲟⲥ ϧⲉⲛ ⲟⲩⲥⲙⲏ ⲛⲛⲟⲩⲱⲧ ⲍⲉ ⲛⲑⲟⲕ ⲟⲩ-
ⲛⲓⲱϯ ⲛⲛⲟⲩϯ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⲡⲉⲛ̅ⲟ̅ⲥ̅ ⲍⲉ ⲛⲓⲣⲱⲙⲓ ⲉⲧⲁⲩⲉⲣ-
ⲕⲉⲣⲙⲓ ⲟⲩⲟϩ ⲁⲩⲱⲁⲱⲟⲩ ⲛⲉⲙ ⲡⲓⲑⲏⲟⲩ ⲟⲩⲟϩ
ⲉⲑⲃⲉ ⲡⲉⲕⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ ⲡ̅ⲟ̅ⲥ̅ ⲁⲕⲧⲟⲩⲛⲟⲥⲟⲩ ⲉⲩⲟⲛϧ
ⲛⲕⲉⲥⲟⲡ ⲁⲩϭⲓⲧⲟⲩ ⲉⲡⲉⲥⲏⲧ ⲁⲩⲟⲩⲱⲱⲧ ⲙⲡⲓⲁⲣⲓⲟⲥ
ⲣⲉⲱⲣⲓⲟⲥ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲍⲉ ⲡⲉⲛ̅ⲟ̅ⲥ̅ ⲙⲟⲓ ⲛⲁⲛ ϭⲱⲛ
ⲛ̀ⲧⲥⲫⲣⲁⲅⲓⲥ ⲛⲧⲉ ⲡ̅ⲭ̅ⲥ̅ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲣⲉⲱⲣⲓⲟⲥ
ⲁⲕϫⲟⲥ[1] ⲁⲥⲱⲱⲡⲓ ⲛⲁⲉ ⲟⲩⲙⲟⲩⲙⲓ ⲙⲙⲱⲟⲩ ⲉⲥϭⲟⲗⲁ
ⲙⲙⲁⲱⲱ ⲁⲕⲧⲱⲃϩ ⲇⲉ ⲟⲛ ⲁⲕⲓ ⲛⲁⲉ ⲓⲱⲁⲛⲛⲏⲥ
ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ⲟⲩⲟϩ ⲁⲕϯⲱⲙⲥ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ⲉⲩⲓⲣⲓ
ⲛⲓ̅ (ⲛ̀ⲕ̅) ⲟⲩⲟϩ ⲁⲕⲥⲙⲟⲩ ⲛⲁⲉ ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ
ⲉⲡⲓⲁⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲛⲉⲙ ⲛⲓⲕⲉⲙⲁⲧⲟⲓ ⲟⲩⲟϩ ⲁⲕ-
ⲟ̅ⲍ̅. ϭⲟⲡⲕ ⲉⲃⲟⲗϩⲁⲣⲱⲟⲩ ⲛⲓⲙⲁⲧⲟⲓ ⲇⲉ ⲛⲉⲙ ⲡⲓⲁⲣⲓⲟⲥ
ⲣⲉⲱⲣⲓⲟⲥ ⲁⲩⲓ ⲉⲩⲥⲟⲡ ⲱⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ[2] ⲍⲉ ⲇⲓⲱⲓⲡⲓ
ⲛⲱⲧⲉⲛ ⲱ ⲛⲓⲁⲛⲟⲙⲟⲥ ⲛⲁⲑⲛⲟⲩϯ ⲟⲩⲟϩ ⲓⲥ ⲣⲉⲱⲣ-
ⲣⲓⲟⲥ ⲫⲏ ⲉⲧⲁⲣⲉⲧⲉⲛⲱⲁⲱ ⲧⲉⲕⲕⲉⲣⲙⲓ ⲛⲉⲙ ⲡⲓⲑⲏⲟⲩ

1) The scribe has left out some words here.

2) We must add here some few words like ⲟⲩⲟϩ ⲁⲩⲱⲱ ⲉⲩⲭⲱ ⲙⲙⲟⲥ.

ⲓⲥ ⲡ̅ⲭ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲉⲛ̅ⲟ̅ⲥ̅ ⲟⲩⲟⲥ ⲡⲉⲛⲛⲟⲩϯ ⲁϥⲧⲟⲩⲛⲟⲥϥ
ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲏ ⲉⲑⲙⲱⲟⲩⲧ ⲉⲑⲃⲉ ϥⲁⲓ ⲅⲁⲣ ⲁ̀ⲛⲟⲛ
ⲧⲏⲣⲟⲩ ⲉⲩⲥⲟⲡ ⲧⲉⲛⲛⲁⲍϯ ⲉ̀ⲣⲟϥ ⲓⲥⲭⲉⲛ ϯⲛⲟⲩ
ⲁ̀ⲛⲟⲛ ⲅⲁⲣ ⲁ̀ⲛⲟⲛ ⲍⲁⲛⲙⲁⲧⲟⲓ ⲛ̀ⲧⲁϥ ⲛⲓⲟⲩⲣⲱⲟⲩ
ⲁⲉ ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲉ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲉϥⲟ̀ⲍⲓ ⲉ̀ⲣⲁⲧϥ
ⲁⲩⲉⲣⲱϥⲏⲣⲓ ⲙ̀ⲙⲁⲱⲱ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉ̀ⲑⲣⲟⲩⲟ̀ⲗϥ
ⲉ̀ⲡⲓⲱⲧⲉⲕⲟ ⲱⲁⲧⲟⲩⲥⲟⲃⲛⲓ ⲁⲉ ⲉⲩⲛⲁⲉⲣⲟⲩ ⲛⲁϥ
ⲛⲓⲙⲁⲧⲟⲓ ⲁⲉ ⲍⲁⲛⲟⲩⲟⲛ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧⲟⲩ ⲉ̀ⲧⲉ ⲕⲗⲏ-
ⲕⲱⲛ ⲡⲉ ⲛⲉⲙ ⲡⲓⲕⲉⲫ̅ ⲛ̀ⲥⲟⲛ ⲗⲁⲥⲓⲣⲓ ⲛⲉⲙ ⲇⲓⲟ̀ⲛⲏⲥⲓⲟⲥ
ⲛⲉⲙ ⲓⲱⲥⲏⲫ ⲁⲩⲧⲏⲓⲧⲟⲩ ⲛ̀ⲛⲓⲑⲏⲣⲓⲟⲛ ⲁⲩⲭⲱⲕ ⲉ̀ⲃⲟⲗ
ⲟⲩⲟⲥ ⲁⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲟⲩⲁ̀ⲫⲉ ϧⲉⲛⲣⲱⲥ ⲛ̀ⲧⲥⲏⲣⲓ ⲟⲩⲟⲥ
ⲡⲁⲓ ⲣⲏϯ ⲁⲩⲭⲱⲕ ⲉ̀ⲃⲟⲗ ⲁⲩⲃⲓ ⲛ̀ⲡⲓϧⲗⲟⲙ ⲛ̀ⲁⲧⲗⲱⲙ
ⲛ̀ⲥⲟⲩⲃ̅ ⲛ̀ⲡⲓⲁ̀ⲃⲟⲧ ⲡⲁⲱⲟⲛⲥ ⲉ̀ⲣⲉ ⲡⲟⲩⲥⲙⲟⲩ ⲉⲑⲟⲩⲁⲃ
ⲱⲱⲡⲓ ⲛⲉⲙⲁⲛ ⲧⲏⲣⲟⲩ ⲱⲁ ⲉ̀ⲛⲉⲍ ⲁ̀ⲙⲓⲏⲛ ⲙⲉⲛⲉⲛⲥⲁ
fol. 145. ⲛⲁⲓ ⲁⲉ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉ̀ⲑⲣⲟⲩⲓⲛⲓ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣ-
ⲣⲓⲟⲥ ⲛⲱⲟⲩ ⲛ̀ⲭⲱⲡ ⲭⲉ ⲛ̀ⲛⲉ ⲛⲓⲙⲏⲱ ⲛⲁⲩ ⲉ̀ⲣⲟϥ
ⲉϥⲟⲛϧ ⲛ̀ⲧⲟⲩϯⲱⲱⲱ ⲛⲱⲟⲩ ⲉ̀ⲧⲁⲩⲉ̀ⲛϥ ⲁⲉ ⲡⲉⲭⲱⲟⲩ
ⲛⲁϥ ⲭⲉ ⲣⲉⲱⲣⲓⲟⲥ ⲁⲛⲉ̀ⲙⲓ ⲙ̀ⲫⲟⲟⲩ ⲭⲉ ⲛ̀ⲑⲟⲕ
ⲟⲩⲥⲁϧ ⲙ̀ⲙⲁⲣⲟⲥ ⲙ̀ⲙⲟⲛ ⲟⲩⲟⲛ ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ϧⲉⲛ
ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲗⲟⲓⲡⲟⲛ ⲃⲓ ⲛⲁⲕ ⲉ̀ⲃⲟⲗ ⲍⲓⲧⲟⲧⲉⲛ
ⲛ̀ⲛⲟⲩⲕⲩⲛⲇⲓⲛⲁⲣⲓⲟⲛ [ⲛ̀]ⲛⲟⲩⲃ ⲟⲩⲟⲥ ⲙⲁⲱⲉ ⲛⲁⲕ
ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲧⲁⲓ ⲡⲟⲗⲓⲥ ⲛ̀ⲭⲱⲡ ⲭⲉ ⲛ̀ⲛⲉ ⲍⲗⲓ ⲉ̀ⲙⲓ
ⲉ̀ⲣⲟⲕ ⲍⲓⲛⲁ ⲛ̀ⲧⲉⲕⲕⲏⲛ ⲍⲱⲕ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲁⲓ ⲃⲁⲥⲁⲛⲟⲥ
ⲛⲉⲙ ⲛⲁⲓ ϧⲓⲥⲓ ⲉ̀ⲧⲉⲕⲱⲱⲡ ⲙ̀ⲙⲱⲟⲩ ⲁϥⲉⲣⲟⲩⲱ ⲛ̀ⲭⲉ
ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲉⲭⲁϥ ⲛⲱⲟⲩ ⲭⲉ ⲱ̀ ⲛⲓⲟⲩⲍⲟⲣ ⲉⲧ-
ⲃⲁϧⲉⲙ ⲁⲓⲭⲱ ⲛ̀ⲥⲱⲓ ⲛ̀ⲛⲁⲭⲣⲏⲙⲁ ⲉⲧⲟⲱ ⲉ̀ⲧⲁ ⲛⲁⲓⲟϯ
ⲭⲁⲩ ⲛⲏⲓ ⲛⲁⲓ ⲉⲧⲓ̀ⲣⲓ ⲛ̀ⲍⲟⲩⲟ̀ ⲥ̄ ⲛ̀ⲕⲩⲛⲇⲓⲛⲁⲣⲓⲟⲛ
ⲛ̀ⲛⲟⲩⲃ ⲛⲉⲙ ⲍⲟⲩⲟ̀ ⲩ̄ ⲛ̀ⲓⲕⲏⲛⲇⲓⲛⲁⲣⲓⲟⲛ ⲛ̀ⲍⲁⲧ ⲛⲉⲙ
ⲛⲁⲧⲉⲃⲛⲱⲟⲩⲓ̀ ⲉⲧⲉ ⲙ̀ⲡⲓⲃⲓⲏⲡⲓ ⲙ̀ⲙⲱⲟⲩ ⲉ̀ⲛⲉⲍ ⲛⲉⲙ
ⲛⲁⲉⲃⲓⲁⲓⲕ ⲛ̀ⲍⲱⲟⲩⲧ ⲛⲉⲙ ⲥⲍⲓⲙⲓ ⲛⲉⲙ ⲛⲁⲉ̀ⲍⲑⲱⲣ

ⲉⲧⲟⲱ ⲛⲉⲙ ⲛⲁⲉ̀ϩⲛⲟⲩ ⲛⲉⲙ ⲛⲁⲙⲁⲛⲁⲗⲟⲗⲓ ⲉⲧⲟⲓ
ⲛ̀ⲛⲓⲱϯ ⲛⲉⲙ ⲛⲁⲟ̀ⲥⲓ ⲛ̀ϫⲱⲓⲧ ⲛⲉⲙ ⲛⲁⲡⲁⲗⲗⲁⲧⲓⲟⲛ
ⲟ̅ⲏ̅. ⲉⲧⲥⲉⲗⲥⲱⲗ ⲉ̀ⲃⲟⲗ ⲕⲁⲧⲁ ⲡⲁⲓ ⲕⲟⲥⲙⲟⲥ ⲛ̀ⲉⲫⲗⲏⲟⲩ
ⲁⲓϫⲁ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲛ̀ⲥⲱⲓ ⲛⲉⲙ ⲧⲁⲕⲉⲙⲁⲩ ⲛⲉⲙ
ⲛⲁⲕⲉⲥⲛⲏⲟⲩ ⲉⲑⲃⲉ ⲫⲣⲁⲛ ⲙ̀ⲡⲁⲩ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲁⲓⲱⲉⲡ
[ⲛⲁⲓ]ⲃⲓⲥⲓ ⲧⲏⲣⲟⲩ ⲉ̀ⲃⲟⲗⲥⲓⲧⲉⲛ ⲑⲏⲛⲟⲩ ⲉⲑⲃⲉ ⲧⲉⲫⲁ-
ⲅⲁⲡⲏ ⲍⲉ ⲛ̀ⲛⲁϫⲁⲥ ⲛ̀ⲥⲱⲓ ⲱⲁ ⲉ̀ⲛⲉⲥ ϯⲛⲟⲩ ⲍⲉ ⲥⲱⲧⲉⲛ
ⲧⲉⲧⲉⲛϯⲥⲟⲃⲛⲓ ⲛⲏⲓ ⲍⲉ ⲥⲓⲛⲁ ⲛ̀ⲧⲁⲃⲓ ⲛ̀ⲓ̅ ⲛ̀ⲕⲩⲛ-
ⲁⲓⲛⲁⲣⲓⲟⲛ ⲛ̀ⲛⲟⲩⲃ ⲥⲓⲧⲉⲛ ⲑⲏⲛⲟⲩ [ⲉⲓⲛⲁ]ⲭⲱⲗ ⲉ̀ⲃⲟⲗ
ⲙ̀ⲫ̅ϯ ⲛ̀ⲛⲓⲭⲣⲏⲥⲧⲏⲁⲛⲟⲥ ⲛ̀ⲧⲁⲥⲱⲗ ⲉ̀ⲡⲱⲓⲕ ⲛ̀ⲁⲙⲉⲛϯ
ⲱⲁ ⲉ̀ⲛⲉⲥ ⲛ̀ⲡⲉⲧⲉⲛⲣⲏϯ ⲱ̀ ⲛⲏ ⲉⲧⲥ[ⲥ]ⲟⲩⲟⲣⲧ ⲉ̀ⲡⲓ-
ⲭⲣⲱⲙ ⲛ̀ⲉ̀ⲛⲉⲥ ⲛⲉⲙ ⲡⲉⲧⲉⲛⲓⲱⲧ ⲡⲓⲇⲓⲁ̀ⲃⲟⲗⲟⲥ ⲛⲉⲙ
ⲛⲉⲫⲇⲉⲙⲱⲛ ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲇⲉ ⲉ̀ⲛⲁⲓ ⲛ̀ϫⲉ ⲛⲓⲁ̀ⲛⲟⲙⲟⲥ
ⲁⲩϫⲱⲛⲧ ⲙ̀ⲙⲁⲱⲱ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉ̀ⲑⲣⲟⲩⲓⲛⲓ ⲛ̀ⲛⲟⲩ-
ⲥⲟⲙ ⲛⲉⲙ· ⲟⲩⲥⲙⲓⲗⲗⲁ ⲁⲩⲍⲱⲕⲓ ⲙ̀ⲡⲓⲱⲁⲣ ⲛ̀ⲧⲉ
ⲧⲉⲫⲁⲫⲉ ⲟⲩⲟⲥ ⲁⲩⲓⲛⲓ ⲓⲕⲧ ⲛ̀ⲃ̅ ⲉⲩⲗⲟⲃⲱ ⲛ̀[ϫ]ⲣⲱⲙ
ⲟⲩⲟⲥ ⲁⲩⲍⲓⲧⲟⲩ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲛⲉⲫⲃⲁⲗ ⲟⲩⲟⲥ ⲡⲁⲓⲣⲏϯ
ⲁⲩⲫⲱϫⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ϫⲉ ⲧⲉⲫⲁⲗⲗⲟⲩ ⲃ̅ϯ ⲁⲩⲑⲣⲟⲩϫⲱϫⲓ
ⲉ̀ⲃⲟⲗ ⲛ̀ⲡⲉⲫⲗⲁⲥ ⲁⲩⲧⲁⲗⲟ ⲛ̀ⲛⲉⲫⲃⲁⲗⲗⲁⲩϫ ⲉ̀ⲟⲩⲱⲉ
ⲁⲩⲕⲱⲱ ⲛ̀ⲛⲓⲥⲏⲫⲓ ⲛ̀ⲧⲉⲣⲁⲧⲫ ⲃⲉⲛ ⲍⲁⲛⲕⲉⲗⲉⲃⲓⲛ
ⲁⲩⲫⲁⲓ ⲙ̀ⲙⲟⲫ ⲁⲩϫⲁⲫ ⲃⲉⲛ ⲡⲓⲱⲧⲉⲕⲟ ⲉ̀ⲣⲉ ⲟⲩⲟⲛ
ⲟⲩⲕⲟⲩϫⲓ ⲛ̀ⲛⲓⲫⲓ ⲥⲟϫⲡ ⲛ̀ⲃⲏⲧⲫ ⲁⲩⲱⲉ ⲛⲱⲟⲩ ⲉ̀ⲡⲟⲩ-
ll. 146. ⲙⲁ ⲃⲉⲛ ⲟⲩⲓⲱⲥ ⲉⲩⲥⲟⲡ ⲃⲉⲛ ⲧⲫⲁⲱⲓ ⲛ̀ⲡⲓⲉ̀ϫⲱⲣⲍ
ⲁⲫⲓ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲓⲱⲧⲉⲕⲟ ⲛ̀ϫⲉ ⲡⲱ̅ⲥ̅ ⲛⲉⲙ ⲛⲉⲫⲁⲣⲣⲉⲗⲟⲥ
ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟⲥ ⲁⲫⲍⲓⲟⲩⲓ ⲛ̀ⲧⲉⲫⲭⲓⲝ ⲍⲓϫⲉⲛ ⲡⲉⲫ-
ⲥⲱⲙⲁ ⲧⲏⲣⲫ ⲁⲫⲧⲁⲗⲃⲟⲫ ⲁⲫⲧⲁⲍⲟⲫ ⲉ̀ⲣⲁⲧⲫ ⲡⲉϫⲁⲫ
ⲛⲁⲫ ϫⲉ ϫⲉⲙⲛⲟⲙϯ ⲛⲁⲕ ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲡⲁⲇⲓⲛⲁⲧⲟⲥ
ⲉⲑⲟⲩⲁⲃ ϯⲱⲟⲡ ⲛⲉⲙⲁⲕ ⲛⲉⲙ ⲡⲁⲓ̀ⲱⲧ ⲛ̀ⲁ̀ⲅⲁⲑⲟⲥ
ⲛⲉⲙ ⲡⲓⲡⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ ⲁⲫⲃⲱⲛⲧ ⲅⲁⲣ ⲉ̀ⲣⲟⲕ ⲛ̀ϫⲉ
ⲡⲓⲉ̀ⲍⲟⲟⲩ ⲛ̀ⲧⲉⲕⲛⲁⲃⲓ ⲛ̀ϯⲃⲣⲏⲡⲓ ⲛ̀ⲧⲉ ϯⲙⲉⲧⲟⲩⲣⲟ

ⲛ̀ⲃⲏⲧϥ ⲛⲉⲙ ⲡⲓⲍ̄ ⲛ̀ⲭⲗⲟⲙ ⲛ̀ⲁⲧⲗⲱⲙ ϣⲁ ⲉ̀ⲛⲉⲥ
ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲛⲉⲥ ⲛⲁⲓ ⲇⲉ ⲉ̀ⲧⲁ ⲡ̄ⲟ̄ⲥ̄ ⲭⲟⲧⲟⲩ ⲛⲁϥ
ⲁϥⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟϥ ⲟⲩⲟⲥ ⲁϥⲙⲁⲥϥ ⲧⲏⲣϥ
ⲛ̀ⲭⲟⲙ ⲁϥⲥⲱⲗ ⲉ̀ⲡϣⲱⲓ ⲃⲉⲛ ⲟⲩⲱⲟⲩ ⲛⲉⲙ ⲟⲩⲧⲁⲓⲟ
ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ⲉ̀ⲧⲁϥⲧⲱⲛϥ ⲇⲉ ⲛ̀ⲥⲁⲛⲛⲁⲧⲟⲟⲩⲓ̀ ⲛ̀ⲭⲉ
ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁⲛⲟⲥ ⲡⲉⲭⲁϥ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ⲭⲉ ⲙⲁϣⲉ
ⲛⲱⲧⲉⲛ ⲉ̀ⲡⲓϣⲧⲉⲕⲟ ⲁ̀ⲛⲁⲩ ⲭⲉ ⲟⲩ ⲡⲉ ⲉ̀ⲧⲁϥϣⲱⲡⲓ
ⲛ̀ⲡⲁⲓ ⲁ̀ⲭⲱ ⲛ̀ⲭⲣⲏⲥⲧⲏⲁ̀ⲛⲟⲥ ⲉ̀ⲧⲁⲩⲥⲱⲗ ⲉ̀ⲡⲓϣⲧⲉⲕⲟ
ⲁⲩⲭⲓⲙⲓ ⲙ̀ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲉϥⲟⲓ ⲙ̀ⲫⲣⲏϯ ⲓⲥⲭⲉⲕ ⲙ̀ⲡⲟⲩ-
Π. ⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟϥ ⲉ̀ⲡⲧⲏⲣϥ ⲡⲉ ⲟⲩⲟⲥ ⲁⲩⲥⲓⲧⲟⲩ 1
ⲉ̀ⲡⲉⲥⲏⲧ ⲁⲩⲟⲩⲱϣⲧ ⲙ̀ⲙⲟϥ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ
ⲧⲉⲛϯⲥⲟ ⲉ̀ⲣⲟⲕ ⲡⲉⲛ̄ⲟ̄ⲥ̄ ⲣⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ⲣⲓⲧⲧⲉⲛ ⲥⲱⲛ
ⲛ̀ⲃⲱⲕ ⲛ̀ⲡⲉⲕⲛⲟⲩϯ ⲡⲓⲅⲉⲛⲛⲉⲟⲥ ⲁϥⲧⲥⲁⲃⲱⲟⲩ ⲉ̀ⲡⲭ̄ⲥ̄
ⲁⲩⲉⲣⲡⲉⲙⲡϣⲁ ⲛ̀ϯⲁⲱⲣⲉⲁ̀ ⲛ̀ⲧⲉ ⲡⲓⲱⲙⲥ ⲉⲑⲟⲩⲁⲃ
ⲉ̀ⲃⲟⲗⲥⲓⲧⲟⲧϥ ⲁⲩⲓ̀ ⲛⲉⲙⲁϥ ⲉⲩⲥⲟⲡ ϣⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ 1
ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲁ̀ⲛⲟⲛ ⲥⲁⲛⲭⲣⲏⲥⲧⲏⲁⲛⲟⲥ ⲛ̀ⲃⲱⲕ
ⲛ̀ⲧⲉ ⲡⲭ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲟⲩⲟⲥ ⲡⲟ̄ⲥ̄ ⲛⲓⲙⲏϣ ⲇⲉ ⲉ̀ⲧⲁⲩⲛⲁⲩ
ⲉ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲅⲓⲟⲥ ⲉϥⲟ̀ⲥⲓ ⲉ̀ⲣⲁϯϥ ⲙ̀ⲙⲟⲛ ⲥⲗⲓ
ⲛ̀ⲡⲉⲧⲥⲱⲟⲩ ϣⲟⲡ ⲙ̀ⲙⲟϥ ⲉ̀ⲣⲉ ⲡⲉϥⲥⲟ ⲉⲣⲟⲩⲱⲓⲛⲓ
ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲫⲣⲏ ⲁⲩⲱϣ ⲉ̀ⲃⲟⲗ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ 2
ⲁ̀ⲗⲏⲑⲱⲥ ⲙ̀ⲙⲟⲛ ⲛⲟⲩϯ ⲃⲉⲛ ⲧⲫⲉ ⲟⲩⲇⲉ ⲥⲓⲭⲉⲛ
ⲡⲕⲁⲥⲓ ⲉ̀ⲃⲏⲗ ⲉ̀ϥϯ ⲛ̀ⲣⲉⲱⲣⲅⲓⲟⲥ ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲡⲉⲛ̄ⲟ̄ⲥ̄
ⲟⲩⲟⲩⲟⲥ (sic) ⲡⲉⲛⲛⲟⲩϯ ⲟⲩⲟⲥ ⲁ̀ⲛⲟⲛ ⲧⲏⲣⲉⲛ ⲉⲛⲏⲡ
ⲉ̀ⲣⲟϥ ⲓⲥⲭⲉⲛ ⲡⲁⲓ ⲛⲁⲩ ⲧⲟⲧⲉ ⲛⲓⲁ̀ⲛⲟⲙⲟⲥ ⲁⲩϣⲓⲡⲓ
ⲙ̀ⲙⲁϣⲱ ⲡⲉ ⲁⲩⲭⲱⲛⲧ ⲃⲉⲛ ⲟⲩⲉⲛⲃⲱⲛ ⲁⲩⲟⲩⲁⲥ- 2
ⲥⲁⲥⲛⲓ ⲛ̀ⲡⲓⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲉ̀ⲑⲣⲟⲩⲟ̀ⲗⲟⲩ ⲛ̀ⲥⲁⲃⲟⲗ
ⲛ̀ϯⲡⲟⲗⲓⲥ ⲟⲩⲟⲥ ⲛ̀ⲥⲉⲱ̀ⲗⲓ ⲛ̀ⲧⲟⲩⲁ̀ⲫⲉ ⲃⲉⲛ ⲣⲱⲥ
ⲛ̀ⲧⲥⲏⲣⲓ ⲟⲩⲟⲥ ⲡⲁⲓⲣⲏϯ ⲁⲩⲭⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲟⲩⲙⲁⲣ-
ⲧⲩⲣⲓⲁ̀ ⲁⲩⲃⲓ ⲛ̀ⲡⲓⲭⲗⲟⲙ ⲛ̀ⲁⲧⲗⲱⲙ ϣⲁ ⲉ̀ⲛⲉⲥ ⲛ̀ⲧⲉ
ⲛⲓⲉ̀ⲛⲉⲥ ⲧⲏⲣⲟⲩ ⲁ̀ⲙⲏⲛ ⲛ̀ⲥⲟⲩ ⲕ̄ⲉ̄ ⲙ̀ⲡⲓⲁ̀ⲃⲟⲧ ⲉ̀ⲡⲏⲡ 3

)l. 147. ЄΥΙΡΙ ΝΒ̄ ΝϢΟ ΝΕΜ Ϛ̄ ΝϢЄ ϷΕΝ ΤΟΥΗΠΙ ΝΕΜ
ΠΙΚΕΗ̄ ΜΜΑΤΟΙ ЄΤΑΥϬΙ ΜΠΙѠΜС ЄΡЄ ΠΟΥСΜΟΥ
ЄΘΟΥΑΒ ϢѠΠΙ ΝΕΜΑΝ ΤΗΡΟΥ ϢΑ ЄΝЄϹ ΑΜΗΝ
ΑΛΗΘѠС Ѡ ΝΑΜЄΝΡΑϮ ΑΙϢΑΝϹΙΤΟΤ ЄΝΙϷΙСΙ
ΤΗΡΟΥ ЄΤΑϥЄΡϹΥΠΟΜЄΝΙΝ ЄΡѠΟΥ ΝΧЄ ΠΙΘΜΗΙ
ΠΙΜΑΤΟΙ ΝΧѠΡΙ ΝΤЄ ΠΧ̄Ϲ̄ ΠΙΑΡΙΟС ΓЄѠΡΓΙΟС
ЄΘΡΙΧΟΤΟΥ ΠΙСΗΟΥ ΝΑΜΟΥΝΚ ЄΡΟΙ ΝΠΑϮѠΧΟ-
ΤΟΥ ΤΗΡΟΥ ΧЄ СЄΟϢ ΜΜΑϢѠ ΟΥΟϹ ΟΥΡѠΜΙ
ЄΤΑϥЄΡ Ζ̄ ΝΡΟΜΠΙ ΝЄϹΟΟΥ ϷΕΝ ΟΥΜΑΝ ΝΟΥѠΤ
ЄΥϹЄΜСΙ ΝΧЄ Ō ΝΟΥΡΟ ΝΕΜ ΝΟΥСΤΡΑΤЄΥΜΑ
ЄΥСΡΟΤϥ ЄΡΟϥ ΜΜΑΥΑΤϥ ϷΕΝ ΠΙΚΟСΜΟС ΤΗΡϥ
ΝΕΜ ΑΥΡΗΧϥ ΑΛΗΘѠС ϮΤΟΜΤ ΟΥΟϹ ϮΘΟΒϢ ЄΒΟΛ
ϮΟΙ ΝϢΦΗΡΙ ΜΜΑϢѠ Ѡ ΝΑϹΝΗΟΥ ΑΙϢΑΝΦΙΡΙ
ЄΝΙΑΓѠΝ ΝϢΟΥЄΡϢΦΗΡΙ ΜΜѠΟΥ ΝΤЄ ΠΙΝΙϢϮ
ΝΡЄϥЄΡΟΥѠΙΝΙ ΟΥΟϹ ΜΜЄΝΡΙΤ ΝΤЄ Φ̄Ϯ ΦΗ
ЄΘΟΥΑΒ ΠΙΑΡΙΟС ΓЄѠΡΓΙΟС ΠΙΧѠΡΙ ΝΤЄ ΠΧ̄Ϲ̄
ΦΑΙ ЄΤΑϥѮϹΙ ЄΡΑΤϥ ΜΜΑΥΑΤϥ ϷΕΝ ϮΟΙΚΟΥ-
ΠΒ̄. ΜЄΝΗ ΤΗΡϹ ЄΤЄ ΜΜΟΝ ϹΛΙ ϢΟΥѠΝϹ ΜΜΟϥ
ЄΒΟΛ ΑΝ ΝΘΟϥ ΠΧ̄Ϲ̄ Ⲁ ΠΙΑΡΙΟС ΓЄѠΡΓΙΟС СΟϹΙ
ΝΝΙΟΥΡѠΟΥ ΤΗΡΟΥ ΝΤЄ ΠΙΚΟСΜΟС ΝЄΜ ΝΟΥ-
ΑΡΧѠΝ ЄϥΟΥѠΝϹ ЄΒΟΛ ΜΠΘ̄Ϲ̄ ΝΤЄ ΤЄΝΧΟΜ ΧЄ
ΝΘΟϥ ΠЄ Φ̄Ϯ ΝΤЄ ΟΥΟΝ ΝΙΒЄΝ ΑΙΝΑΜΟΥϮ ЄΡΟΚ
ΧЄ ΝΙΜ Ѡ ΠΑΘ̄Ϲ̄ ΓЄѠΡΓΙΟС ϷΕΝ ΝΗ ЄΘΟΥΑΒ
ΑΙϢΑΝΧΟС ЄΡΟΚ ΧЄ ΠΡΟΦΗΤΗС ΙЄ̀ ΝΟΜΟΘЄΤΗС
ΙЄ̀ ΑΝ ΝΤΑΧΟС ΧЄ ΑΠΟСΤΟΛΟС ΙЄ ΜΑΡΤΥΡΟС
ΙЄ̀ ΔΙΚЄΟС ΚЄΜΑΛΛΟΝ ΚЄΜΠϢΑ ϷΕΝ ΟΥΜЄΘΜΗΙ
Ѡ ΠΙΜЄΝΡΙΤ ΝΤЄ ΠΧ̄Ϲ̄ ЄΘΡΙΜΟΥϮ ЄΡΟΚ ϷΕΝ ΝΑΙ
ΡΑΝ ΤΗΡΟΥ ΑΙϢΑΝΧΟС ЄΡΟΚ ΧЄ ΠΡΟΦΗΤΗС ΑΚ-
ϬΙСΙ ΠΑΡΑΡѠΟΥ ΟΥΟϹ ΝΟΜΟΘЄΤΗС ΚΟΥΟΤ ЄΡѠΟΥ
ΑΥΒΙСΙ ΝΝΗСΑΙΑС ϷΕΝ ΟΥΒΛϢΟΥΡ ΝϢЄ ϷΕΝ

ογсοπ ⲛ̀ⲛογсοπ ⲛ̀ⲛογωτ εθβε ϯⲙⲉⲑⲙⲏⲓ ⲁϥⲉⲛ-
κοτ ⲛ̀ⲛογсοπ ⲛ̀ⲛογωτ ⲛⲉⲙ ⲛⲏ εθογⲁⲃ τηρογ
ⲛ̀ⲑοκ ⲇⲉ ϩωκ ὡ ⲡⲁ϶ⲥ̄ γεωργιος ⲁγⲃⲁϲⲕ ϧⲉⲛ
ⲛιⲃⲁⲱογρ ⲛ̀ρο ⲃ̄ ⲛⲉⲙ ⲛιτροχος ⲛⲉⲙ ⲛιϲⲏϥι
ⲛ̀ρο϶̄ ⲛⲉⲙ ⲛικελεβιν ογοϩ ον ⲁκμογ εθβε
fol. 148. ϯⲙⲉⲑⲙⲏⲓ..... ⲛ̀ⲥοπ ⲙⲱγснс ⲇⲉ ον πινομοθε-
τнс ⲁϥⲛⲁγ ⲉογκογⲍⲓ ϧⲉⲛ πιⲱογ ⲛ̀τε ⲡⲟ̄ⲥ̄
ⲛ̀ⲑοκ ϩωκ ⲡⲁ϶ⲥ̄ γεωργιος ⲁ ⲡⲟ̄ⲥ̄ ⲙ̀πιⲱογ ⲛⲉⲙ
πιταιὸ ⲥⲁⲍⲓ ⲛ̀ρο ⲛⲉⲙ ρο ⲛⲉⲙⲁⲕ ⲛιⲁ̀ποστολος
ⲙⲉⲛ ⲛⲁγϩⲓⲱⲓⲱ πε ϧⲉⲛ ϯοικογμενη τηρс
ⲉγⲓ̀ρι ⲛ̀ⲓ̄ⲃ̄ ⲛⲉⲙ πικⲉⲟ̄ ⲙ̀ⲙⲁⲑητнс ⲁγсοϩⲓ ⲛ̀ⲛι-
ⲱⲁⲙⲱⲉⲓⲇⲱⲗον ⲁγτⲁⲥⲑⲱογ ⲉ̀пⲭ̄ⲥ̄ πιογⲁι πι-
ογⲁι ϧⲉⲛ τⲉϥⲭⲱρⲁ ⲛⲉⲙ πεсογρο ⲛ̀ⲑοκ ϩωκ
ⲱ πιсιογ ⲉ̀τερογⲱινι ⲁκсοϩⲓ ⲙ̀ⲙⲁγⲁτⲕ ⲛ̀ⲛι-
ⲱⲁⲙⲱⲉⲓⲇⲱⲗον ⲛⲉⲙ ⲛιογρωογ ⲛⲉⲙ ⲛογстра-
тεγⲙⲁ ⲛⲉⲙ πικосмос тнρϥ ⲁⲕⲱⲁιρι ⲉ̀рωογ
тнρογ ϧⲉⲛ πιχρωⲙ ⲛ̀τε тфе ογοϩ ⲁⲕθρε
фрⲁⲛ ⲙ̀пⲭ̄ⲥ̄ ерογⲱινι ϧⲉⲛ πικосмос тнρϥ
ⲛικεⲙⲁρτγρος ον πιϩωв ογωⲛϩ ⲉ̀вол ⲍⲉ ⲁⲕ-
ϭⲓсι ⲉ̀рωογ тнρογ ⲉγсοπ εθβε ⲍⲉ ⲁ̀ⲛοκ ⲁⲛ
πετⲍⲱ ⲛⲁⲕ ⲛ̀ϥⲁι ⲁⲗⲗⲁ πογρο ⲛ̀τε ⲛιογρωογ
ⲓ̄ⲏ̄ⲥ̄ пⲭ̄ⲥ̄ πενⲟ̄ⲥ̄ ετερмεθρε ϧⲁροκ ὡ πιμα-
καριος ⲍⲉ ⲙ̀ⲙον ογον ⲉϥⲟ̀ⲛι ⲛ̀ⲓⲱⲁⲛⲛнс ϧⲉⲛ
ⲛιⲙⲓсι ⲛ̀τε ⲛиϩⲓⲟ̀ⲙι ⲙ̀ⲙον ογον ⲉϥⲟ̀ⲛι ⲙ̀ⲙοκ
ⲡⲍ̄. ϧⲉⲛ ⲛιⲙⲁρτγρος тнρογ ⲉ̀тⲁγⲱⲱπι ογοϩ ⲛ̀ⲛε-
ογον ⲱⲱπι ⲉϥⲟ̀ⲛι ⲙ̀ⲙοκ ⲱⲁ ⲉ̀ⲛⲉϩ ⲛⲓⲇⲓκεος
ⲁκϭⲓсι ⲡⲁⲣⲁⲣⲱογ ϩιτεⲛ τεκϩγпомонн ϧⲁ
пιⲉϩко ⲛⲉⲙ пⲓ̀ⲃι ⲛⲉⲙ ⲛиⲱтекωογ ⲛⲉⲙ ⲛι-
пλнгн ⲛ̀τε ⲛιⲃⲁсⲁⲛος ⲛⲁι ⲉтϧⲉⲛ пексωма
ⲙ̀пⲓⲉϩοογ ⲛⲉⲙ пⲓⲉⲭωрϩ ⲛ̀ⲍ̄ ⲛ̀ромпι ⲛ̀ⲉϩοογ

ⲙⲁⲗⲓⲥⲧⲁ ⲡⲓⲧⲟⲩⲃⲟ ⲛⲧⲉ ⲡⲉⲕⲥⲱⲙⲁ ⲁⲗⲗⲁ ⲁⲗⲏⲑⲱⲥ
ⲱ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲕⲃⲓⲥⲓ ⲛⲓⲙⲁⲱⲱ ⲱ ⲡⲓⲣⲏ
ⲛⲧⲉ ϯⲙⲉⲑⲙⲏⲓ ⲉⲯⲟⲧⲉ ⲛⲓⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲛⲉⲙ ⲛⲓⲕⲣⲓ-
ⲧⲏⲥ ⲧⲏⲣⲟⲩ ⲡⲗⲏⲛ ⲱ ⲡⲓⲙⲉⲛⲣⲓⲧ ⲛⲧⲉ ⲡ̅ⲭ̅ⲥ̅ ϯϯⲯⲟ
ⲉⲣⲟⲕ ⲛⲡⲉⲣⲯⲓⲡⲯⲟ ⲍⲉ ⲛⲡⲓⲱϧⲉⲙϧⲟⲙ ϧⲉⲛ ⲡⲁⲛⲟⲩⲥ
ⲉⲧϩⲟϩⲉⲃ ⲉϩⲱ ⲛⲡⲉⲕⲧⲁⲓⲟ̀ ⲉⲧⲃⲟⲥⲓ ϯⲉ̀ⲙⲓ ϧⲉⲛ ⲟⲩ-
ⲙⲉⲑⲙⲏⲓ ⲍⲉ ⲟⲩϩⲉ ⲁ̀ⲛⲟⲕ ϧⲁ ⲡⲓⲉ̀ⲗⲁϧⲓⲥⲧⲟⲥ ⲑⲉⲟ-
ⲇⲟⲥⲓⲟⲥ ⲟⲩⲇⲉ ⲛⲏ ⲉⲑⲛⲏⲟⲩ ⲙⲉⲛⲉⲛⲥⲱⲓ ⲧⲉⲛⲛⲁⲱϩⲱ
ⲁⲛ ⲛⲡⲓⲧⲁⲓⲟ̀ ⲛⲡⲁⲓ ϩⲱⲣⲓ ⲙ̀ⲙⲁⲧⲟⲓ ⲛⲧⲉ ⲡ̅ⲭ̅ⲥ̅ ⲱ
ⲛⲁⲙⲉⲛⲣⲁϯ ⲛⲥⲛⲏⲟⲩ ⲉⲑⲃⲉ ⲛⲓⲛⲓⲱϯ ⲛ̀ϧⲓⲥⲓ ⲉ̀ⲧⲁⲫ-
ⲱⲟⲡⲟⲩ ⲛ̀ⲧⲁⲓ ⲍ̄ ⲛ̀ⲣⲟⲙⲡⲓ ⲥⲓⲧⲉⲛ ⲡⲁⲓⲱ̄ ⲛ̀ⲑⲏⲣⲓⲟⲛ
ⲉⲧⲥⲱⲟⲩ ⲁⲗⲗⲁ ⲧⲉⲛⲛⲁⲕⲟⲧⲉⲛ ϧⲉⲛ ⲫⲟⲩⲱⲱ ⲙ̀ⲫϯ
Vol. 149. ⲛ̀ⲧⲉⲛϯ ⲛ̀ⲛⲟⲩϩⲱⲕ ⲛ̀ⲡⲓⲉⲛⲅⲱⲙⲓⲟⲛ ⲟⲩⲟⲥ ⲛ̀ⲧⲉ ⲧⲉⲛ-
ⲧⲁⲙⲱⲧⲉⲛ ⲉ̀ⲡϩⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ϯⲁⲑⲗⲩⲥⲓⲥ ⲉⲑⲟⲩⲁⲃ
ⲛ̀ⲧⲉ ⲡⲓⲛⲁ[ⲓ]ⲁⲧⲕ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲁⲥⲱⲱⲡⲓ ⲁⲉ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲉⲧⲁⲩⲛⲁⲩ ⲛ̀ϩⲉ
ⲡⲓⲱ̄ ⲛ̀ ⲛⲟⲩⲅⲣⲟ ⲍⲉ ⲓⲥ ⲍ̄ ⲛ̀ⲣⲟⲙⲡⲓ ⲧⲟⲩⲉⲣⲃⲁⲥⲁ-
ⲛⲓⲍⲓⲛ ⲙ̀ⲡⲁⲓ ⲁ̀ⲅⲓⲟⲥ ⲛⲡⲟⲩⲱⲃⲣⲟ ⲉⲡⲉϥⲗⲟⲅⲓⲥⲙⲟⲥ
ⲉⲧⲧⲁϩⲣⲏⲟⲩⲧ ⲟⲩⲟⲥ ⲁⲩϧⲟⲑⲃⲉϥ ⲛ̀ⲝ̄ ⲛ̀ⲥⲟⲡ ⲁϥⲧⲱⲛϥ
ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲏ ⲉⲑⲙⲱⲟⲩⲧ ⲟⲩⲟⲥ ⲁⲩⲥⲟⲃⲛⲓ ⲉⲧⲁⲩⲟϥ
ϧⲉⲛ ⲅⲁⲛⲥⲁϩⲓ ⲛⲕⲟⲗⲁⲕⲓⲁ̀ ⲡⲁⲓⲣⲏϯ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ
ⲉ̀ⲑⲣⲟⲩⲓⲛⲓ ⲙ̀ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲥⲓϩⲉⲛ ⲡⲓⲃⲏⲙⲁ ⲡⲉϩⲉ
ⲇⲁⲇⲓⲁⲛⲟⲥ ⲡⲟⲩⲣⲟ ⲛⲁϥ ⲙ̀ⲡⲁⲓⲣⲏϯ ϩⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲱⲉ ⲡⲁⲛⲏⲃ ⲡⲓⲣⲏ ⲛⲉⲙ ⲡⲓⲟⲩⲥ ⲛⲉⲙ ⲛⲓⲛⲟⲩϯ ⲧⲏⲣⲟⲩ
ⲛⲉⲙ ⲧⲟⲩⲙⲁⲩ ⲁⲣⲧⲉⲙⲓⲥ ϩⲉ ϯⲛⲁⲱⲱⲡ ⲉ̀ⲣⲟⲓ ⲛⲉⲙⲁⲕ
ⲙ̀ⲫⲣⲏϯ ⲛⲛⲟⲩⲱⲏⲣⲓ ⲙ̀ⲙⲉⲛⲣⲓⲧ ⲛ̀ⲧⲏⲓ ⲟⲩⲟⲥ ⲥⲱⲃ
ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲉⲕⲛⲁⲉⲣⲉ̀ⲧⲓⲛ ⲙ̀ⲙⲱⲟⲩ ⲱⲁ ⲧⲫⲁⲱⲓ ⲛ̀ⲧⲉ
ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲧⲉⲧⲏⲓⲧⲟⲩ[1] ⲛⲁϧ ⲧⲏⲣⲟⲩ ⲙⲟⲛⲟⲛ

---

[1]) Sic; read ⲛ̀ⲧⲁⲧⲏⲓⲧⲟⲩ.

ⲥⲱⲧⲉⲙ ⲛ̀ⲥⲱⲓ ⲥⲱⲥ ⲓⲱⲧ ⲛ̀ⲧⲉⲕⲟⲩⲱⲱⲧ ⲛ̀ⲡⲓⲁ-
ⲡⲟⲗⲗⲱⲛ ⲛ̀ⲛⲟⲩⲥⲟⲡ ⲛ̀ⲛⲟⲩⲱⲧ ⲛ̀ⲧⲉⲕⲉⲣ ⲙⲁⲥⲃ̄ ϩⲉⲛ
ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲟⲩⲟⲥ ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ⲧⲉ ⲡⲓⲑⲙⲏⲓ ⲟⲩⲟⲥ
ⲡⲉⲭⲁϥ ⲭⲉ ⲉ̀ⲣⲉ ⲡⲁⲓ ⲥⲁⲭⲓ ⲛ̀ⲑⲱⲛ ⲛ̀ⲧⲟⲧⲕ ⲡⲉ ⲁⲱ
ⲡⲍ̄. ⲫⲟⲟⲩ ⲡⲉ ⲓⲥ ⲍ̄ ⲛ̀ⲣⲟⲙⲡⲓ ⲉⲕⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟⲓ
ⲙ̀ⲙⲏⲛⲓ ⲡⲉ ⲓⲥ ⲣ̄ ⲛ̀ⲥⲟⲡ ⲗⲓⲭⲉⲙⲧⲓⲡⲓ ⲙ̀ⲫⲙⲟⲩ ⲉ̀ⲃⲟⲗ-
ⲥⲓⲧⲟⲧⲕ ⲁ̀ ⲡⲁⲩ̄ⲥ̄ ⲓⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲧⲟⲩⲛⲟⲥⲧ ⲟⲩⲟⲥ ⲗⲓ-
ⲙⲟⲩⲛⲕ ⲉ̀ⲃⲟⲗⲥⲓⲧⲉⲛ ⲛⲓⲃⲁⲥⲁⲛⲟⲥ ⲉ̀ⲧⲁⲕⲧⲏⲓⲧⲟⲩ ⲛⲏⲓ
ⲟⲩⲟⲥ ⲉ̀ⲃⲏⲗ ⲭⲉ ⲉ̀ⲣⲉ ⲡⲁⲥⲱⲧⲏⲣ ⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲧⲁⲯⲩⲭⲏ
ⲛ̀ϧⲏⲧ ⲡⲉ [ⲙ̀]ⲙⲟⲛ ⲛⲁⲓⲛⲁⲙⲟⲩ ⲛ̀ⲛⲟⲩⲥⲟⲡ ⲛ̀ⲛⲟⲩⲱⲧ 1
ⲁⲛ ⲁⲗⲗⲁ ⲟⲩⲑⲃ̄ⲁ ⲛ̀ⲥⲟⲡ ⲡⲉ ⲡⲗⲏⲛ ⲛ̀ⲡⲓⲥⲱⲧⲉⲙ ⲉ̀ⲛⲉⲍ
ⲛ̀ⲍⲁⲛⲥⲁⲭⲓ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲟⲩⲟⲥ ⲕⲉ̀ⲙⲓ ⲁⲛ ⲱ̀ ⲡⲟⲩⲣⲟ
ⲭⲉ ⲡⲓⲱⲗⲟⲗ ⲧⲏⲣⲟ ⲛ̀ⲧⲉ ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲥⲁⲛⲫⲩⲗⲟ-
ⲛⲓⲕⲟⲥ ⲛⲉ ⲟⲩⲟⲥ ⲥⲉϯ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲍⲣⲉⲛ ⲉ̀ⲛⲏ ⲉ̀ϯ
ⲛⲉⲙⲱⲟⲩ ⲗⲟⲓⲡⲟⲛ ⲓⲥ ⲥⲏⲡⲡⲉ ⲁ̀ ⲛⲉⲕⲥⲁⲭⲓ ϯⲉⲣⲟⲩⲱⲧ 1
ⲛⲏⲓ ⲛ̀ⲫⲟⲟⲩ ⲟⲩⲟⲥ ⲛⲉⲕⲥⲁⲭⲓ ⲥⲉⲑⲱⲧ ⲛ̀ⲡⲁⲍⲏⲧ
ⲙ̀ⲙⲁⲱⲱ ⲡⲟⲩⲣⲟ ⲇⲉ ⲇⲁⲇⲓⲁⲛⲟⲥ ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲉ̀ⲛⲁⲓ
ⲁϥⲣⲁⲱⲓ ⲙ̀ⲙⲁⲱⲱ ⲡⲉ ⲁϥϯⲫⲓ ⲉ̀ϧⲉⲛ ⲧⲁⲫⲉ ⲛ̀ⲡⲓ-
ⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲡⲉⲭⲁϥ ⲙ̀ⲡⲟⲩⲣⲟ
ⲭⲉ ⲍⲉⲛⲕ ⲉ̀ⲃⲟⲗⲍⲁⲣⲟⲓ ⲱ̀ ⲡⲟⲩⲣⲟ ⲛ̀ⲡⲉⲣϯⲫⲓ ⲉ̀ⲣⲟⲓ 2
ⲁⲛ ϯⲛⲟⲩ ⲟⲩⲇⲉ ⲧⲁⲁ̀ⲫⲉ ⲱⲁϯⲱⲱⲧ ⲛ̀ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ
ⲛ̀ⲱⲟⲣⲡ ⲙⲉⲛⲉⲛⲥⲱⲥ ⲁ̀ⲣⲓⲟⲩⲓ̀ ⲛ̀ⲫⲏ ⲉⲑⲣⲁⲛⲁ ⲙ̀ⲙⲟⲕ
fol. 150. ⲉⲩⲥⲟⲡ ⲁⲗⲗⲁ ⲁ̀ⲣⲓⲕⲉⲗⲉⲩⲓ̀ⲛ ⲉ̀ⲑⲣⲟⲩⲟⲗⲧ ⲉ̀ⲡⲓⲱⲧⲉⲕⲟ
ⲱⲁ ⲡⲉⲫⲣⲁⲥϯ ⲭⲉ ⲁ̀ ⲡⲓⲉ̀ⲍⲟⲟⲩ ⲥⲓⲛⲓ ⲟⲩⲟⲥ ⲉ̀ⲱⲱⲡ
ⲛ̀ⲧⲉ ⲧⲟⲟⲩⲓ̀ ⲱⲱⲡⲓ ⲟⲩⲟⲥ ⲙⲁⲣⲉ ⲡⲓⲕⲩⲣⲓⲍ ⲱⲱ ⲉ̀ⲃⲟⲗ 2
ⲛ̀ⲧⲟⲩⲓ̀ ⲧⲏⲣⲟⲩ ⲛ̀ⲥⲉⲛⲁⲩ ⲉ̀ⲣⲟⲓ ⲉⲓⲱⲱⲧ ⲛ̀ⲛⲓⲛⲟⲩϯ
ⲧⲟⲧⲉ ⲁⲫⲉⲣⲟⲩⲱ ⲛ̀ⲭⲉ ⲡⲟⲩⲣⲟ ⲡⲉⲭⲁϥ ⲛⲁϥ ⲭⲉ
ⲛ̀ⲛⲉⲥⲱⲱⲡⲓ ⲙ̀ⲙⲟⲓ ⲛ̀ⲕⲉⲥⲟⲡ ⲉ̀ⲑⲣⲓⲍⲓⲧⲕ ⲉ̀ⲡⲓⲱⲧⲉⲕⲟ
ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲗⲗⲁ ⲛⲓⲃⲓⲥⲓ ⲉ̀ⲧⲁⲓⲧⲏⲓ-
ⲧⲟⲩ ⲛⲁⲕ ⲭⲁⲩ ⲛⲏⲓ ⲉ̀ⲃⲟⲗ ⲥⲱⲥ ϯⲉ̀ⲙⲓ ⲁⲛ ⲁⲗⲗⲁ 3

ϣⲟⲡⲧ ⲉⲣⲟⲕ ⲥⲱⲥ ⲓⲱⲧ ⲟⲩⲟⲥ ⲁⲙⲟⲩ ⲛⲉⲙⲏⲓ ⲉϧⲟⲩⲛ
ⲉⲡⲓⲡⲁⲗⲗⲁⲧⲓⲟⲛ ⲡⲓⲙⲁ ⲉⲣⲉ ⲧⲟⲩⲣⲱ ⲁⲗⲉⲝⲁⲛⲇⲣⲓⲁ
ⲭⲏ ⲛⲓⲙⲟⲩ ϧⲉⲛ ⲡⲓⲕⲟⲓⲧⲱⲛ ⲉⲧⲥⲁϧⲟⲩⲛ ⲡⲁⲓⲣⲏⲧ
ⲁⲩⲟⲗⲩ ⲉϧⲟⲩⲛ ⲛⲁⲉ ⲡⲟⲩⲣⲟ ⲁⲩⲥⲓⲧⲩ ⲉϧⲟⲩⲛ ⲉⲡⲓ-
ⲕⲟⲓⲧⲱⲛ ⲛⲧⲉ ⲡⲓⲙⲁ ⲉⲣⲉ ⲧⲟⲩⲣⲱ ⲭⲏ ⲛⲓⲙⲟⲩ ⲟⲩⲟⲥ
ⲁⲩⲓ ⲉⲃⲟⲗ ϣⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲁⲩⲉⲣⲁⲣⲓⲥⲧⲟⲛ ⲛⲉⲙⲱⲟⲩ
ⲉⲧⲁ ⲣⲟⲩⲥⲓ ⲁⲉ ϣⲱⲡⲓ ⲁ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲕⲱⲗⲝ
ⲛⲛⲉⲩⲕⲉⲗⲓ ⲁⲩⲧⲱⲃⲥ ⲉⲩⲭⲱ ⲛⲓⲙⲟⲥ ⲙⲡⲁⲓⲣⲏⲧ ⲡⲉ
ⲁⲉ ⲡⲟⲟ ⲡⲁⲛⲟⲩⲧ ⲛⲓⲙⲟⲛ ⲫⲏ ⲉⲧⲟⲛⲓ ⲛⲓⲙⲟⲕ ϧⲉⲛ
ⲛⲓⲛⲟⲩⲧ ⲧⲏⲣⲟⲩ ⲛⲑⲟⲕ ⲡⲉ ⲡⲟⲟ ⲫⲧ ⲛⲓⲙⲟⲛ ⲡⲉⲧ-
ⲛⲁϣⲓⲛⲓ ⲛⲓⲙⲟⲕ ⲟⲩⲟⲥ ⲉⲑⲃⲉ ⲟⲩ ⲁ ⲥⲁⲛⲉⲑⲛⲟⲥ
ⲁⲩⲱϣ ⲉⲃⲟⲗ ⲥⲁⲛⲗⲁⲟⲥ ⲁⲩⲉⲣⲙⲉⲗⲉⲧⲁⲛ ⲛⲥⲁⲛⲉⲧ-
ⲡⲏ. ϣⲟⲩⲓⲧ ⲟⲩⲟⲥ ⲁⲩⲑⲱⲟⲩⲧ ⲉⲩⲙⲁ ⲛⲁⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ
ⲧⲏⲣⲟⲩ ⲛⲧⲉ ⲡⲕⲁⲥⲓ ⲛⲟⲩⲕⲉⲁⲣⲭⲱⲛ ⲁⲩⲓ ⲉⲟⲩⲙⲁ
ⲁⲩⲥⲁϫⲓ ⲛⲥⲁ ⲡⲟ̄ⲥ̄ ⲛⲉⲙ ⲉⲧⲟⲩⲃⲉ ⲡⲉⲭⲣ̄ⲥ̄ ⲉⲩⲥⲟⲡ
ⲁⲥⲉⲣⲟⲩⲱ ⲛⲁⲉ ⲧⲟⲩⲣⲱ ⲡⲉϫⲁⲥ ⲥⲉ ⲡⲁⲟ̄ⲥ̄ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲛⲓⲙ ⲛⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲉⲧⲁⲩⲑⲱⲟⲩⲧ ⲛⲉⲙ ⲛⲟⲩ-
ⲁⲣⲭⲱⲛ ⲓⲉ ⲛⲓⲙ ⲡⲉ ⲡⲓⲟ̄ⲥ̄ ⲉⲧⲁⲩⲧⲟⲩⲃⲏⲕ ⲛⲉⲙ
ⲡⲉⲭⲣ̄ⲥ̄ ⲙⲓⲛ (sic) ⲡⲉ ⲙⲁⲧⲥⲁⲃⲟⲓ ⲉⲣⲟⲕ ⲱ ⲡⲁⲟ̄ⲥ̄ ⲅⲉ-
ⲱⲣⲅⲓⲟⲥ ⲁⲫⲟⲩⲱⲛ ⲛⲣⲱⲕ ⲛⲁⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲫⲃⲱⲗ
ⲉⲣⲟⲥ ⲛⲛⲓⲍⲏⲧⲓⲙⲁ ⲉⲧϣⲏⲕ ⲛⲧⲉ ⲛⲓⲅⲣⲁⲫⲏ ⲉⲛⲁⲡⲁⲥ
ⲛⲉⲙ ⲧⲃⲉⲣⲓ ⲟⲩⲟⲥ ⲁⲧⲁⲙⲓⲟⲥ ⲛⲡⲓⲣⲏⲧ ⲛⲥⲟⲩⲉⲛ-
ⲫⲓⲱⲧ ⲛⲉⲙ ⲡϣⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡⲛ̄ⲛ̄ⲁ̄ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟⲥ
ⲁⲧⲁⲙⲓⲟⲥ ⲛⲡⲓⲣⲏⲧ ⲉⲧⲁ ⲡⲟ̄ⲥ̄ ⲑⲁⲙⲓⲟ̀ ⲛⲧⲫⲉ ⲛⲉⲙ
ⲡⲕⲁⲥⲓ ⲛⲉⲙ ⲡⲓⲣⲏ ⲛⲉⲙ ⲡⲓⲟⲩⲥ ⲛⲉⲙ ⲛⲓⲥⲓⲟⲩ ⲛⲉⲙ
ⲡⲓⲑⲁⲙⲓⲟ̀ ⲧⲏⲣⲫ ⲟⲩⲟⲥ ⲁⲧⲁⲙⲓⲟⲥ ⲟⲛ ⲥⲉ ⲉⲧⲁⲫ-
ⲑⲁⲙⲓⲟ̀ ⲛⲡⲓⲣⲱⲙⲓ ⲉⲃⲟⲗϧⲉⲛ ⲟⲩⲕⲁⲥⲓ ⲱ ⲧⲟⲩⲣⲱ
ⲙⲏ ⲉⲧⲁⲫⲥⲱⲛⲧ ⲛⲓⲙⲟⲫ ⲁⲛ ⲉⲃⲱⲗ ⲛϧⲏⲧⲫ ⲟⲩⲟⲥ
ⲉⲧⲁⲫⲭⲓⲙⲓ ⲛⲑⲱⲛ ⲛⲛⲁⲓ ⲕⲁⲥ ⲛⲉⲙ ⲛⲁⲓ ⲙⲟⲧ ⲛⲉⲙ
ⲡⲁⲓ ϣⲁⲣ ⲛⲉⲙ ⲛⲁⲓ ⲃⲁⲗ ⲛⲉⲙ ⲡⲁⲓ ⲗⲁⲥ ⲛⲉⲙ ⲧⲁⲓ

ϣβωβι νεμ παι cωτεμ νεμ παι ϣωλεμ νεμ
fol. 151. παι χινθαμιὸ ἠτε ναι ϩβηογι τηρογ μη ϕ̄ϯ
πε ἐταϥθα[μ]ιὸ ἠναι τηρογ ογοϩ πιρωμι
ἐβολϧεν παιὸμι ἠνογωτ αϥμαϩϥ ἠκαϯ νεμ
cοφια ἐβολϧεν πιὲμι ἠμηι ἠτε ϕ̄ϯ αϥχαϥ
ϧεν πιπαραδιcος ἠτε πογνοϥ ογοϩ αϥϯ ναϥ
ἠτεϥεντολη ἐπχιντεϥἀρεϩ ἐπεϥcαχι[1] ϩωc
ο̄ϲ̄ ἠθοϥ χε πιρωμι αϥερατcωτεμ ἠca πεϥο̄ϲ̄
αϥθωτ ἠπϩητ ἠπεϥχαχι αϥμογ νεμαϥ ϧεν
φνοβι αϥϩωλ ἐπεcητ ἐἀμεντ νεμαϥ ϣα 1
ἐνεϩ αν ετααϥ[ναγ] ἀε ἠχε ϕ̄ϯ ἐπεϥθαμιὸ
ϧεν νιϣνηογ ἠτε πεϥχαχὶ ἠπεϥωογἠϩητ
εθβε τεϥμετἀγαθος αλλα αϥογωρπ ἠπεϥ-
μενριτ ἠϣηρι ἐπικοcμος αϥϭιcαρ̄ϩ ϧεν ογ-
ππ̄ϩ̄ εθογαβ νεμ ϯαθωλεβ ἠπαρθενος ϯθεο- 1
δοκος μαρια ογοϩ αcμαϩϥ ϩωc ρωμι ϕϯ
πετχηκ ἐβολ ϧεν ογμεθμηι ογοϩ φρωμι
πε χωρις πνοβι πε ἠμαγατϥ ογοϩ ἐταγταλοϥ
ἐπιcταγρος ϧεν πεϥογωϣ ἠμιν ἠμοϥ νεμ
ϥ. πιϯμαϯ ἠτε φὶωτ νεμ πι[ππ̄ϩ̄] εθογαβ ογοϩ 2
αϥμογ ϧαρον ϧεν τcαρ̄ϩ ϣατεϥcωϯ ἠμον
ἐβολϧεν νενχιχ ἠτε νενχαχι ογοϩ αϥτα-
θοϥ ἐπεϥηι ἠκεcοπ ἐτε πιπαραδιcος πε ἠτε
πογνοϥ ἐταϥναγ ον ἠχε πιχαχι ἠδιαβολος
ἐϯμετρωμι χε αccογεν πιδγμιογργος ἠμηι 2
ϕ̄ϯ αϥϩωλ ἐϧογν ἠνιογρωογ νεμ νιαρχων
ἠτε πκαϩι ογοϩ αγθαμιὸ ἐϩανὶδωλον ϧεν
φραν ἠ[ν]ιδωλον ἠδεμων ογοϩ αγογωϣτ

[1]) Ms. ἀ πεϥcαχι.

ⲙⲙⲱⲟⲩ[1] ⲟⲩⲟⲩⲍ ⲁⲩⲭⲁ ⲡⲟⲩⲣⲉⲫⲑⲁⲙⲓⲟ̀ ⲛⲥⲱⲟⲩ ϕ̄ⲧ̄
ⲉⲧⲃⲟⲥⲓ ⲡⲉⲭⲉ ⲧⲟⲩⲣⲱ ⲟⲩⲛ ⲛⲁⲫ ⲭⲉ ⲟⲩⲕ ⲟⲩⲛ
ⲡⲁⲱ̄ⲥ̄ ⲣⲉⲱⲣⲓⲟⲥ ⲡⲁⲱ̄ⲥ̄ ⲙⲉⲛⲉⲛⲥⲁ ϕ̄ⲧ̄ ⲛⲁⲓ ⲓⲁⲱⲗⲟⲛ
ⲍⲁⲛⲇⲉⲙⲱⲛ ⲛⲉ ⲡⲉⲭⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲁⲥ ⲭⲉ ⲁⲍⲁ[2]
ⲍⲁⲛⲇⲉⲙⲱⲛ ⲉⲧⲍⲱⲟⲩ ⲛⲉ ⲟⲩⲟⲩⲍ ⲡⲉⲭⲉ ⲧⲟⲩⲣⲱ ⲛⲁⲫ
ⲭⲉ ⲡⲁⲱ̄ⲥ̄ ⲣⲉⲱⲣⲓⲟⲥ ⲫⲥⲱⲟⲩⲛⲟⲩ ⲛ̀ϕ̄ⲧ̄ ⲁⲛ ⲛ̀ⲭⲉ
ⲡⲟⲩⲣⲟ ⲉ̀ⲃⲏⲗ ⲉ̀ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲧⲛⲟⲩ ⲟⲩⲛ ⲙⲁⲧⲁⲙⲟⲓ
ⲭⲉ ⲉ̀ⲧⲁ ⲡⲱⲏⲣⲓ ⲙ̀ϕ̄ⲧ̄ ⲓ̀ ⲉ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲛ̀ⲁⲱ ⲛ̀ⲣⲏⲧ̄
ⲟⲩⲟⲩⲍ ⲡⲉⲭⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲭⲉ ⲥⲱⲧⲉⲙ
ⲉ̀ⲣⲟⲓ ⲱ̀ ⲗⲉⲝⲁⲛⲇⲣⲁ ⲧⲟⲩⲣⲱ ⲥⲱⲧⲉⲙ ⲉ̀ⲇⲁⲩⲓⲇ
ol. 152. ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲫⲏ ⲉⲧⲍⲉⲙⲥⲓ ⲍⲓⲭⲉⲛ ⲛⲓⲭⲉⲣⲟⲩⲃⲓⲙ
ⲟⲩⲟⲛⲍⲕ ⲉ̀ⲃⲟⲗ ⲟⲩⲟⲩⲍ ⲫⲁⲓ ⲛ̀ⲧⲉⲕⲙⲉⲧⲭⲱⲣⲓ ⲁⲙⲟⲩ
ⲱⲁⲣⲟⲛ ⲉ̀ⲫⲛⲁⲍⲙⲉⲛ ⲟⲩⲟⲩⲍ ⲡⲉⲭⲉ ⲇⲁⲩⲓⲇ ⲟⲛ ⲭⲉ
ⲉϥⲉ̀ⲓ ⲉ̀ⲡⲉⲥⲛⲧ ⲙ̀ⲫⲣⲏⲧ̄ ⲛ̀ⲛⲟⲩⲙⲟⲩⲛ̀ⲍⲱⲟⲩ ⲍⲓⲭⲉⲛ
ⲟⲩⲥⲟⲣⲧ ⲉ̀ⲧⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲧⲉ ⲥⲱⲧⲉⲙ ⲱ̀ ⲧⲟⲩⲣⲱ
[ⲉ]ⲁⲃⲃⲁⲕⲟⲩⲙ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲡ̄ⲥ̄
ⲁⲓⲥⲱⲧⲉⲙ ⲉ̀ⲡⲉⲕϧⲣⲱⲟⲩ ⲁⲓⲉⲣⲍⲟⲧ ⲟⲩⲟⲩⲍ ⲁⲓⲧ ⲛⲓⲁⲓⲧ[3]
ⲛ̀ⲛⲉⲕⲉ̀ⲍⲃⲏⲟⲩⲓ̀ ⲁⲓⲧⲱⲙⲧ ⲕⲉⲅⲁⲣ ⲡⲓⲡⲛ̄ⲁ̄ ⲉⲑⲟⲩⲁⲃ
ⲁⲧⲭⲉ[4] ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲟⲩⲟⲩⲍ ⲡⲉⲭⲉ ⲧⲟⲩⲣⲱ ⲛⲁⲫ ⲟⲛ
ⲭⲉ ⲡⲁⲱ̄ⲥ̄ ⲉ̀ⲧⲁ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲥⲱⲧⲉⲙ ⲉ̀ⲡⲥⲁⲭⲓ ⲙ̀ⲡⲟ̄ⲥ̄
ⲟⲩⲟⲩⲍ ⲁⲫⲉⲣⲍⲟⲧ ⲉⲑⲃⲉ ⲟⲩ ⲓⲉ̀ ⲉ̀ⲧⲁⲫⲧⲛⲓⲁⲧⲫ ⲛ̀ⲛⲟⲩ
ϧⲉⲛ ⲛⲉⲫⲍⲃⲏⲟⲩⲓ̀ ⲁⲫⲧⲱⲙⲧ ⲡⲉⲭⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲁⲥ
ⲭⲉ ⲥⲱⲧⲉⲙ ⲱ̀ ⲧⲟⲩⲣⲱ ⲉ̀ⲧⲁ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲉ̀ⲙⲓ
ⲭⲉ ⲡ̄ⲥ̄ ⲛⲏⲟⲩ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲫⲉ ⲁⲫⲉⲣⲍⲟⲧ ⲁⲫⲉ̀ⲙⲓ
ⲟⲛ ⲭⲉ ⲫⲛⲁⲱⲱⲡⲓ ⲛⲉⲙ ⲛⲓⲣⲱⲙⲓ ⲟⲩⲟⲩⲍ ⲁⲫⲧⲱⲙⲧ
ⲟⲩⲟⲩⲍ ⲁⲥⲉⲣⲟⲩⲱ̀ ⲛ̀ⲭⲉ ⲧⲟⲩⲣⲱ ⲭⲉ ⲁⲗⲏⲑⲱⲥ ⲕⲁⲗⲱⲥ
ⲁⲕⲥⲁⲭⲓ ⲱ̀ ⲡⲓⲣⲉⲫⲉⲣⲟⲩⲱⲓⲛⲓ ⲉⲧⲭⲛⲕ ⲉ̀ⲃⲟⲗ ⲧⲧⲍⲟ

---

1) Read ⲙ̀ⲙⲟⲫ. 2) Ms. ⲁⲍⲁⲁ.
3) Sic; read ⲛⲓⲁⲧ. 4) Sic; read ⲁⲫⲭⲉ.

ⲫⲃ̅. ⲉ̀ⲣⲟⲕ ⲧⲱⲃⲥ ⲛ̀ⲓⲡⲟ̅ⲥ̅ ⲉ̀ⲭⲱⲓ ⲉ̀ⲑⲣⲉⲥⲫⲱⲧ ⲥⲁⲃⲟⲗ ⲙ̀ⲙⲟⲓ ⲛ̀ⲧⲉ ⲛⲓⲁⲇⲱⲗⲟⲛ ⲉⲧⲥⲟⲩ ⲡⲉⲭⲉ ⲡⲓⲁ-
ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁⲥ ⲭⲉ ⲛⲁⲥϯ ⲛⲉ ⲛ̀ⲑⲟ ⲛ̀ϯⲑⲣⲓⲁⲥ
ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲛⲟⲙⲟⲟⲩⲥⲓⲟⲥ ⲟⲩⲟⲥ ⲙ̀ⲙⲟⲛ ⲥⲗⲓ ⲛ̀ⲗⲁⲃⲏⲓ
ⲛ̀ⲧⲉ ⲛⲓⲁ̀ⲇⲱⲗⲟⲛ ⲛⲁⲱϧⲱⲛⲧ ⲉ̀ⲣⲟ ⲁⲛ ⲉ̀ⲡⲧⲏⲣⲟ ⲟⲩⲟⲥ
ⲡⲉⲭⲁⲥ ⲭⲉ ϯⲛⲁⲥϯ ⲡⲁⲱ̅ⲥ̅ ⲁⲗⲗⲁ ϯⲉⲣⲥⲟϯ ⲉⲑⲃⲉ
ⲡⲁⲓ ⲑⲏⲣⲓⲟⲛ ⲉⲧⲥⲱⲟⲩ ⲟⲩⲟⲥ ⲛ̀ⲛⲟⲩⲣⲟ ⲛ̀ⲡⲁⲣⲁ-
ⲃⲁⲧⲏⲥ ⲭⲉ ⲟⲩⲏⲓ ⲱ̀ ⲡⲁⲱ̅ⲥ̅ ⲟⲩⲣⲉϥⲟⲩⲉⲙⲥⲁⲣⲝ ⲛ̀ⲣⲱⲙⲓ
ⲡⲉ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ⲟⲩⲟⲥ ⲟⲩⲁ̀ⲛⲟⲙⲟⲥ ⲡⲉ ⲉ̀ⲥⲟⲧⲉ
ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲱⲟⲡ ⲥⲓⲭⲉⲛ ⲡⲕⲁⲥⲓ ⲡⲗⲏⲛ ⲱ̀ ⲡⲁⲱ̅ⲥ̅ 1
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ⲣⲉⲥ ⲉ̀ⲡⲁⲓ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲱⲁϯ ⲉ̀ⲣⲁⲧⲕ
ⲉ̀ϯⲁⲩⲗⲏ ⲛ̀ⲧⲉ ⲡ̅ⲭ̅ⲥ̅ ⲡⲓⲛⲓⲱϯ ⲛ̀ⲛⲟⲩⲣⲟ ⲭⲁⲧ ⲇⲉⲟⲥ
ⲛ̀ⲧⲁⲉⲙⲧⲟⲛ ⲙ̀ⲙⲟⲓ ⲛ̀ⲛⲟⲩⲕⲟⲩⲭⲓ ⲱ̀ ⲡⲁⲱ̅ⲥ̅ ⲛ̀ⲓⲱⲧ
ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟⲥ ⲡⲱ̅ⲥ̅ ⲥⲱⲟⲩⲛⲟⲩ ⲭⲉ ⲗⲓϯⲥⲛⲟⲩ ⲉ̀ⲣⲟⲕ
ⲙ̀ⲙⲁⲱⲱ ⲟⲩⲟⲥ ⲉ̀ⲧⲁ ⲧⲟⲟⲩⲓ̀ ⲇⲉ ⲱⲱⲡⲓ ⲁⲫⲉⲣ- 1
ⲕⲉⲗⲉⲩⲓ̀ⲛ ⲛ̀ⲭⲉ ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲛ̀ⲛⲟⲩⲣⲟ ⲉⲧⲥⲱⲟⲩ ⲥⲓⲛⲁ
ⲛ̀ⲥⲉⲓ̀ⲛⲓ ⲙ̀ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲁⲫ ⲉⲃⲟⲗϧⲉⲛ ⲡⲓⲡⲁⲗⲗⲁ-
ⲧⲓⲟⲛ ⲉ̀ⲡⲓⲉⲣⲫⲏⲓ ⲛ̀ⲧⲉ ϯⲡⲟⲗⲓⲥ ⲟⲩⲟⲥ ⲁⲫⲟⲩⲱⲣⲡ ⲛⲁⲫ
fol. 153. ⲛ̀ⲭⲉ ⲡⲟⲩⲣⲟ ⲭⲉ ⲓⲱⲥ ⲙ̀ⲙⲟⲕ ⲁ̀ⲙⲟⲩ ⲱⲁⲣⲟⲓ ⲟⲩⲟⲥ
ⲛ̀ⲧⲉⲕⲟⲩⲱⲱⲧ ⲛ̀ⲛⲓⲛⲟⲩϯ ⲟⲩⲟⲥ ⲛ̀ⲧⲉⲕⲃⲓ ⲛ̀ⲛⲟⲩⲛⲓⲱϯ
ⲛ̀ⲧⲁⲓⲟ ⲛ̀ⲧⲟⲧⲟⲩ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲟⲩⲟⲥ ⲛ̀ⲧⲟⲩϯ
ⲉ̀ⲭⲱⲕ ⲛ̀ⲛⲟⲩⲃⲣⲏⲡⲓ ⲛ̀ⲛⲟⲩⲣⲟ ⲟⲩⲟⲥ ⲛ̀ⲧⲉ ⲡⲉⲕϩⲏⲧ
ⲟⲩⲛⲟϥ ⲉ̀ⲣⲟⲕ ⲱ̀ ⲡⲓⲙⲉⲛⲣⲓⲧ ⲟⲩⲟⲥ ⲉⲧⲥⲟⲗⲭ ⲙ̀ⲙⲁⲱⲱ
ⲟⲩⲟⲥ ⲛ̀ⲧⲉ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲛⲁⲩ ⲉ̀ⲣⲟⲕ ⲛ̀ⲡⲁⲧⲉⲛϩⲱⲗ
ⲉ̀ⲡⲓⲁ̀ⲣⲓⲥⲧⲟⲛ ⲟⲩⲟⲥ ⲡⲉⲭⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲁϥ ⲭⲉ
ϩⲉⲙⲥⲓ ⲛⲁⲕ ⲛ̀ⲑⲟⲕ ⲛⲉⲙ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲙ̀ⲡⲁⲓⲙⲁ ⲱⲁ-
ϯⲟⲩⲱⲱⲧ ⲛ̀ⲛⲓⲛⲟⲩϯ ⲛ̀ⲧⲁⲧⲁⲥⲑⲟⲓ ⲉ̀ⲣⲟⲕ ⲟⲩⲟⲥ
ⲡⲁⲓⲣⲏϯ ⲁ̀ ⲡⲓⲕⲉⲣⲓⲍ ⲱⲱ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲟⲩⲛⲓⲱϯ ⲛ̀ⲭⲟⲙ
ⲭⲉ ⲱ̀ ⲛⲓⲗⲁⲟⲥ ⲧⲏⲣⲟⲩ ⲑⲱⲟⲩϯ ⲧⲏⲣⲟⲩ ⲙ̀ⲙⲓⲫⲟⲟⲩ
ⲉⲩⲥⲟⲡ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲉⲣⲫⲉⲓ ⲥⲓⲛⲁ ⲛ̀ⲧⲉⲧⲉⲛⲛⲁⲩ ⲉ̀ ⲅⲉ-

ⲱⲣⲓⲟⲥ ⲡⲓⲛⲓϣϯ ⲛⲧⲉ ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲉϥⲛⲁⲟⲩⲱϣⲧ
ⲛⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲡⲓⲛⲓϣϯ ⲛⲛⲟⲩϯ ⲟⲩⲟⲥ ⲡⲁⲓⲣϩϯ ϧⲉⲛ
ϯⲟⲩⲛⲟⲩ ⲁⲩⲑⲱⲟⲩϯ ⲧⲏⲣⲟⲩ ⲛⲁⲉ ⲛⲁϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ
ⲛⲓⲣⲱⲙⲓ ⲛⲉⲙ ⲛⲓⲍⲓⲟⲙⲓ ⲉⲩⲥⲟⲡ ⲛⲁⲩⲟⲓ ⲛⲱϥϩⲣⲓ
ⲡⲉ ⲉⲙⲁϣⲱ ⲉⲑⲃⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲛⲓϣϯ
ϥⲁ. ⲛⲣⲉϥⲉⲣⲟⲩⲱⲓⲛⲓ ⲟⲩⲟⲥ ⲛⲁⲩⲉⲱ ⲙⲙⲟⲥ ⲡⲉ ⲛⲛⲟⲩⲉ-
ⲣϩϯ[1] ⲁⲉ ⲡⲱⲥ ϥⲁⲓ ⲛⲁϣⲱⲡⲓ ⲙⲡⲓⲑⲙⲏⲓ ϯⲭⲏⲣⲁ ⲇⲉ
ⲛⲥⲍⲓⲙⲓ ⲥⲱⲥ ⲉⲧⲁⲥⲥⲱⲧⲉⲙ ⲉⲛⲁⲓ ⲉⲑⲃⲉ ⲡⲓⲙⲁⲕⲁ-
ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϧⲉⲛ ⲑⲙⲏϯ ⲛⲡⲓⲙⲏϣ ⲧⲏⲣϥ ⲉⲥⲭⲱ
ⲙⲙⲟⲥ ⲭⲉ ⲱ ⲡⲁ̅ⲩ̅ⲥ̅ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲁⲧⲟⲓ ⲛⲁⲭⲱⲣⲓ
ⲛⲧⲉ ⲡⲟⲩⲣⲟ ⲡ̅ⲭ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲁ̅ⲩ̅ⲥ̅ ⲱ ⲫⲏ ⲉⲧⲁϥⲉⲣ ⲟⲩⲑⲃⲁ
ⲙⲙⲏⲓⲛⲓ ⲛⲉⲙ ⲭⲟⲙ ϧⲉⲛ ⲧⲁⲓ ⲡⲟⲗⲓⲥ ⲟⲩⲟⲥ ⲁⲕ-
ⲧⲟⲩⲛⲟⲥ ⲛⲓⲣⲉϥⲙⲱⲟⲩⲧ ⲟⲩⲟⲥ ⲁⲕϯ ⲛⲫⲟⲩⲱⲓⲛⲓ
ⲛⲛⲓⲃⲉⲗⲗⲉⲩ ⲁⲕⲑⲣⲉ ⲛⲓⲃⲁⲗⲉⲩ ⲙⲟⲱⲓ ⲛⲓⲉⲃⲟ ⲇⲉ ⲟⲛ
ⲁⲕⲑⲣⲟⲩⲥⲁⲁⲓ ⲟⲩⲟⲥ ⲛⲓⲕⲟⲩⲣ ⲁⲕⲑⲣⲟⲩ ⲥⲱⲧⲉⲙ ⲛⲓ-
ⲕⲁⲕⲉⲍⲧ ⲁⲕⲧⲟⲩⲃⲱⲟⲩ ⲛⲓⲭⲉⲙⲱⲛ ⲁⲕⲍⲓⲧⲟⲩ ⲉⲃⲟⲗ
ⲟⲩⲟⲥ ⲟⲛ ⲁⲕⲱⲱⲡⲓ ⲛⲛⲟⲩⲣⲉϥⲉⲣⲟⲩⲱⲓⲛⲓ ϧⲉⲛ ⲡⲓ-
ⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲱ ⲡⲁ̅ⲩ̅ⲥ̅ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲓⲱⲏⲛ ⲉⲧⲁⲩⲉⲣ-
ⲍⲟⲗⲓ ⲁⲕⲑⲣⲟⲩⲱⲱⲡⲓ ⲙⲙⲁⲥⲟⲩⲧⲁⲍ ⲛⲕⲉⲥⲟⲡ ⲱ ⲫⲏ
ⲉⲧⲁϥⲓ ⲉⲃⲟⲩⲛ ⲉⲡⲁⲏⲓ ⲉⲓⲟⲓ ⲛⲍⲏⲕⲓ ⲁⲓⲱⲱⲡⲓ ⲉⲓⲟⲓ
ⲛⲣⲁⲙⲁⲟ ⲙⲙⲁⲱⲱ ⲟⲩⲟⲥ ⲉⲓⲥⲟⲣⲉⲙ ⲁϥⲧⲁⲥⲑⲟⲓ ⲍⲁ
fol. 154. ϕ̅ϯ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲙⲙⲏⲓ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲧⲏⲣⲟⲩ
ⲉⲧⲁⲕⲁⲓⲧⲟⲩ ϧⲉⲛ ⲫⲣⲁⲛ ⲙⲡ̅ⲭ̅ⲥ̅ ⲁⲕⲛⲁⲟⲩⲱⲱⲡ ⲙⲡⲓ-
ⲁⲡⲟⲗⲗⲱⲛ ⲉⲧⲃⲁϧⲉⲙ ⲟⲩⲟⲥ ⲛⲧⲉⲕϯⲱⲓⲡⲓ ⲙⲡⲗⲁⲟⲥ
ⲧⲏⲣϥ ⲛⲛⲓⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲡⲓⲁⲣⲓⲟⲥ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲉⲧⲁϥⲥⲱⲧⲉⲙ ⲉⲣⲟⲥ ⲉⲥⲭⲱ ⲛⲛⲁⲓ ⲥⲁⲁⲓ ⲛⲁⲓ ⲟⲩⲟⲥ
ⲁϥⲣⲁⲱⲓ ⲉϧⲉⲛ ⲡⲧⲁϩⲣⲟ ⲛⲧⲉ ⲡⲉⲥⲛⲁⲍϯ ⲟⲩⲟⲥ
ⲁϥⲛⲉⲧϥ ⲣⲱϥ ⲛⲥⲱⲃⲓ ⲉⲑⲟⲩⲁⲃ ⲉϧⲟⲩⲛ ⲉϩⲱⲥ ⲉϥϫⲱ

---

[1]) Sic; read ⲛⲛⲟⲩⲉⲣϩⲟⲩ.

ⲛ̀ⲓⲙⲟⲥ ⲛ̀ⲡⲁⲓⲣⲏϯ ⲭⲉ ⲭⲱ ⲛ̀ⲡⲉϣⲏⲣⲓ ⲉ̀ⲥⲣⲏⲓ ⲉ̀ⲭⲉⲛ
ⲡⲕⲁⲥⲓ ⲟⲩⲟⲥ ⲁⲥⲭⲁϥ ⲉ̀ⲡⲉⲥⲏⲧ ⲟⲩⲟⲥ ⲁϥⲉⲣⲟⲩⲱ
ⲟⲛ ⲛ̀ⲭⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲟⲩⲟⲥ ⲡⲉⲭⲁϥ ⲛ̀ⲡⲓⲁ̀ⲗⲟⲩ ⲭⲉ ⲡ̅ⲭ̅ⲥ̅
ⲡⲁⲛⲟⲩϯ ⲡⲉⲧⲁⲱ ⲛ̀ⲓⲙⲟⲥ ⲛⲁⲕ ⲭⲉ ⲧⲱⲛⲕ ⲁ̀ⲙⲟⲩ
ϣⲁⲣⲟⲓ ⲛ̀ⲧⲉⲕⲭⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲡⲁⲥⲁⲭⲓ ⲟⲩⲟⲥ ϧⲉⲛ
ϯⲟⲩⲛⲟⲩ ⲁⲩⲥⲱⲧⲉⲙ ⲛ̀ⲭⲉ ⲛⲉϥⲙⲁϣ ⲟⲩⲟⲥ ⲁⲩ-
ⲧⲁⲭⲣⲟ ⲛ̀ⲭⲉ ⲛⲉϥⲃⲁⲗⲗⲁⲩⲭ ⲟⲩⲟⲥ ⲁϥⲓ̀ ϩⲁ ⲡⲓⲁ̀ⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲭⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲙ̀ⲡⲉⲙⲑⲟ
ⲙ̀ⲡⲓⲙⲏϣ ⲧⲏⲣϥ ⲭⲉ ⲙⲁϣⲉ ⲛⲁⲕ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲉⲣ-
ⲫⲉⲓ ⲛ̀ⲧⲉ ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲟⲩⲟⲥ ⲛ̀ⲧⲉⲕⲭⲟⲥ ⲙ̀ⲡⲓⲁ-
ⲡⲟⲗⲗⲱⲛ ⲡⲓⲑⲟⲩⲱⲧ ⲭⲉ ⲉⲓⲃⲉⲣⲟⲕ ⲛ̀ⲑⲟⲕ ⲡⲓⲃⲉⲗⲗⲉ
ϥ̅ⲍ̅. ⲛ̀ⲕⲟⲩⲣ ⲟⲩⲟⲥ ⲛ̀ⲁⲧⲕⲁϯ ⲟⲩⲟⲥ ⲛ̀ⲁⲧⲉ̀ⲙⲓ ⲁ̀ⲙⲟⲩ
ⲉ̀ⲃⲟⲗ ⲭⲉ ϥⲙⲟⲩ[ϯ] ⲉ̀ⲣⲟⲕ ⲛ̀ⲭⲉ ⲡⲓⲃⲱⲕ ⲛ̀ⲧⲉ ϕ̅ϯ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲥ ⲁϥⲍⲱⲗ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲉⲣⲫⲉⲓ ⲛ̀ⲭⲉ
ⲡⲓⲕⲟⲩⲍⲓ ⲛ̀ⲛⲁ̀ⲗⲟⲩ ⲟⲩⲟⲥ ⲁϥⲭⲟⲥ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲡⲓⲡ̅ⲛ̅ⲁ̅
ⲭⲉ ⲉⲧⲃⲁⲗⲏⲟⲩⲧ ⲉ̀ⲡⲓⲑⲟⲩⲱⲧ ⲁϥⲱⲱ ⲉ̀ⲃⲟⲗ ⲭⲉ ⲱ̀
ⲓ̅ⲏ̅ⲥ̅ ⲡⲓⲛⲁⲍⲱⲣⲉⲟⲥ ⲁⲕⲥⲉⲕ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉ̀ⲣⲟⲕ ⲡⲁⲓ
ⲕⲟⲩⲍⲓ ⲇⲉ ⲛ̀ⲛⲁ̀ⲗⲟⲩ ⲟⲛ ⲁⲕⲧⲟⲩⲛⲟⲥϥ ⲉ̀ⲥⲣⲏⲓ ⲉ̀ⲭⲱⲓ
ⲟⲛ ⲉ̀ⲃⲟⲗ ⲛ̀ⲑⲱⲛ ϯⲛⲟⲩ ⲟⲩⲟⲥ ⲥⲁⲧⲟⲧϥ ⲁϥϥⲟⲭϥ
ⲉ̀ⲃⲟⲗ ⲥⲓⲭⲉⲛ ⲧⲉϥⲃⲁⲥⲓⲥ ⲟⲩⲟⲥ ⲁϥⲓ̀ ϩⲁ ⲡⲓⲑⲙⲏⲓ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲭⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲙ̀ⲡⲓⲑⲟⲩⲱⲧ ⲭⲉ ⲁ̀ⲛⲟⲕ
ⲁⲛ ⲡⲉ ϕ̅ϯ ⲛ̀ⲛⲓⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲟⲩⲟⲥ ⲡⲉⲭⲉ ⲡⲓⲇⲉⲙⲱⲛ
ⲛ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲭⲉ ⲱⲟⲩⲛ̀ϩⲏⲧ ⲛⲉⲙⲏⲓ ⲛ̀ⲟⲩⲕⲟⲩⲍⲓ ⲱ̀
ⲡⲁⲱ̅ⲥ̅ ϯⲛⲁⲧⲁⲙⲟⲕ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲟⲩⲟⲥ ⲡⲉⲭⲉ ⲡⲓ-
ⲁ̀ⲣⲓⲟⲥ ⲛⲁϥ ⲭⲉ ⲥⲁⲍⲓ ⲡⲉⲭⲉ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲛⲁϥ ⲭⲉ ⲁ̀ⲛⲟⲕ
ⲅⲁⲣ ⲡⲉ ϕ̅ϯ ⲛ̀ⲛⲓⲍⲉⲗⲗⲏⲛⲟⲥ ⲟⲩⲟⲥ ⲁⲛⲟⲕ ⲟⲩⲇⲉⲙⲱⲛ
ⲛ̀ⲭⲁⲕⲓ ⲉ̀ⲡⲓⲇⲏ ⲱ̀ ⲡⲁⲱ̅ⲥ̅ ⲁ̀ⲛⲟⲕ ⲟⲩⲁⲣⲅⲉⲗⲟⲥ ⲛ̀ⲧⲉ
ϕ̅ϯ ⲥⲱ ⲛ̀ϣⲟⲣⲡ ⲗⲟⲓⲡⲟⲛ ϧⲉⲛ ⲡⲭⲓⲛⲑⲣⲓⲉⲣⲁⲧⲥⲱⲧⲉⲙ
ⲛ̀ⲥⲁ ϕϯ ⲟⲩⲟⲥ ⲁϥⲟⲩⲁⲍⲥⲁⲍⲛⲓ ⲟⲩⲟⲥ ⲁⲩϣⲑⲁⲙ
fol. 155. ⲛ̀ⲧⲫⲉ ⲛⲁⲍⲣⲁⲛ ⲟⲩⲟⲥ ⲁⲩⲍⲓⲧⲧⲉⲛ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧⲥ ⲟⲩⲟⲥ

ⲁⲛⲱⲱⲡⲓ ⲛ̀ⲇⲓⲁⲃⲟⲗⲟⲥ ⲛⲁⲛⲭⲟⲥ ⲡⲉ ⲉ̀ⲛⲓⲣⲱⲙⲓ ⲉ̀ⲧⲁⲛ-
ⲛⲁⲩ ⲭⲉ ⲉ̀ⲛⲓⲣⲱⲙⲓ ⲭⲉ ⲁ̀ ⲡ̅ⲛ̅ⲧ̅ ⲟ̀ⲗⲟⲩ ⲉ̀ⲡⲱⲱⲓ ⲉ̀ⲧⲫⲉ
ⲁⲛⲟⲛ ⲥⲱⲛ ⲁⲫⲥⲓⲧⲧⲉⲛ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲫⲛⲟⲩⲛ ⲉ̀ⲡⲕⲁⲥⲓ
ⲟⲩⲟⲥ ⲉⲑⲃⲉ ⲫⲁⲓ ⲁⲛⲱⲱⲡⲓ ⲛ̀ⲭⲁⲭⲓ ⲛ̀ⲛⲓⲣⲱⲙⲓ ⲟⲩⲟⲥ
ⲁⲛⲑⲣⲟⲩⲭⲁ ⳩ⲧ ⲛ̀ⲥⲱⲟⲩ ⲛ̀ⲧⲟⲩⲟⲩⲱⲱⲧ ⲙ̀ⲙⲟⲛ 5
ⲃⲁ ⲛⲓⲇⲱⲗⲟⲛ ⲭⲉ ⲥⲓⲛⲁ ⲛ̀ⲧⲉ ⳩ⲧ ⲥⲓⲧⲟⲩ ⲉ̀ⲡⲉⲥⲏⲧ
ⲉ̀ⲫⲛⲟⲩⲛ ⲛⲉⲙⲁⲛ ⲡⲉⲭⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲛⲁⲩ
ⲭⲉ ⲱ̀ ⲡⲓⲡⲟⲛⲏⲣⲟⲥ ⲟⲩⲟⲥ ⲛ̀ⲭⲏⲣⲏⲭ[1] ⲉⲧⲥⲱⲟⲩ ⲭⲁⲥ
ⲭⲉ ⲁⲕⲥⲱⲧⲡ ⲛⲁⲕ ⲛ̀ⲡⲓⲭⲁⲕⲓ ⲃⲉⲛ ⲡⲉⲕⲟⲩⲱⲱ ⲉⲑⲃⲉ
ⲟⲩ ⲟⲛ ⲉⲕⲟⲓ ⲛ̀ⲭⲁⲭⲓ ⲛ̀ⲧⲥⲩⲕⲱⲛ ⲛ̀ⲧⲉ ⳩ⲧ ⲡⲉⲭⲉ 10
ⲡⲓⲡⲛ̅ⲁ̅ ⲭⲉ ⲛⲁⲩ ⲭⲉ ⲱⲉ ⲡⲓⲍ̅ ⲛ̀ⲥⲧⲉⲣⲉⲱⲙⲁ ⲛ̀ⲧⲫⲉ
ⲛⲉⲙ ⲡⲓⲕⲩⲕⲗⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲣⲏ ⲛⲉⲙ ⲡⲓⲟⲥ ⲛⲉⲙ ⲡⲓ-
ⲁ̀ⲗⲟⲕ ⲛ̀ⲧⲉ ⲫⲛⲟⲩⲛ ⲭⲉ ⲛⲉ ⲁⲩⲧ ⲉ̀ⲍⲟⲩⲥⲓⲁ̀ ⲛⲏⲓ
ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲣⲟⲕ ⲛⲁⲓⲛⲁⲥⲟⲣⲙⲉⲕ ⲥⲱⲕ ⲡⲉ ⲉⲑⲃⲉ ⲭⲉ
ⲁ̀ⲛⲟⲕ ⲡⲉⲧⲥⲏⲗ ⲉ̀ⲡⲱⲱⲓ ⲱⲁ ⲛⲓⲣⲱⲟⲩ ⲛ̀ⲧⲉ ⲧⲫⲉ 15
ⲟⲩⲟⲥ ⲧⲃⲓⲥⲙⲏ ⲉ̀ⲧⲁⲡⲟⲫⲁⲥⲓⲥ ⲉⲑⲛⲏⲟⲩ ⲉ̀ⲃⲟⲗⲃⲉⲛ
ⲣⲱⲩ ⲙ̀⳩ⲧ ⲟⲩⲟⲥ ⲧⲓⲛⲓ ⲛ̀ⲛⲟⲩⲙⲏⲱ ⲛ̀ⲑⲗⲩⲯⲓⲥ ⲉ̀ⲭⲉⲛ
ⲫ̅ⲏ̅. ⲯⲩⲭⲏ ⲛⲓⲃⲉⲛ ⲛ̀ⲧⲉ ⲛⲓⲣⲱⲙⲓ ⲧⲓⲛⲓ ⲟⲩⲛ ⲙ̀ⲡⲓⲍⲓⲛⲓⲙ
ⲍⲓⲭⲉⲛ ⲛⲓⲣⲱⲙⲓ ⲛⲉⲙ ⲛⲓⲍⲓⲟ̀ⲙⲓ ⲃⲉⲛ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲭⲉ
ⲛ̀ⲛⲟⲩⲥⲱⲧⲉⲙ ⲉ̀ⲡⲓⲥⲁⲭⲓ ⲛ̀ⲧⲉ ⳩ⲧ ⲟⲩⲟⲥ ⲛ̀ⲧⲟⲩⲛⲟⲥⲉⲙ 20
ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲛⲓⲕⲟⲗⲁⲥⲓⲥ ⲡⲉⲭⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ
ⲛⲁⲩ ⲭⲉ ⲱ̀ ⲡⲓⲧⲁⲗⲉⲡⲱⲣⲟⲥ ⲁⲕⲍⲓⲧⲟⲧⲕ ⲉ̀ⲣⲟⲓ ⲛ̀ⲛⲟⲩ-
ⲙⲏⲱ ⲛ̀ⲥⲟⲡ ⲁⲗⲗⲁ ⲙ̀ⲡⲉⲕⲭⲉⲙ ⲥⲗⲓ ⲛ̀ⲧⲁⲕ ⲛ̀ⲃⲏⲧ
ⲉ̀ⲡⲧⲏⲣⲥ ⲥⲓⲧⲉⲛ ⲧⲭⲟⲙ ⲛ̀ⲧⲉ ⲡⲁ̅ⲧ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲧⲛⲟⲩ
ⲭⲉ ⲱⲱⲡ ⲉ̀ⲣⲟⲕ ⲉ̀ⲛⲓⲇⲓⲙⲱⲣⲓⲁ ⲉ̀ⲣⲉ ⲡ̅ⲛ̅ⲧ̅ ⲛⲁⲉⲛⲟⲩ 25
ⲉ̀ⲥⲣⲏⲓ ⲉ̀ⲭⲱⲕ ⲱⲁ ⲉ̀ⲛⲉⲥ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲛⲉⲥ ⲱ̀ ⲫⲏ ⲉⲧ-
ⲃⲁⲃⲉⲙ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲭⲉ ⲣⲉⲱⲣⲓⲟⲥ ⲁⲫⲧ ⲛ̀ⲟⲩⲱⲉⲛ-
ⲫⲁⲧ ⲃⲉⲛ ⲡⲕⲁⲥⲓ ⲁⲫⲟⲩⲱⲛ ⲱⲁ* ⲫⲙⲟⲩⲛ[2] ⲟⲩⲟⲥ

1) Read ⲛ̀ⲭⲉⲣⲏⲭ. 2) Read ⲱⲁ ⲫⲛⲟⲩⲛ.

ⲡⲉⲭⲁⲩ ⲙ̀ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲇⲉ ⲛ̀ⲑⲟⲕ ⲃⲁ ⲡⲓⲑⲟⲩⲱⲧ ⲛⲉⲙ
ⲫⲏ ⲉⲧⲃⲁⲗⲏⲟⲩⲧ ⲉ̀ⲣⲟⲕ ⲙⲁⲱⲉ ⲛⲁⲕ ⲉ̀ⲡⲉⲥⲏⲧ
ⲉ̀ⲫⲛⲟⲩⲛ ⲛ̀ⲧⲉⲕϯⲗⲟⲅⲟⲥ ⲃⲁ ⲛⲓⲯⲩⲭⲏ ⲧⲏⲣⲟⲩ ⲉ̀ⲧⲁⲕ-
ⲥⲟⲣⲙⲟⲩ ⲥⲁⲃⲟⲗ ⲙ̀ⲫϯ ⲟⲩⲟⲥ ⲃⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁⲩⲥⲱⲗ
ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲫⲙⲟⲩⲛ[1] ⲙ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲛⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲟⲩⲟⲥ
ⲁ̀ ⲡⲕⲁⲥⲓ ⲥⲱⲃⲥ ⲉ̀ⲃⲟⲗ ⲥⲓϫⲱⲩ ⲟⲩⲟⲥ ⲁⲩϯⲟⲩⲱ
ⲙ̀ⲡⲉⲩⲃⲱⲕ ⲛ̀ϫⲉ ⲡⲓⲑⲙⲏⲓ ⲁⲩⲥⲱⲗ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲓⲉⲣⲫⲉⲓ
ⲁⲩⲧⲏⲓⲩ ⲉ̀ⲫⲙⲟⲩϯ ⲛ̀ⲡⲓⲁ̀ⲣⲁⲕⲗⲏⲥ ⲡⲉⲭⲁⲩ ⲛⲁⲩ ϫⲉ
fol. 156. ⲱ̀ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲛ̀ⲡⲟⲛⲏⲣⲟⲛ ⲉⲧⲃⲁⲗⲏⲟⲩⲧ ⲉ̀ⲡⲁⲓ ⲉⲣⲫⲉⲓ
ⲁ̀ⲙⲱⲓⲛⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ⲃⲏⲧⲩ ϫⲉ ⲁ̀ⲛⲟⲕ ⲡⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲁⲓⲓ̀ ⲥⲁⲣⲱⲧⲉⲛ ⲃⲉⲛ ⲟⲩϫⲱⲛⲧ ⲟⲩⲟⲥ ⲃⲉⲛ ϯⲟⲩⲛⲟⲩ
ⲁ̀ ⲛⲓⲇⲉⲙⲱⲛ ⲧⲏⲣⲟⲩ ⲉⲧⲃⲁⲗⲏⲟⲩⲧ ⲉ̀ⲛⲓⲓ̀ⲇⲱⲗⲟⲛ
ⲉⲣⲁⲧⲟⲩⲱⲛⲥ ⲉ̀ⲃⲟⲗ ⲁ ⲡⲓⲁ̀ⲅⲓⲟⲥ ϫⲱ ⲛ̀ⲡⲉⲩⲃⲱⲕ
ⲥⲓϫⲉⲛ ⲛⲓⲑⲟⲩⲱⲧ ⲛⲉⲙ ⲛⲟⲩⲃⲁⲥⲓⲥ ⲁⲩⲥⲉⲓ ⲉ̀ⲡⲉⲥⲏⲧ
ⲟⲩⲟⲥ ⲁⲩⲉⲣ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩⲱⲱⲓⲱ ⲛ̀ⲑⲟⲩ ⲇⲉ ⲁⲩ-
ⲥⲱⲙⲓ ⲉ̀ϫⲱⲟⲩ ⲛ̀ⲛⲉⲩⲃⲁⲗⲗⲁⲩϫ ⲉⲩⲥⲟⲡ ⲛⲓⲟⲩⲏⲃ ⲇⲉ
ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲉ̀ⲡⲓⲧⲁⲕⲟ ⲛ̀ⲧⲉ ⲡⲓⲉⲣⲫⲉⲓ ⲟⲩⲟⲥ ⲁⲩⲫⲱⲃ
ⲛ̀ⲛⲟⲩⲥⲃⲱⲥ ⲟⲩⲟⲥ ⲁⲩⲥⲱⲗ ⲱⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲁⲩ-
ⲧⲁⲙⲱⲟⲩ ⲉ̀ⲥⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁⲩⲱⲱⲡⲓ ⲛ̀ⲑⲱⲟⲩ ⲇⲉ
ⲁⲩⲙⲟⲥ ⲛ̀ϫⲱⲛⲧ ⲙ̀ⲙⲁⲱⲱ ⲟⲩⲟⲥ ⲁⲩⲟⲩⲱⲣⲡ ⲛ̀ⲥⲁⲛ-
ⲥⲩⲡⲉⲣⲉⲧⲏⲥ ⲁⲩⲥⲱⲛⲥ ⲛ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩⲉⲛⲏ
ⲱⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲟⲩⲟⲥ ⲛⲁⲣⲉ ⲡⲓⲙⲏⲱ ⲟⲩⲉⲥ ⲛ̀ⲥⲱⲏ
ⲧⲏⲣⲟⲩ ⲡⲉ ⲟⲩⲟⲥ ⲛⲁⲩⲱⲱ ⲉ̀ⲃⲟⲗ ⲧⲏⲣⲟⲩ ⲡⲉ ϫⲉ
ⲁ̀ⲛⲟⲛ ⲥⲁⲛⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲟⲩⲟⲥ ⲉⲛⲏⲡ ⲉ̀ϕϯ ⲛ̀ⲅⲉ-
ⲱⲣⲅⲓⲟⲥ ⲡⲉⲭⲉ ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁⲛⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ϫⲉ ⲱ̀ ⲫⲏ ⲉⲧⲥⲟⲩ ⲉ̀ⲃⲟⲗⲟⲩⲧⲉ ⲛⲓⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ
ⲧⲏⲣⲟⲩ ⲙⲏ ⲛ̀ⲡⲉⲕⲱⲣⲕ ⲛⲏⲓ ⲛ̀ⲣⲟⲩⲥⲓ ϫⲉ ϯⲛⲁⲉⲣ-
p̄. ⲱⲟⲩⲱⲟⲩⲱⲓ ⲛ̀ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲡⲉⲭⲉ ⲡⲓⲑⲙⲏⲓ ⲛⲁⲩ

---

[1]) Read ⲉ̀ⲫⲛⲟⲩⲛ.

ⲍⲉ ⲙⲁⲱⲉ ⲛⲁⲕ ⲱ ⲡⲟⲩⲣⲟ ⲁⲛⲓⲟⲩⲓ ⲛⲏⲓ ⲙ̀ⲡⲓⲁ-
ⲡⲟⲗⲗⲱⲛ ⲛ̀ⲧⲁⲟⲩⲱⲱⲧ ⲙ̀ⲙⲟⲩ ⲙ̀ⲡⲉⲕⲙ̀ⲑⲟ ⲉⲃⲟⲗ
ϯⲛⲟⲩ ⲡⲉⲭⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲁⲩ ⲟⲛ ⲍⲉ ⲉⲱⲱⲡ
ⲛ̀ⲧⲉⲕⲓⲛⲓ ⲙ̀ⲡⲓⲁ̀ⲣⲁⲕⲗⲏⲥ ⲛ̀ⲑⲟⲩ ⲡⲉ ⲉ̀ϯⲛⲁⲟⲩⲱⲱⲧ
ⲙ̀ⲙⲟⲩ ⲙ̀ⲡⲉⲕⲙ̀ⲑⲟ ⲉⲃⲟⲗ ⲡⲉⲭⲉ ⲡⲟⲩⲣⲟ ⲛⲁⲩ ⲍⲉ
ⲉⲓⲛⲁ̀ⲭⲓⲙⲓ ⲛ̀ⲑⲱⲛ ⲙ̀ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲓⲉ̀ ⲡⲓⲁ̀ⲣⲁⲕⲗⲏⲥ
ⲕⲁⲧⲁ ϯⲃⲉⲛ[1] ⲉ̀ⲧⲁ ⲛⲓⲟⲩⲏⲃ ⲧⲁⲙⲟⲓ ⲁⲕⲕⲱⲱ ⲙ̀ⲡⲓ-
ⲁ̀ⲣⲁⲕⲗⲏⲥ ⲁⲕⲟⲩⲱⲣⲡ ⲙ̀ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲉⲡⲉⲥⲏⲧ
ⲉ̀ⲫⲙⲟⲩⲛ[2] ⲥⲁⲣⲁ ⲁⲕⲛⲁⲟⲩⲱⲣⲡ ⲙ̀ⲙⲟⲓ ⲥⲱ ⲙ̀ⲙⲁⲩ
ⲉⲓⲟⲛϩ ⲱ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲭⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲛⲁⲩ ⲍⲉ ⲱ
ⲡⲓⲁⲧⲥⲏⲧ ⲓⲥⲭⲉⲛ ⲛⲏ ⲉ̀ⲧⲉ ⲥⲑⲏⲕ ⲭⲏ ⲉ̀ⲣⲱⲟⲩ ⲙ̀ⲡⲟⲩ-
ⲱⲉⲣⲃⲟⲏⲑⲓⲛ ⲉ̀ⲣⲱⲟⲩ ⲙ̀ⲙⲁⲩⲁⲧⲟⲩ ⲓⲉ̀ ⲡⲱⲥ ⲟⲩ-
ⲟⲛⲱⲭⲟⲙ ⲙ̀ⲙⲱⲟⲩ ⲉ̀ⲛⲁⲥⲙⲉⲕ ϩⲉⲛ ⲡⲓⲛⲓⲱϯ ⲛ̀ⲛⲉ-
ⲥⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲍⲁⲡ ⲙ̀ⲙⲏⲓ ⲟⲩⲟⲍ ⲉ̀ⲣⲉ ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ
ⲛⲁⲃⲓ ⲕⲁⲧⲁ ⲛⲏ ⲉ̀ⲧⲁϥⲁⲓⲧⲟⲩ ⲧⲟⲧⲉ ⲁϥⲱⲓⲡⲓ ⲙ̀ⲙⲁⲱⲱ
ⲁϥⲧⲱⲛϥ ⲁϥⲥⲱⲗ ⲉ̀ϩⲟⲩⲛ ⲉ̀ⲡⲓⲡⲁⲗⲗⲁⲧⲓⲟⲛ ⲡⲉⲭⲁϥ
ⲛ̀ϯⲟⲩⲣⲱ ⲭⲉ ⲟⲩⲟⲓ ⲛⲏⲓ ⲱ ⲁⲗⲉⲍⲁⲛⲇⲣⲁ ϯⲟⲩⲣⲱ
ⲁⲓϩⲓⲥⲓ ⲙ̀ⲙⲁⲱⲱ ⲛⲉⲙ ⲡⲁⲓⲱⲗⲟⲗ ⲛ̀ⲧⲉ ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ
f. 157. ⲛ̀ⲥⲟⲩⲟ̀ ⲇⲉ ⲡⲁⲓ ⲁⲭⲱ ⲭⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲭⲉ ϯⲟⲩⲣⲱ
ⲛⲁϥ ⲭⲉ ⲙ̀ⲡⲓⲭⲟⲥ ⲛⲁⲕ ⲛ̀ⲛⲟⲩⲙⲏⲱ ⲛ̀ⲥⲟⲡ ⲱ ⲡⲓ-
ⲗⲟⲓⲙⲟⲥ ⲛ̀ⲟⲩⲉⲙⲥⲁⲣⲍ̄ ⲭⲉ ⲥⲉⲛⲕ ⲥⲁⲃⲟⲗ ⲛ̀ⲡⲁⲓ ⲱⲗⲟⲗ
ⲭⲉ ⲭⲣⲏⲥⲧⲏⲁ̀ⲛⲟⲥ ⲭⲉ ⲡⲓⲟⲩⲣⲟ ⲛ̀ⲧⲉ ⲧⲫⲉ ⲛ̀ⲑⲟϥ
ⲡⲉ ⲛ̀ⲟⲩⲛⲟⲩϫ[3] ⲟⲩⲟⲍ ⲛ̀ⲑⲟϥ ⲡⲉ ⲡ̄ⲟ̄ⲥ̄ ⲛ̀ⲧⲫⲉ ⲛⲉⲙ
ⲡⲕⲁⲥⲓ ⲟⲩⲟⲍ ⲛ̀ⲑⲟϥ ⲡⲉⲧⲛⲁⲑⲉⲃⲓⲟ̀ ⲛ̀ⲧⲉⲕⲙⲉⲧⲃⲁⲥⲓ-
ⲥⲏⲧ ⲉⲧⲥⲱⲟⲩ ⲉⲩⲥⲟⲡ ⲟⲩⲟⲍ ⲡⲉⲭⲉ ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ
ⲛⲁⲥ ⲭⲉ ϯⲙⲉⲩⲓ ⲱ ⲁⲗⲉⲍⲁⲛⲇⲣⲁ ϯⲟⲩⲣⲱ ⲭⲉ ⲁⲥⲫⲟⲍ
ⲉ̀ⲣⲟ ⲛ̀ⲭⲉ ϯⲙⲁⲣⲓⲁ̀ ⲛ̀ⲧⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲫⲁⲓ ⲉ̀ⲧⲁⲩⲓ

---

1) Read ⲕⲁⲧⲁ ϯⲃⲉ. 2) Read ⲉⲫⲛⲟⲩⲛ.
3) Read ⲡⲟⲩⲛⲟⲩϫ.

ⲉ̀ⲃⲟⲩⲛ ϣⲁⲣⲟⲓ ⲟⲩⲟⲥ ⲡⲉⲧⲁⲥ ⲛⲁϥ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲧⲉ ⲉ̀ⲣⲉ ⲡⲁ̅ⲩ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⲑⲁⲥⲙⲉⲛ ϧⲉⲛ ⲡⲓⲑⲱⲥⲉⲙ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲇⲉ ⲛ̀ⲛⲟⲩⲣⲟ ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲉ̀ⲫⲣⲁⲛ ⲙ̀ⲡⲭ̅ⲥ̅ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲣⲱⲥ ⲟⲩⲟⲥ ⲁϥϫⲱⲛⲧ ⲙ̀ⲙⲁϣⲱ ⲁϥⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲡⲓϥⲱⲓ ⲛ̀ⲧⲉ ⲧⲉⲥⲁ̀ⲫⲉ ⲟⲩⲟⲥ ⲁⲥⲓ[1] ⲉ̀ⲃⲟⲗ ϣⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲟⲩⲟⲥ ⲁϥⲧⲁⲙⲟⲥ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲉⲧϧⲟⲥⲓ[2] ⲛ̀ⲃⲁⲥⲁⲛⲓⲍⲧⲏⲣⲓⲟⲛ ⲁϥⲉⲛⲥ ⲉ̀ⲃⲟⲗ ϣⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲟⲩⲟⲥ ⲁϥⲧⲁⲙⲱⲟⲩ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲥϫⲟⲧⲟⲩ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲇⲉ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ
ⲣⲁ̅. ⲉⲑⲣⲟⲩϧⲱⲕⲓ ⲙ̀ⲙⲟⲥ ⲉⲥⲃⲏϣ ⲉ̀ⲃⲟⲗ ⲛ̀ⲑⲟⲥ ⲇⲉ ⲛⲁⲥϫⲱ ⲛ̀ⲣⲱⲥ ⲡⲉ ⲟⲩⲟⲥ ⲛⲁⲣⲉ ⲛⲉⲥⲃⲁⲗ ϫⲟⲩϣⲧ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲧⲫⲉ ⲡⲉ ⲟⲩⲟⲥ ⲡⲉϫⲁⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲧⲱⲃϩ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲓ ⲱ̀ ⲡⲁ̅ⲩ̅ⲥ̅ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ϯⲃⲟⲥⲓ ⲙ̀ⲙⲁϣⲱ ⲡⲉϫⲉ ⲡⲓⲑⲙⲏⲓ ⲛⲁⲥ ϫⲉ ⲁⲣⲓϩⲩⲡⲟⲙⲉⲛⲓⲛ ⲛ̀ⲛⲟⲩⲕⲟⲩϫⲓ ⲱ̀ ϯⲟⲩⲣⲱ ϩⲓⲛⲁ ⲛ̀ⲧⲉⲃⲓ ⲛ̀ⲡⲓϫⲗⲟⲙ ⲛ̀ⲁⲧⲗⲱⲙ ⲛ̀ⲧⲟⲧϥ ⲛ̀ⲡⲁ̅ⲩ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲉϫⲉ ϯⲟⲩⲣⲱ ⲛⲁϥ ϫⲉ ⲉⲓⲛⲁⲉⲣⲟⲩ ⲡⲁ̅ⲩ̅ⲥ̅ ϫⲉ ⲙ̀ⲡⲓⲃⲓ ⲙ̀ⲡⲓⲱⲙⲥ ⲛ̀ⲧⲉ ⲛⲓϫⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲡⲉϫⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲁⲥ ϫⲉ ϫⲉⲙ-ⲛⲟⲙϯ ⲧⲉⲣⲁⲃⲓ ⲙ̀ⲡⲓⲱⲙⲥ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ϯϣⲉⲛⲥⲏⲫⲓ ϧⲉⲛ ϯⲙⲟⲩⲙⲓ ⲛ̀ⲧⲉ ⲡⲉⲥⲛⲟϥ ⲟⲩⲟⲥ ⲥⲁⲧⲟⲧⲥ ⲁⲩϯ ⲛ̀ⲧⲉⲥⲁ̀ⲡⲟⲫⲁⲥⲓⲥ ⲁⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲉⲥⲁ̀ⲫⲉ ⲉⲧⲁⲩⲟ̀ⲗⲥ ⲉ̀ⲃⲟⲗ ⲉⲱⲗⲓ ⲛ̀ⲧⲉⲥⲁⲫⲉ ⲉⲑⲟⲩⲁⲃ ⲁⲥⲱϣ ⲉ̀ⲃⲟⲗ ⲉⲥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϩⲏⲡⲡⲉ ⲁⲓϫⲱ ⲛ̀ⲡⲓⲣⲟ ⲛ̀ⲧⲉ ⲡⲁⲡⲁⲗⲁⲧⲓⲟⲛ ⲉϥⲟⲩⲏⲛ ⲁⲟⲩⲱⲛ ⲛⲏⲓ ⲡⲁ̅ⲩ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⲙ̀ⲡⲣⲟ ⲙ̀ⲡⲓⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲛ̀ⲧⲉ ⲡⲟⲩⲣ[3] ϣⲟⲡⲧ ⲉⲣⲟⲕ ϧⲉⲛ ⲟⲩⲟⲥ ⲙ̀ⲙⲟⲛ ϣⲓⲡⲓ ⲛ̀ϧⲏⲧϥ ⲁⲛ ⲛⲁⲓ ⲇⲉ ⲉ̀ⲧⲁⲥϫⲟⲧⲟⲩ ⲁⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲉⲥⲁ̀ⲫⲉ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲥⲟⲩⲓ̅ⲉ̅ ⲙ̀ⲡⲓⲁ̀ⲃⲟⲧ ⲫⲁⲣ-

---

1) Read ⲁϥⲓ̀ ⲉ̀ⲃⲟⲗ. 2) Read ⲉⲧϧⲟⲥⲓ.

3) Read ⲛ̀ⲧⲉ ⲡⲟⲩⲛⲟϥ?

ⲙⲟⲩⲑⲓ ⲟⲩⲟⲍ ⲁⲥⲃⲓ ⲛ̀ⲡⲓϧⲗⲟⲙ ⲛ̀ⲁⲧⲗⲱⲙ ⲱⲗ ⲉ̀ⲛⲉⲍ
ⲁ̀ⲙⲏⲛ ⲟⲩⲟⲍ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁⲩⲑⲱⲟⲩⲧ ⲛ̀ⲧⲁⲉ ⲛⲓⲟⲩ-
ol. 158. ⲣⲱⲟⲩ ⲉ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲱⲟⲩ ⲛⲁⲕ ⲁⲉ ⲱ̀
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲓⲥ ⲧⲟⲩⲣⲱ ⲁⲕⲧⲁⲕⲟⲥ ⲡⲁⲗⲓⲛ ⲁⲕⲥⲣⲱⲧⲕ
ⲉ̀ⲣⲟⲛ ⲍⲱⲛ ⲡⲉϫⲉ ⲡⲟⲩⲣⲟ ⲙⲁⲕⲙⲉⲛⲧⲓⲟⲥ ⲛⲱⲟⲩ
ⲁⲉ ⲙⲁⲣⲉⲛⲧⲁ̀ⲡⲟⲫⲁⲥⲓⲥ ⲉ̀ⲣⲟⲕ ⲛ̀ⲙⲟⲛ ⲕⲛⲁⲧⲁⲕⲟⲛ
ⲧⲏⲣⲉⲛ ⲟⲩⲟⲍ ⲁⲕⲍⲉⲙⲥⲓ ⲛ̀ⲁⲉ ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁⲛⲟⲥ
ⲁⲕⲥⲃⲁⲓ ⲛ̀ⲧⲁ̀ⲡⲟⲫⲁⲥⲓⲥ ⲛ̀ⲧⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲉⲕϫⲱ ⲛ̀ⲙⲟⲥ ⲛ̀ⲡⲁⲓ ⲣⲏⲧ ⲁⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲉ-
ⲗⲓⲧⲱⲛ ⲡⲓⲛⲓⲱⲧ ⲛ̀ⲧⲉ ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲁⲕϫⲱ ⲛ̀ⲥⲱⲕ
ⲛ̀ⲛⲓⲡⲣⲟⲥⲧⲁⲅⲙⲁ ⲛ̀ⲧⲉ ⲛⲓ̅ⲱ̅ ⲛ̀ⲛⲟⲩⲣⲟ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ
ⲧⲏⲣⲕ ⲛⲉⲙ ⲡⲓⲱⲉⲙⲱⲓ ⲛ̀ⲧⲉ ⲛⲓⲛⲟⲩⲧ ⲛ̀ⲣⲉⲕⲃⲣⲟ ⲟⲩⲟⲍ
ⲉⲑⲃⲉ ⲫⲁⲓ ⲧⲉⲛⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉ̀ⲑⲣⲟⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲉⲕⲁ̀ⲫⲉ
ⲃⲉⲛ ⲣⲱⲥ ⲛ̀ⲧⲥⲏⲕⲓ ⲁ̀ⲣⲓⲉ̀ⲙⲓ ⲛⲱⲧⲉⲛ ⲱ̀ ⲛⲓⲗⲁⲟⲥ ⲭⲉ
ⲧⲉⲛⲧⲟⲩⲃⲏⲟⲩⲧ ⲉ̀ⲃⲟⲗⲍⲁ ⲡⲉⲕⲥⲛⲟⲕ ⲟⲩⲟⲍ ⲁⲩⲥⲃⲁⲓ
ⲃⲁⲣⲁⲧⲥ ⲛ̀ⲧⲁ̀ⲡⲟⲫⲁⲥⲓⲥ ⲛ̀ⲭⲉ ⲡⲓ ⲝ̅ⲑ̅ ⲛ̀ⲛⲟⲩⲣⲟ ⲡⲓⲁ̀-
ⲣⲓⲟⲥ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲧⲁⲕⲃⲓ ⲛ̀ⲧⲉⲕⲁ̀ⲡⲟⲫⲁⲥⲓⲥ ⲃⲉⲛ
ⲛⲉⲕϫⲓⲝ ⲉⲑⲟⲩⲁ̈ⲃ ⲁⲕⲓ̀ ⲉ̀ⲃⲟⲗ ⲉⲫⲣⲁⲱⲓ ⲟⲩⲟⲍ ⲛⲁⲕ-
ⲑⲉⲗⲏⲗ ⲙ̀ⲙⲁⲱⲱ ⲡⲉ ⲉ̀ⲧⲁⲕⲓ̀ ⲉ̀ⲃⲟⲗ ⲉ̀ⲡⲓⲙⲁ ⲉ̀ⲧⲉⲕ-
ⲛⲁϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲃⲏⲧⲕ ⲡⲉϫⲁⲕ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ⲭⲉ ⲱⲟⲩ-
ⲛ̀ⲍⲏⲧ ⲛⲉⲙⲏⲓ ⲛ̀ⲛⲟⲩⲕⲟⲩⲭⲓ ⲱ̀ ⲛⲁⲥⲛⲏⲟⲩ ⲉ̀ⲑⲣⲓⲧ
ⲛ̀ⲛⲟⲩⲉⲩⲭⲏ ⲙ̀ⲡⲁⲛⲟⲩⲧ ⲁ̀ⲣⲓⲉ̀ⲙⲓ ⲛⲱⲧⲉⲛ ⲱ̀ ⲛⲁⲥ-
ⲣ̅ⲃ̅. ⲛⲏⲟⲩ ⲭⲉ ⲓⲥ ⲝ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲛ̀ⲫⲟⲟⲩ ⲧⲟⲩⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ
ⲙ̀ⲙⲟⲓ ⲛ̀ⲭⲉ ⲡⲁⲓⲱ̅ ⲛ̀ⲛⲟⲩⲣⲟ ⲛ̀ⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲛ̀ⲑⲱⲟⲩ
ⲇⲉ ⲁⲩⲭⲁⲕ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲇⲉ ⲁⲩⲥⲟⲃⲧ ⲛ̀ⲛⲟⲩⲁⲣⲓⲥⲧⲟⲛ
ⲟⲩⲟⲍ ⲛⲁⲩⲣⲁⲱⲓ ⲡⲉ ⲅⲓⲝⲉⲛ ⲫⲙⲟⲩ ⲛ̀ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ
ⲧⲟⲧⲉ ⲁⲕϫⲟⲩⲱⲧ ⲉ̀ⲡⲱⲱⲓ ⲉ̀ⲧⲫⲉ ⲛ̀ⲭⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ
ⲟⲩⲟⲍ ⲡⲉϫⲁⲕ ⲭⲉ ⲡⲁ ⲧ̅ⲏ̅ ⲓ̅ⲏ̅ ⲡ̅ⲭ̅ⲥ̅ ⲫⲏ ⲉ̀ⲧⲁⲫⲑⲣⲉ
ⲡⲓϧⲣⲱⲙ ⲓ̀ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲧⲫⲉ ⲃⲉⲛ ⲡⲓⲥⲁⲭⲓ
ⲛ̀ⲧⲉ ⲡⲉⲕⲃⲱⲕ ⲏ̀ⲗⲓⲁⲥ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲟⲩⲟⲍ ⲙ̀ⲙⲛ

ⲁϥογωⲙ ⲛ̀ⲡⲓⲉⲡⲉⲛⲧⲩⲕⲟⲛⲧⲁⲣⲭⲟⲥ (sic) ⲃ̄ ⲛⲉⲙ ⲡⲟⲩ-
ⲕⲉⲣ̄ ⲙ̀ⲙⲁⲧⲟⲓ ⲉⲕⲉ̀ⲟⲩⲱⲣⲡ ⲛⲏⲓ ⲱ̀ ⲡⲁⲩ̄ⲥ̄ ⲛ̀ⲡⲓϫⲣⲱⲙ
ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲥⲓⲛⲁ ⲛ̀ⲧⲉϥⲟⲩⲱⲙ ⲛ̀ⲡⲁⲓ ⲟ̄ ⲛ̀ⲛⲟⲩⲣⲟ
ⲛ̀ⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲉⲧⲓ ⲉ̀ⲣⲉ ⲡⲓⲥⲁϫⲓ ϫⲏ ϧⲉⲛ ⲣⲱϥ
ⲁϥⲓ̀ ⲛ̀ⲧⲉ ⲡⲓϫⲣⲱⲙ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧϥⲉ ⲟⲩⲟⲥ ⲁϥⲟⲩⲱⲙ
ⲙ̀ⲡⲓⲟ̄ ⲛ̀ⲛⲟⲩⲣⲟ ⲟⲩⲟⲥ ⲛⲁⲣⲉ ⲡⲓⲁ̀ⲫⲟⲧ ϧⲉⲛ ⲛⲉⲛ-
ϫⲓϫ ⲛ̀ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲙ̀ⲡⲁⲧⲉϥϫⲉⲙⲧⲓⲡⲓ ⲙ̀ⲙⲟϥ ⲟⲩⲟⲥ
ⲁϥⲟⲩⲱⲙ ⲛ̀ⲕⲉⲓ̄ ⲛ̀ⲱⲟ ⲙ̀ⲙⲁⲧⲟⲓ ⲛ̀ⲛⲁⲧⲛⲟⲩϯ ⲛⲁⲓ
ⲉⲧⲱⲉⲙⲱⲓ ⲙ̀ⲙⲱⲟⲩ ⲟⲩⲟⲥ ⲛ̀ⲡⲉ ⲛⲓⲙⲁⲧⲟⲓ ⲉⲧⲙⲟⲱⲓ
ⲛⲉⲙ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲉ̀ⲙⲓ ⲉ̀ⲡⲓⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲱⲁ- 1
ⲧⲟⲩⲕⲏⲛ ⲉⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲉϥⲁ̀ⲫⲉ ⲉⲑⲟⲩⲁⲃ ⲉ̀ⲧⲁϥⲉ̀ⲙⲓ ⲛ̀ⲧⲉ
ⲡⲓⲑⲙⲏⲓ ⲧⲉ ⲁ̀ ⲡⲓϫⲣⲱⲙ ⲟⲩⲱⲙ ⲛ̀ⲛⲓⲁⲥⲉⲃⲏⲥ ⲁϥⲕⲱⲗⲧ
159. ⲛ̀ⲛⲉϥⲕⲉⲗⲓ ⲁϥⲧⲱⲃϩ ⲛ̀ⲡⲁⲓⲣⲏϯ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲧⲉ
ⲡⲁⲩ̄ⲥ̄ ⲟⲩⲟⲥ ⲡⲁⲛⲟⲩϯ ⲡⲟⲩⲛⲟϥ ⲛ̀ⲧⲉ ⲧⲁⲯⲩⲭⲏ
ⲛⲉⲙ ⲡⲁⲡⲛ̄ⲛ̄ⲁ̄ ⲫⲓⲱⲧ ⲛ̀ⲡⲁⲩ̄ⲥ̄ ⲓⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲓ 1
ⲙ̀ⲫⲟⲟⲩ ⲁⲛⲟⲕ ϧⲁ ⲡⲉⲕⲃⲱⲕ ⲣⲉⲱⲣⲓⲟⲥ ⲟⲩⲟⲥ
ⲱⲟⲡⲧ ⲉ̀ⲣⲟⲕ ϧⲉⲛ ⲟⲩⲛⲟⲩ ⲉⲥⲉⲣⲱⲗⲩ ϯⲛⲁⲩ ⲡⲁⲛⲏⲃ
ⲉ̀ⲟⲩⲙⲏⲱ ⲉϥⲟⲱ ⲉⲩⲟ̀ⲥⲓ ⲉ̀ⲣⲁⲧⲟⲩ ⲟⲩⲟⲥ ⲛⲁⲩⲙⲉⲩⲓ̀
ⲛ̀ⲥⲱⲣ ⲙ̀ⲡⲁⲥⲱⲙⲁ ⲉ̀ⲥⲣⲁⲩ ⲁⲓⲱⲁⲛϫⲱⲕ ⲉ̀ⲃⲟⲗ ϯⲛⲟⲩ
ⲟⲩⲟⲥ ⲛ̀ⲑⲟⲕ ⲉⲧⲉ̀ⲙⲓ ⲱ̀ ⲡⲁⲩ̄ⲥ̄ ϫⲉ ⲡⲁⲥⲱⲙⲁ ⲛⲁⲣⲱⲱⲓ 2
ⲙ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲁⲛ ⲗⲟⲓⲡⲟⲛ ⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲓ
ⲡⲁⲛⲏⲃ ϧⲉⲛ ⲧⲁⲓ ⲟⲩⲛⲟⲩ ⲛ̀ⲧⲉⲕϯ ⲛ̀ⲛⲟⲩⲥⲙⲟⲧ
ⲙ̀ⲡⲁⲣⲁⲛ ⲛ̀ⲧⲉϥⲱⲟⲡⲓ ⲛ̀ⲥⲱⲧⲏⲣⲓⲁ̀ ⲛⲉⲙ ⲟⲩⲃⲟⲏⲑⲓⲁ̀
ⲙ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲉⲃⲟⲗⲥⲓⲧⲟⲧⲕ ⲉⲣⲉ ⲡⲓⲱⲟⲩ
ⲉⲣⲡⲣⲉⲡⲓ ⲛⲁⲕ ⲛⲉⲙ ⲡⲉⲕⲓⲱⲧ ⲛ̀ⲛⲁⲕⲁⲑⲟⲥ (sic) ⲓⲏ̄ⲥ̄
ⲡⲭ̄ⲥ̄ ⲡⲉⲛⲩ̄ⲥ̄ ⲛⲉⲙ ⲡⲓⲡⲛ̄ⲛ̄ⲁ̄ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲣⲉϥⲧⲁⲛϧⲟ ⲱⲗ
ⲉⲛⲉⲥ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲛⲉⲥ ⲧⲏⲣⲟⲩ ⲁ̀ⲙⲏⲛ ⲉⲧⲁϥϫⲱ ⲁⲉ
ⲙ̀ⲡⲓⲁ̀ⲙⲏⲛ ⲁ̀ ⲡⲓⲥⲧⲉⲣⲉⲱ̀ⲙⲁ ⲧⲏⲣϥ ⲙⲟⲥ ⲛ̀ⲛⲁⲣⲅⲉⲗⲟⲥ
ⲛ̀ⲧⲉ ⲡϭⲓⲥⲓ ⲟⲩⲟⲥ ⲁϥⲓ̀ ⲱⲁⲣⲟϥ ⲛ̀ⲧⲉ ⲡⲉⲛⲩ̄ⲥ̄ ⲓⲏ̄ⲥ̄
ⲡⲭ̄ⲥ̄ ⲟⲩⲟⲥ ⲛⲁϥⲥⲉⲙⲥⲓ ⲥⲓⲧⲉⲛ ⲛⲓϧⲉⲣⲟⲩⲃⲓⲙ ⲛⲉⲙ 3

ⲛⲓⲥⲉⲣⲁⲫⲓⲙ ⲟⲩⲟⲥ ⲛⲁⲣⲉ ⲡⲓϫⲟⲣⲟⲥ ⲛ̀ⲧⲉ ⲛⲓⲡⲣⲟ-
(sic) ⲫⲏⲧⲏⲥ ⲛⲉⲙ ⲛⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲉⲙ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲣⲁ̅. ⲛⲉⲙ ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲉⲩⲉⲣϩⲩⲙⲛⲟⲥ ⲉ̀ⲣⲟϥ
ⲛⲉⲙ ⲛⲓⲧⲁⲅⲙⲁ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲛⲓϥⲏⲟⲩⲓ̀ ⲟⲩⲟⲥ ⲁⲩ-
ϩⲓⲛⲓⲙ ⲧⲏⲣⲟⲩ ⲛ̀ϫⲉ ⲛⲓⲙⲁⲧⲟⲓ ⲉⲧⲙⲟⲱⲓ ⲛⲉⲙ ⲡⲓ- 5
ⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲩⲉⲣⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲓⲣⲉϥⲙⲱⲟⲩⲧ ⲡⲉϫⲉ
ⲡ̅ⲟ̅ⲥ̅ ⲙ̀ⲙⲓⲙⲁⲕⲁⲣⲓⲟⲥ (sic) ⲣⲉⲱⲣⲓⲟⲥ ϫⲉ ϫⲉⲣⲉ ⲫⲏ
ⲉ̀ⲧⲉ ⲫⲱⲓ ⲣⲉⲱⲣⲓⲟⲥ ϫⲉⲣⲉ ⲡⲓⲙⲉⲛⲣⲓⲧ ⲛ̀ⲧⲏⲓ ⲛⲉⲙ
ⲛⲁⲁⲣⲅⲉⲗⲟⲥ ϫⲉⲣⲉ ⲡⲓⲁⲅⲱⲛⲓⲍⲧⲏⲥ ⲛ̀ⲧⲉ ⲧⲙⲉⲧⲟⲩⲣⲟ
ⲛ̀ⲛⲓϥⲏⲟⲩⲓ̀ ⲱⲟⲩⲛⲓⲁⲧⲕ ⲛ̀ϥⲟⲟⲩ ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲣⲉⲱⲣ- 10
ⲣⲓⲟⲥ ϫⲉ ⲁⲓⲥⲟⲃϯ ⲛⲁⲕ ⲛ̀ⲍ̅ ⲛ̀ϫⲗⲟⲙ ⲛ̀ⲱⲟⲩ ϧⲉⲛ
ⲛⲉⲛϫⲓⲝ ⲛ̀ⲡⲁⲓⲱⲧ ⲉϥⲛⲁⲧⲏⲓⲧⲟⲩ ⲉ̀ϫⲱⲕ ϧⲉⲛ ⲡⲁⲓ
ⲉ̀ⲥⲟⲟⲩ ⲱⲟⲩⲛⲓⲁⲧⲕ ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲣⲉⲱⲣⲓⲟⲥ ϫⲉ
ⲁⲩⲥⲟⲃϯ ⲛⲁⲕ ⲛ̀ⲛⲟⲩⲃⲣⲏⲡⲓ ⲛ̀ⲛⲟⲩⲣⲟ ⲟⲩⲟⲥ ⲛⲁⲥ-
ⲥⲉⲗⲥⲱⲗ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲟⲩⲛⲟⲩⲃ ⲥⲓ ⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ 15
ⲟⲩⲟⲥ ⲁⲓⲛⲁⲧⲏⲓⲥ ⲉ̀ϫⲱⲕ ϧⲉⲛ ⲛⲁϫⲓⲝ ⲙ̀ⲫⲟⲟⲩ ⲱⲟⲩ-
ⲛⲓⲁⲧⲕ ⲛ̀ⲫⲟⲟⲩ ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲣⲉⲱⲣⲓⲟⲥ ϫⲉ ⲁⲩⲥⲟⲃϯ
ⲛⲁⲕ ⲛ̀ⲛⲟⲩⲛⲓⲱϯ ⲛ̀ⲑⲣⲟⲛⲟⲥ ⲉⲫⲃⲟϫⲓ ⲟⲩⲟⲥ ⲉⲫⲥⲉⲗ-
ⲥⲱⲗ ⲉ̀ⲃⲟⲗ ⲛ̀ⲕⲁⲗⲱⲥ ϧⲉⲛ ⲟⲩⲛⲟⲩⲃ ⲉⲫⲥⲟⲧⲡ ⲙ̀ⲙⲁⲱⲱ
ⲛⲉⲙ ⲟⲩⲱ̀ⲛⲓ ⲙ̀ⲙⲏⲓ ⲉ̀ⲛⲁⲱⲉ̀ⲛⲥⲟⲩⲉⲛⲫ ⲟⲩⲟⲥ ⲉⲩ- 20
ⲛⲁⲧϩⲉⲙⲥⲟⲕ ϩⲓϫⲱⲫ ⲙ̀ⲫⲟⲟⲩ ϧⲉⲛ ⲛⲓⲉⲡⲱⲣⲁⲛⲓⲟⲛ
ol. 160. ⲉⲧⲥⲁⲡⲱⲱⲓ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲡⲓⲡⲛ̅ⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ ⲱⲟⲩⲛⲓⲁⲧⲕ
ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓϯ ⲣⲉⲱⲣⲓⲟⲥ ϫⲉ ⲁⲩⲟⲩⲱⲛ ⲛⲁⲕ ⲛ̀ⲛⲓ-
ⲡⲩⲗⲱⲛ ⲙ̀ⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ ⲛ̀ⲧⲉ ⲛⲓⲥⲕⲏⲛⲏ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ
ⲟⲩⲟⲥ ⲛ̀ⲧⲉⲕϩⲱⲗ ⲉ̀ϧⲟⲩⲛ ⲛ̀ⲡⲉⲙⲑⲟ ⲛ̀ϯⲧⲣⲓⲁⲥ 25
ⲉⲑⲟⲩⲁⲃ ⲙ̀ⲙⲟⲛ ⲫⲏ ⲉⲧⲉⲣⲕⲟⲗⲓⲛ ⲙ̀ⲙⲟⲕ ⲱⲟⲩⲛⲓⲁⲧⲕ
ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲣⲉⲱⲣⲓⲟⲥ ⲡⲓϫⲱⲣⲓ ϫⲉ ⲁ̀ ⲡⲁⲓⲱⲧ
ⲛ̀ⲁⲅⲁⲑⲟⲥ ⲥϧⲁⲓ ⲛ̀ⲡⲉⲕⲣⲁⲛ ⲉ̀ⲡⲓϩⲁⲣⲙⲁ ⲛ̀ⲧⲉ ϯⲧⲣⲓⲁⲥ
ⲉⲑⲟⲩⲁⲃ ϫⲉ ϩⲓⲛⲁ ⲛⲏ ⲉⲑⲛⲁϫⲟⲥ ϫⲉ ⲫ̅ϯ ⲛ̀ⲣⲉⲱⲣ-
ⲣⲓⲟⲥ ⲁ̀ⲣⲓⲃⲟⲏⲑⲓⲛ ⲉ̀ⲣⲟⲛ ⲛ̀ⲧⲉⲕⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲛ ⲟⲩⲟⲥ 30

παιρⲏ ⲛ̀ⲧεκсωτεм ἐρωογ ⲱογниатк ⲱ памеприт гεωргιос ⲧε акογωⲛ̀ ⲙ̀пαραⲛ ἐвоλ ⲛεм паⲓωт ⲛ̀ⲁгαθос ⲛεм пιпⲛ̄ⲁ̄ ⲉθογαв ⲙ̀пемθо ⲛ̀ⲛιογρωογ ⲛ̀ⲧε пικосмос тнрϥ ογоⲥ ⲁⲛок ⲥωⲛ ⲧⲛаογонⲥк ἐвоλ ϩεⲛ тфе екоι ⲛ̀ⲛογωιⲛι ⲙ̀маⲯω ⲧⲭω ⲙ̀мос нак ⲱ памеприт ⲧε ⲙ̀пірⲏ ἐтε ⲙ̀пе ⲥλι ϩεⲛ ⲧⲙетрωмι тнрс ⲯхемхом ⲛ̀ⲛογωⲛⲥ ⲙ̀пαраⲛ ἐвоλ ⲛ̀ r̄ⲧ ⲛ̀ромпι ⲛ̀ⲉⲥ̀ооγ ἐвнⲗ ἐрок ⲙ̀мαγатк екⲟ̀ⲥι ἐратк ⲙ̀пемθо ⲙ̀пαι ō ⲛ̀ⲛογро ϩεⲛ ⲧοι-
р̄г̄.[1] кογменн тнрс ⲓⲧε ἐпікосмос оγⲁε пресвγтерос оγⲁε ⲁιакωнос оγⲁε λаικос ἐвнⲗ ἐрок ⲙ̀мαγатк ϩεⲛ пікосмос тнрϥ ⲯε таⲍιⲍ ⲛ̀ⲛογⲓⲛⲁм ⲱ памеприт [ⲍε] ⲧⲛасемⲛι немак ⲛ̀ⲛογⲁιⲁθηкη ⲍε ἐⲯωп ⲛ̀текталок ἐпекⲥо ⲙ̀пⲛ̄ⲁ̄тікон ϩεⲛ тфе ογоⲥ ⲛ̀текⲓ̀ нем текθωογтс тнрс ἐогωⲯт ⲛ̀ⲧтριас ⲉθογαв ἐре ⲛн ⲉθογαв тнроγ сογωнк ⲉθве питаⲓ̀ ἐⲧⲛатнιϥ нак ⲱ памеприт ογоⲥ ⲉγⲉ̀мⲥ[2] тнроγ ⲍε ⲛ̀ток пе гεωргιос пιмеприт ⲛ̀тε ϕ̄ⲧ εγⲉ̀ерпроскγнин ⲙ̀мок тнроγ катα пιоγаⲥсаⲥⲛι ⲛ̀тε паⲓωт ⲛ̀ⲁгαθос іс ⲥнппе он ⲧноγ ⲱ памеприт аітом пекран ἐфωι ⲛ̀теϥⲯωпι ⲛ̀ⲛογλγмнн ⲛ̀ⲛογхаι ϩεⲛ пікосмос тнрϥ ⲥⲓна рωмι нιвεⲛ ⲓⲉ̀ сⲥιмι нιвεⲛ ⲉθнαраογⲱ ἐⲥаⲛⲥоχⲥех ⲓтε ϩεⲛ нιмаⲛ̀ⲧⲥап ⲓтε ϩεⲛ нιмаⲛⲇγмосιон ⲓтε ϩεⲛ нιⲯтекωоγ ⲓтε ϩεⲛ

---

1) After this number the Coptic numbering of the page ceases.

2) Sic; read εγⲉ̀ем.

ϕⲓⲟⲙ ⲓⲧⲉ ϧⲉⲛ ⲛⲓⲁⲣⲱⲟⲩ (sic) ⲓⲧⲉ ϧⲉⲛ ⲛⲓⲗⲩⲙⲛⲏ
ⲓⲧⲉ ϧⲉⲛ ⲛⲓⲙⲱⲓⲧ ⲙ̀ⲙⲟⲱⲓ ⲓⲧⲉ ⲛ̀ⲧⲟⲩⲓ̀ ⲉ̀ⲧⲟⲧⲟⲩ
ⲛ̀ⲥⲓⲛⲱⲟⲩⲓ̀ ⲓⲧⲉ ⲛ̀ⲧⲟⲩⲣⲁⲩⲱ ⲉ̀ⲥⲁⲛⲑⲏⲣⲓⲟⲛ ⲓⲧⲉ
ol. 161. ⲟⲩⲭⲣⲱⲙ ⲓⲧⲉ ⲥⲁⲛⲙⲟⲩⲓ̀ ⲓⲧⲉ ⲥⲁⲛⲙⲟⲩ ⲉⲩⲥⲱⲟⲩ
ⲙ̀ⲙⲁⲱⲱ ⲓⲧⲉ ⲁ̀ⲛⲁⲅⲕⲏ ⲛⲓϧⲉⲛ ⲛⲉⲙ ⲟⲩⲙⲏⲱ ⲛ̀ϧⲓⲥⲓ
ⲉⲩⲟⲱ ⲙ̀ⲙⲁⲱⲱ ⲁ̀ⲡⲗⲱⲥ ⲥⲟⲭⲥⲉⲭ ⲛⲓϧⲉⲛ ⲉⲧⲟⲩ-
ⲛⲁⲣⲁⲟⲩⲱ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲭⲉ ⲛⲓⲱⲏⲣⲓ ⲛ̀ⲧⲉ ⲛⲓⲣⲱⲙⲓ
ⲟⲩⲟⲥ ⲛ̀ⲧⲟⲩⲱⲱ ⲉ̀ⲡⲱⲱⲓ ⲥⲁⲣⲟⲓ ϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ⲱⲁ
ⲣ̄ ⲛ̀ⲥⲟⲡ ⲭⲉ ϕ̄ⲧ̄ ⲛ̀ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ⲣⲓⲃⲟⲏⲑⲓⲛ ⲉ̀ⲣⲟⲛ
ⲧⲛⲁⲥⲱⲧⲉⲙ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲭⲱⲗⲉⲙ ⲟⲩⲟⲥ ⲛ̀ⲧⲁⲭⲱⲕ
ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲟⲩⲛⲁⲉⲣⲉ̀ⲧⲓⲛ ⲙ̀ⲙⲟⲩ ϧⲉⲛ
ⲡⲟⲩϧⲏⲧ ⲟⲩⲟⲩ ⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁⲕⲱⲧ ⲛ̀ⲛⲟⲩ-
ⲙⲁⲣⲧⲩⲣⲓⲟⲛ ϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ⲓⲉ̀ ⲟⲩⲭⲱⲙ ⲛ̀ⲛⲱⲱ
ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲛⲉⲕϧⲓⲥⲓ ⲛⲉⲙ ⲛⲉⲕⲁ̀ⲣⲱⲛ ⲛ̀ⲧⲉⲫⲧⲏⲓⲫ
ⲉ̀ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ⲧⲛⲁⲥϧⲁⲓ ⲛ̀ⲡⲉⲫⲣⲁⲛ
ⲉ̀ⲡⲭⲱⲙ ⲙ̀ⲡⲱⲛϧ ⲟⲩⲟⲥ ⲛ̀ⲧⲁⲑⲣⲉⲫⲱⲱⲡⲓ ϧⲉⲛ ⲟⲩ-
ⲙⲁ ⲛ̀ⲛⲟⲩⲱⲧ ⲛⲉⲙⲁⲕ ϧⲉⲛ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲱⲁ ⲉ̀ⲛⲉⲥ
ⲫⲏ ⲉⲑⲛⲁⲧ ⲛ̀ⲟⲩⲡⲣⲟⲥⲫⲟⲣⲁ ⲓⲉ̀ ⲟⲩⲁ̀ⲡⲁⲣⲭⲏ ⲉ̀ⲧⲉⲕ-
ⲕⲗⲏⲥⲓⲁ ϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ⲓⲉ̀ ⲛ̀ⲧⲉⲫⲧⲉⲙⲙⲟ ⲛ̀ⲛⲟⲩⲥϧⲏⲕⲓ
ϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ⲓⲉ̀ ⲟⲩⲭⲏⲣⲁ ϧⲉⲛ ⲡⲓⲉ̀ⲥⲟⲟⲩ ⲛ̀ⲧⲉ
ⲡⲉⲕⲉⲣⲫⲙⲉⲩⲓ̀ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲧⲛⲁⲧ ⲛⲁⲩ ⲛ̀ⲛⲟⲩⲃⲟⲏ-
ⲑⲓⲁ̀ ϧⲉⲛ ⲡⲁⲓ ⲕⲟⲥⲙⲟⲥ ⲛ̀ⲧⲁⲑⲣⲉⲫⲟⲩⲛⲟⲩ ⲛⲉⲙⲁⲕ
ϧⲉⲛ ⲛⲓⲁ̀ⲅⲁⲑⲟⲛ ⲛ̀ⲧⲉ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲫⲏ ⲉⲑⲛⲁⲥⲱⲃⲥ
ⲛ̀ⲛⲟⲩⲁⲓ ⲉⲩⲃⲏⲱ ϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ⲧⲛⲁⲥⲟⲃⲥⲩ ϧⲉⲛ
ⲛⲓⲉⲛⲧⲏⲙⲁ ⲛ̀ⲧⲉ ⲛⲓⲫⲏⲟⲩⲓ̀ ⲫⲏ ⲉⲑⲛⲁⲃⲉⲣⲟ ⲛ̀ⲛⲟⲩ-
ϧⲏⲃⲥ ϧⲉⲛ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ̀ ϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ⲓⲉ̀ ⲟⲩⲥⲑⲟⲓ-
ⲛⲟⲩⲩⲓ ⲧⲛⲁⲑⲣⲉ ⲛⲁⲁ̀ⲅⲅⲉⲗⲟⲥ ⲉⲣⲟⲩⲱⲓⲛⲓ ⲉ̀ⲣⲟⲩ
ⲉⲩⲛⲏⲟⲩ ⲥⲁⲣⲟⲓ ϧⲉⲛ ⲟⲩⲣⲁⲱⲓ ⲫⲏ ⲉ̈ⲑⲛⲁⲧ ⲛ̀ⲡⲉⲕⲣⲁⲛ
ⲉⲡⲉⲫⲱⲏⲣⲓ ϧⲉⲛ ⲟⲩⲛⲁⲥⲧ ⲛⲁⲑⲱⲧ[1] ⲙ̀ⲡⲟⲩⲥϧⲏⲧ

1) Sic; read ⲧⲛⲁⲑⲱⲧ.

ⲉ̀ϩρⲏⲓ ⲉ̀ⲭⲱϥ ϕⲏ ⲉⲑⲛⲁϣⲱⲡ ⲛ̀ⲟⲩϣⲉⲙⲙⲟ ⲉ̀ⲣⲟϥ
ϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ϯⲛⲁⲭⲱ ⲛⲁϥ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲉϥⲛⲟⲃⲓ ⲟⲩⲟϩ
ϯⲛⲁϣⲟⲡϥ ⲉ̀ⲣⲟⲓ ϧⲉⲛ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ϣⲁ ⲉ̀ⲛⲉϩ ϯⲱⲣⲕ
ⲙ̀ⲙⲟⲓ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲓ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲭⲉ
ⲙ̀ⲫⲣⲏϯ ⲉ̀ⲧⲁⲓⲕⲏⲛ ⲉ̀ⲭⲟⲥ ⲛⲁⲕ ϯⲛⲟⲩ ⲟⲛ ϯⲭⲱ
ⲙ̀ⲙⲟⲥ ⲛⲁⲕ ⲭⲉ ϧⲉⲛ ⲛⲓⲙⲓⲥⲓ ⲛ̀ⲧⲉ ⲛⲓϩⲓⲟⲙⲓ ⲙ̀ⲙⲟⲛ
ϕⲏ ⲉⲧⲟ̀ⲛⲓ ⲛ̀ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲣⲉϥϯⲱⲙⲥ ⲟⲩⲟϩ ϧⲉⲛ
ⲡⲓⲭⲟⲣⲟⲥ ⲛ̀ⲧⲉ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲙ̀ⲙⲟⲛ ϕⲏ ⲉⲧⲟ̀ⲛⲓ
ⲙ̀ⲙⲟⲕ ϧⲉⲛ ⲛⲏ ⲉ̀ⲧⲁϥϣⲱⲡⲓ ⲧⲏⲣⲟⲩ ⲟⲩⲇⲉ ⲛ̀ⲛⲉ
ⲟⲩⲟⲛ ϣⲱⲡⲓ ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ⲓⲱⲥ ⲙ̀ⲙⲟⲕ ⲱ̀ ⲡⲁ-
ⲙⲉⲛⲣⲓⲧ ⲭⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉⲕⲟⲓⲕⲟⲛⲟⲙⲓⲁ̀ ⲛ̀ⲧⲁⲟⲗⲕ
ⲉ̀ⲡϣⲱⲓ ⲛⲉⲙⲏⲓ ϩⲓⲭⲉⲛ ⲡⲓϩⲁⲣⲙⲁ ⲛ̀ⲭⲉⲣⲟⲩⲃⲓⲛⲓⲕⲟⲛ
ⲟⲩⲟϩ ⲛ̀ⲧⲁⲧⲏⲕ ⲛ̀ⲇⲱⲣⲟⲛ ⲛ̀ⲡⲁⲓⲱⲧ ⲛⲁ̀ⲅⲁⲑⲟⲥ ⲛⲉⲙ
ⲡⲓⲡⲛ̄ⲁ̄ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟϩ ⲛ̀ⲧⲉ ⲛⲁⲧⲫⲉ ⲧⲏⲣⲟⲩ ⲣⲁϣⲓ
ⲛⲉⲙⲁⲕ ⲭⲉ ⲟⲩⲏⲓ ⲥⲉϩⲟⲩϣⲧ ⲉ̀ⲃⲟⲗ ϧⲁϩⲱⲕ ⲉⲑⲃⲉ
fol. 162. ⲡⲉⲕⲥⲱⲙⲁ ⲇⲉ ⲟⲛ ϯⲛⲁⲑⲣⲉ ϩⲁⲛⲙⲟⲛⲙⲉⲛ ϣⲱⲡⲓ
ϯⲛⲟⲩ ⲭⲉ ⲛ̀ⲛⲉ ϩⲗⲓ ϧⲉⲛ ⲛⲁⲓ ⲙⲏϣ ⲃⲓ ⲛⲉⲙⲁϥ
ⲉ̀ⲡⲧⲏⲣϥ ϣⲁⲧⲟⲩⲓ̀ ⲛ̀ⲭⲉ ⲛⲉⲕⲁⲗⲱⲟⲩⲓ̀ ⲛ̀ⲧⲟⲩⲟ̀ⲗϥ ⲓⲥ
ⲧⲉⲕⲙⲁⲩ ⲛⲉⲙ ⲧⲉⲕⲥⲱⲛⲓ ⲃ̄ϯ ⲛⲉⲙ ⲧⲉⲕⲕⲉϣⲉⲗⲉⲧ
ⲉ̀ⲧⲁⲩⲱⲡ ⲛ̀ⲥⲱⲥ ⲛⲁⲕ ⲁⲓⲕⲏⲛ ⲉ̀ⲟ̀ⲗⲟⲩ ⲉ̀ⲧⲁⲙⲉⲧⲟⲩⲣⲟ
ϧⲁϣⲱⲕ ⲭⲉ ϩⲓⲛⲁ ⲛ̀ⲛⲟⲩⲛⲁⲩ ⲉ̀ⲡⲉⲕⲙⲟⲩ ϧⲉⲛ ⲡⲁⲓ
ⲕⲟⲥⲙⲟⲥ ⲁⲗⲗⲁ ⲛ̀ⲧⲟⲩⲛⲁⲩ ⲉ̀ⲣⲟⲕ ⲛⲉⲙ ⲡⲉⲕⲓ̀ⲱⲧ
ⲛⲉⲙ ⲡⲉⲕⲡⲁⲡⲓⲟⲥ (sic) ⲛⲉⲙ ⲡⲓⲛⲓϣϯ ⲛ̀ⲛⲱⲟⲩ ⲉ̀ϯⲛⲁ-
ⲧⲏⲓϥ ⲛⲁⲕ ϧⲉⲛ ⲧϕⲉ ϧⲉⲛ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲟⲩⲟϩ ⲓⲥ
ⲛⲓⲁ̀ⲥⲉⲃⲏⲥ ⲛ̀ⲛⲟⲩⲣⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ
ⲁⲓⲧⲁⲕⲱⲟⲩ ⲉⲑⲃⲏⲧⲕ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉ ⲡⲉⲕⲥⲛⲟϥ ϕⲱⲛ
ⲉ̀ⲃⲟⲗ ϩⲓⲭⲉⲛ ⲡⲕⲁϩⲓ ϯⲛⲟⲩ ⲡⲓϣⲉⲙϣⲓ ⲛ̀ⲧⲉ ⲛⲓ̀-
ⲇⲱⲗⲟⲛ ⲛⲁⲕⲱⲣϥ ⲟⲩⲟϩ ⲥⲉⲛⲁϯⲱⲟⲩ ⲛ̀ⲡⲁⲣⲁⲛ
ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ϯⲛⲁⲑⲣⲉ ⲡⲉⲕⲥⲩⲛⲅⲉⲛⲏⲥ
ⲕⲱⲧ ⲛⲁⲕ ⲛ̀ⲛⲟⲩⲧⲟⲡⲟⲥ ϧⲉⲛ ⲧⲉⲕⲡⲟⲗⲓⲥ ⲛ̀ⲧⲉϥⲭⲱ

ⲛⲡⲉⲕⲥⲱⲙⲁ ⲛϩⲏⲧⲟ ϩⲉⲛ ⲟⲩⲧⲁⲓⲟ ⲙⲉⲛⲉⲛⲥⲁ ⲟⲩ-
ⲕⲟⲩⲍⲓ ⲛⲥⲛⲟⲩ ⲡⲥⲁⲗⲁⲛⲁⲥ ⲛⲁⲧⲟⲩⲛⲟⲥ ⲟⲩⲇⲓⲱⲣⲙⲟⲥ
ⲍⲓϫⲉⲛ ⲛⲓⲉⲕⲕⲗⲏⲥⲓⲁ ⲟⲩⲟⲍ ⲥⲉⲛⲁⲫⲱⲛ ⲙⲡⲥⲛⲟⲟ
ⲛⲛⲟⲩⲑⲃⲁ ⲙⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲃⲟⲗ ϩⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ
ⲧⲏⲣⲟ ⲛⲕⲁ ⲛⲣⲟⲙⲡⲓ ⲛⲉⲍⲟⲟⲩ ⲉⲃⲟⲗ ⲟⲛ ⲍⲓⲧⲉⲛ
ⲛⲓϫⲟⲙ ⲉⲧⲛⲁⲁⲓⲧⲟⲩ ⲉⲃⲟⲗⲍⲓⲧⲟⲧⲕ ϩⲉⲛ ⲡⲉⲕⲧⲟⲡⲟⲥ
ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟⲍ ⲫⲛⲁⲥⲟⲃⲛⲓ ⲛϫⲉ ⲡⲓⲁⲥⲉⲃⲏⲥ ⲛⲛⲟⲩⲣⲟ
ⲛⲧⲉ ⲡⲓⲥⲛⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ ⲉϣⲟⲣϣⲉⲣ ⲙⲡⲉⲕⲧⲟⲡⲟⲥ
ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟⲍ ⲫⲛⲁⲟⲩⲱⲣⲡ ⲛⲟⲩⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ
ⲛⲉⲙ ⲛⲉⲫⲙⲁⲧⲟⲓ ⲉⲉⲣ ⲡⲁⲓ ⲍⲱⲃ ⲟⲩⲟⲍ ⲧⲛⲁⲑⲣⲉⲕ-
ϣⲁⲓⲣⲓ ⲉⲣⲟⲫ ϩⲉⲛ ⲟⲩⲙⲟⲩ ⲉⲫⲍⲱⲟⲩ ⲙⲙⲁϣⲱ
ⲙⲫⲣⲏⲧ ⲉⲧⲁⲕϣⲁⲓⲣⲓ ⲛⲛⲁⲓ ⲟⲩⲣⲱⲟⲩ ⲛⲁⲓ ⲟⲩⲟⲍ
ⲁⲫⲕⲱⲣⲫ ⲛϫⲉ ⲡⲓⲁⲓⲱⲣⲙⲟⲥ ⲉⲃⲟⲗⲍⲓⲧⲟⲧⲕ ⲡⲁⲓ ⲣⲏⲧ
ⲟⲛ ⲧⲛⲁⲟⲩⲟⲣⲡⲕ ⲉⲑⲣⲉⲕϣⲁⲓⲣⲓ ⲉⲣⲟⲫ ⲛⲑⲟⲫ ⲡⲓⲁ-
ⲥⲉⲃⲏⲥ ⲉⲧⲉⲙⲙⲁⲩ ⲟⲩⲟⲍ ⲧⲛⲁⲧⲍⲉⲙⲥⲟ ⲛⲕⲉⲟⲩⲁⲓ
ⲉⲡⲉⲫⲙⲁ ⲕⲁⲧⲁ ⲡⲓⲟⲩⲁⲍⲥⲁⲍⲛⲓ ⲛⲧⲉ ⲡⲁⲓⲱⲧ ⲛⲁ-
ⲅⲁⲑⲟⲥ ⲟⲩⲟⲍ ⲫⲛⲁⲕⲱⲧ ⲛⲁⲕ ⲛⲛⲟⲩⲧⲟⲡⲟⲥ ⲉⲫⲃⲟⲥⲓ
ⲉⲫⲧⲁⲓⲛⲟⲩⲧ ⲛⲕⲁⲗⲱⲥ ⲟⲩⲟⲍ ⲫⲛⲁϯⲱⲟⲩ ⲛⲛⲉⲕ-
ⲕⲗⲏⲥⲓⲁ ⲟⲩⲟⲍ ⲥⲉⲛⲁϣⲉⲙϣⲓ ⲙⲙⲟⲓ ϩⲉⲛ ⲟⲩⲡⲁⲣ-
ⲣⲏⲥⲓⲁ ϩⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲟ ϣⲁ ⲉⲛⲉⲍ ⲟⲩⲟⲍ
ϯⲛⲁⲑⲣⲟⲩⲕⲱⲧ ⲛⲁⲕ ⲛⲍⲁⲛⲙⲏϣ ⲛⲧⲟⲡⲟⲥ ϩⲉⲛ
ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲟ ϯⲛⲁⲑⲣⲉ ⲛⲓⲫⲩⲗⲏ ⲧⲏⲣⲟⲩ ⲛⲧⲉ
ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲟ ϯϣⲟⲩ ⲛⲁⲕ ⲟⲩⲟⲍ ϯⲛⲁⲑⲣⲉ ⲡⲉⲕⲣⲁⲛ
ⲙⲟⲍ ⲛⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲟ ⲟⲩⲟⲍ ϯⲛⲁⲑⲣⲉ ⲍⲁⲛⲙⲏϣ
ⲉⲛ ⲧⲱⲣⲟⲛ (sic) ⲉⲡⲉⲕⲧⲟⲡⲟⲥ ϯⲛⲁⲑⲣⲟⲩ ⲉⲣϣⲁⲓ
ⲛⲁⲕ ϩⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲟ ⲙⲁⲗⲓⲥⲧⲁ ⲡⲓⲉⲍⲟⲟⲩ
ⲛⲧⲉ ⲡⲉⲕⲉⲣⲫⲙⲉⲩⲓ ⲉⲧⲉ ⲡⲓⲉⲍⲟⲟⲩ ⲛⲧⲉ ⲡⲉⲕϫⲱⲕ
ⲉⲃⲟⲗ ⲡⲉ ⲟⲩⲟⲍ ϩⲉⲛ ⲡⲁⲓ ⲉⲍⲟⲟⲩ ⲗⲓⲧⲱⲡ ⲙⲡⲓ-
ⲥⲟⲩⲟⲛⲧ ⲉⲡⲕⲁⲍⲓ ⲛϩⲏⲧⲟ ⲟⲩⲟⲍ ⲗⲓϯϫⲗⲟⲙ ⲍⲓϫⲉⲛ
ⲛⲓⲕⲁⲣⲡⲟⲥ ⲛⲧⲉ ⲡⲕⲁⲍⲓ ϩⲉⲛ ⲡⲓⲉⲍⲟⲟⲩ ⲛⲧⲉ ⲡⲉⲕ-

fo. 163.

ϫιⲛϭⲓϫⲗⲟⲙ ⲛ̀ϧⲏⲧϥ ογοϩ ⲟⲛ ϧⲉⲛ πιⲉϩⲟⲟγ ⲛ̀ⲧⲉ
ⲡⲉⲕϭⲓⲁⲓⲕ ⲡⲉⲧⲁⲣⲭⲏ ⲛ̀ⲛⲓⲕⲁⲣⲡⲟⲥ ⲛ̀ⲧⲉ ⲡⲕⲁϩⲓ ⲉ̀ⲧⲉ
ⲥⲟγⲍ̄ ⲛ̀ⲛⲁⲑⲱⲣ ⲡⲉ ⲡⲉⲕⲣⲁⲛ ϭⲟⲥⲓ ϧⲉⲛ ⲧϥⲉ ογοϩ
ⲫⲧⲁⲓⲏⲟγⲧ ⲟⲛ ϩⲓϫⲉⲛ ⲡⲕⲁϩⲓ ⲱ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲡⲁⲙⲁⲧⲟⲓ ⲛ̀ϫⲱⲣⲓ ⲱⲗ ⲉ̀ⲛⲉϩ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲛⲉϩ
ⲁⲙⲏⲛ ⲛⲁⲓ ⲁⲉ ⲉ̀ⲧⲁ ⲡⲟ̄ⲥ̄ ϫⲟⲧⲟγ ⲛⲁϥ ⲁϥⲙⲁϩϥ
ⲛ̀ϫⲟⲙ ⲛⲉⲙ ⲡⲟγⲛⲟϥ ⲛ̀ⲑⲟϥ ⲁⲉ ϩⲱϥ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ
ⲁϥⲣⲁⲱⲓ ⲙ̀ⲙⲁⲱⲱ ⲡⲉ ογοϩ ⲛⲁϥⲑⲉⲗⲏⲗ ⲡⲉ ⲉϥϫⲱ
ⲙ̀ⲙⲟⲥ ϫⲉ ⲧⲱⲉⲡϩⲙⲟⲧ ⲛ̀ⲧⲟⲧⲕ ⲡⲁⲟ̄ⲥ̄ ⲓⲏ̄ⲥ̄ ϫⲉ
ⲁⲕⲧⲁⲓⲟⲓ ⲙ̀ⲙⲁⲱⲱ ⲡⲁⲣⲁ ⲡⲁⲉⲙⲡⲱⲁ ογοϩ ⲁϥⲉⲣⲥ-
ⲫⲣⲁⲅⲓⲍⲓⲛ ⲙ̀ⲙⲟϥ ⲁϥϩⲟⲡϥ ⲉ̀ⲃⲟⲗϩⲁⲣⲟϥ ογοϩ ⲫⲏ
ⲉⲑⲟγⲁⲃ ⲧⲟγⲛⲟⲥ ⲛⲓⲙⲁⲧⲟⲓ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲱⲟγ ϫⲉ
ⲁⲙⲱⲓⲛⲓ ⲱ ⲛⲁⲥⲛⲏⲟγ ϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲙ̀ⲫⲏ ⲉ̀ⲧⲁγⲟγ-
ⲁϩⲥⲁϩⲛⲓ ⲙ̀ⲙⲟϥ ⲛⲱⲧⲉⲛ ογοϩ ⲡⲁⲓⲣⲏ† ⲁϥⲥⲟγⲧⲱⲛ
ⲡⲉϥⲙⲟγⲧ ⲉ̀ⲃⲟⲗ ογοϩ ⲁγⲱⲗⲓ ⲛ̀ⲧⲉϥⲁ̀ⲫⲉ ⲉⲑⲟγⲁⲃ
ⲛ̀ϫⲉ ⲛⲓⲙⲁⲧⲟⲓ ογοϩ ⲥⲁⲧⲟⲧϥ ⲁϥⲓ̀ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧϥ
ⲛ̀ϫⲉ ογⲥⲛⲟϥ ⲛⲉⲙ ογⲉ̀ⲣⲱ† ογοϩ ⲁ̀ ⲡⲟ̄ⲥ̄ ⲑⲣⲉ
ⲙⲓϫⲁⲏⲗ ⲃⲓ ⲙ̀ⲡⲉϥⲥⲛⲟϥ ⲛⲉⲙ ⲡⲉϥⲉⲣⲱ† ⲉ̀ⲧⲉϥ-
ⲥⲧⲟⲗⲏ ⲛ̀ⲛⲟγⲱⲓⲛⲓ ογοϩ ⲁ̀ ⲡⲟ̄ⲥ̄ ⲃⲓ ⲛ̀ⲧⲉϥⲯⲩⲭⲏ
ϧⲉⲛ ⲧⲉϥϫⲓϫ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟϥ ογοϩ ⲁϥⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ
ⲙ̀ⲙⲟϥ ογοϩ ⲁϥⲕⲟγⲗⲱⲗⲥ ϧⲉⲛ ⲛⲓⲡⲟⲣⲫⲩⲣⲁ ⲛ̀ⲉ-
ⲡⲱⲣⲁⲛⲓⲟⲛ ογοϩ ⲁϥⲅⲱⲗ ⲉ̀ⲡⲃⲓⲥⲓ ⲛⲉⲙⲁⲥ ογοϩ
ⲛⲁⲣⲉ ⲡⲓⲥⲧⲉⲣⲉⲱⲙⲁ ⲧϩⲣϥ ⲙⲉϩ ⲡⲉ ⲛ̀ⲛⲁⲅⲅⲉⲗⲟⲥ
ⲉⲑⲟγⲁⲃ ⲛⲉⲙ ⲡⲓϫⲟⲣⲟⲥ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲑⲟγⲁⲃ ογοϩ
ⲛⲁγⲉⲣϩγⲙⲛⲟⲥ ϩⲓⲧϩⲏ ⲙ̀ⲙⲟϥ ⲡⲉ ⲱⲁⲧⲉϥⲧⲏⲓϥ
ⲛ̀ⲁⲱⲣⲟⲛ ⲙ̀ⲡⲉϥⲓⲱⲧ ⲛ̀ⲁⲅⲁⲑⲟⲥ ⲛⲉⲙ ⲡⲓⲡⲛ̄ⲛ̄ⲁ̄ ⲉⲑⲟγⲁⲃ
ογοϩ ⲁϥ† ⲉ̀ϫⲱϥ ⲛ̀ⲧⲉϥⲥⲧⲟⲗⲏ ⲛ̀ⲛⲟγⲱⲓⲛⲓ ⲛⲉⲙ
ογⲃⲣⲏⲡⲓ ⲛ̀ⲛⲟγⲃ ⲉⲧⲥⲟⲧⲡ ογοϩ ⲛⲁⲥⲧⲟⲧⲥ ϧⲉⲛ
ογⲱⲛⲓ ⲙ̀ⲙⲏⲓ ογοϩ ⲛⲁⲣⲉ ⲍ̄ ⲛ̀ϫⲗⲟⲙ ϩⲓϫⲱⲥ ογοϩ
ⲛⲁγⲱⲟⲛⲧ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲛⲓϩⲣⲏⲣⲓ ⲛ̀ⲧⲉ ⲡⲓⲱⲱⲏⲛ ⲛ̀ⲧⲉ

ⲡⲱⲛϧ ⲟⲩⲟⲥ ⲁⲫⲥϧⲁⲓ ⲛ̀ⲧⲉⲫⲣⲁⲛ ⲛⲉⲙ ⲛⲓⲱⲟⲣⲡ-
ⲛ̀ⲙⲓⲥⲓ ϣⲁ ⲉⲛⲉⲥ ⲟⲩⲟⲥ ⲁⲫⲑⲣⲉ ϯⲁⲅⲉⲗⲏ ⲧⲏⲣⲥ
ⲛ̀ⲧⲉ ⲧⲫⲉ ⲛⲉⲙ ⲛⲓⲧⲁⲅⲙⲁ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲧⲥⲉⲙ-
ⲥⲟⲩ ⲥⲓϫⲉⲛ ⲡⲓⲑⲣⲟⲛⲟⲥ ⲟⲩⲟⲥ ⲛ̀ⲧⲟⲩⲉⲣϣⲁⲓ ⲛⲉⲙⲁⲩ
ϧⲉⲛ ⲓ̅ⲗ̅ⲏ̅ⲙ̅ ⲛ̀ⲧⲉ ⲧⲫⲉ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁ ⲥⲁⲛⲙⲟⲛⲙⲉⲛ
Bl. 164. ϣⲱⲡⲓ ⲛⲉⲙ ⲥⲁⲛϫⲁⲣⲁⲃⲁⲓ ⲛⲉⲙ ⲥⲁⲛⲥⲉⲧⲉⲃⲣⲏϫ
ⲛⲉⲙ ⲥⲁⲛⲙⲟⲩⲛ̀ϩⲱⲟⲩ ⲉⲩⲟϣ ⲛ̀ⲙⲁϣⲱ ⲟⲩⲟⲥ
ⲛⲓⲙⲏϣ ⲉⲧⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧⲟⲩ ⲛⲉⲙ ⲛⲓⲕⲉⲙⲁⲧⲟⲓ ⲁⲩⲫⲱⲧ
ⲉ̀ϧⲟⲩⲛ ⲉ̀ϯⲃⲁⲕⲓ ⲡⲁⲥⲩⲛⲕⲣⲁⲧⲱⲣ ⲇⲉ ⲡⲓⲃⲱⲕ ⲛ̀ⲧⲉ
ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁϥⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ⲥⲁⲃⲟⲗ ϧⲁⲧⲉⲛ
ⲡⲓⲥⲱⲙⲁ ⲛ̀ⲧⲉ ⲡⲉϥⲟ̅ⲥ̅ ⲟⲩⲟⲥ ⲛⲁϥⲣⲓⲙⲓ ⲉ̀ⲣⲟϥ ⲡⲉ
ⲟⲩⲟⲥ ⲙ̀ⲡⲉ ⲥⲗⲓ ⲙ̀ⲙⲟⲩⲛ̀ϩⲱⲟⲩ ⲟⲩⲇⲉ ϫⲟⲥⲉⲙ ϣⲱⲡⲓ
ϧⲉⲛ ⲡⲓⲙⲁ ⲉ̀ⲣⲉ ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲓⲑⲙⲏⲓ ⲛ̀ϧⲏⲧϥ ⲁⲗⲗⲁ
ⲛⲁⲣⲉ ⲡⲓⲙⲁ ⲧⲏⲣϥ ⲟⲓ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲟⲩⲟⲥ ⲁ̀ ⲡⲓⲕⲉ ⲃ̅
ⲛ̀ⲛⲁⲗⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲧϫⲏ ϧⲉⲛ
ϯⲃⲁⲕⲓ ⲁⲩⲓ̀ ϣⲁ ⲡⲓⲕⲉⲟⲩⲁⲓ ⲛ̀ϣⲫⲏⲣ ⲛ̀ⲧⲱⲟⲩ ⲉϥ-
ⲥⲁⲃⲟⲗ ⲙ̀ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲟⲩⲟ̅ⲥ̅ ⲉϥⲣⲓⲙⲓ ⲉⲧⲁⲩⲛⲁⲩ
ⲉ̀ⲡⲟⲩⲟ̅ⲥ̅ ϫⲉ ⲁⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲉϥⲁ̀ⲫⲉ ⲟⲩⲟⲥ ⲡⲁⲓ ⲣⲏϯ
ⲁⲩⲫⲁϧⲧⲟⲩ ⲉ̀ϧⲣⲏⲓ ⲉ̀ϧⲱϥ ⲁⲩⲟⲩⲱϣⲧ ⲙ̀ⲙⲟϥ ⲉⲩ-
ⲣⲓⲙⲓ ⲟⲩⲟⲥ ⲁⲡ̀ⲁⲥⲩⲛⲕⲣⲁⲧⲱⲣ ⲇⲉ ⲁϥⲧⲁⲙⲱⲟⲩ
ⲉ̀ⲥⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁ ⲡⲟ̅ⲥ̅ ϫⲟⲧⲟⲩ ⲙ̀ⲡⲟⲩⲟ̅ⲥ̅ ⲟⲩⲟⲥ ⲁⲩ-
ⲣⲁϣⲓ ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟⲥ ⲁⲩⲧⲱⲙⲓ ⲛ̀ⲧⲉϥⲁ̀ⲫⲉ ⲉⲑⲟⲩⲁⲃ
ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲉϥⲥⲱⲙⲁ ⲉⲧⲥⲙⲁⲣⲱⲟⲩⲧ ⲟⲩⲟⲥ ⲁⲥⲧⲱⲙⲓ
ⲉ̀ⲣⲟϥ ⲥⲱⲥ ⲓⲥϧⲉⲕ ⲙ̀ⲡⲟⲩϫⲟϫⲥ ⲉ̀ⲃⲟⲗ ⲉ̀ⲡⲧⲏⲣϥ
ⲟⲩⲇⲉ ⲡⲓⲙⲏⲓⲛⲓ ⲛ̀ⲧⲉ ϯⲱⲉⲛⲥⲏϥⲓ ⲙ̀ⲡⲉϥϣⲱⲡⲓ ⲛ̀ϧⲏⲧϥ
ⲥⲟⲗⲱⲥ ⲟⲩⲟⲥ ⲡⲉϫⲉ ⲛⲉϥⲉⲃⲓⲁⲓⲕ ⲛ̀ⲛⲟⲩⲉⲣⲏⲟⲩ ϫⲉ
ⲧⲉⲛⲛⲁⲥϯ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ϫⲉ ⲁ̀ ϕϯ ϣⲱⲡ ⲉ̀ⲣⲟϥ
ⲛ̀ⲡⲉⲛⲟ̅ⲥ̅ ⲟⲩⲟⲥ ⲥⲁϫⲓ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁϥϫⲟⲧⲟⲩ ⲛⲁϥ
ϥⲛⲁϫⲟⲕⲟⲩ ⲛⲁϥ ⲉ̀ⲃⲟⲗ ⲛ̀ⲕⲁⲗⲱⲥ ⲗⲟⲓⲡⲟⲛ ⲁⲩⲧⲁⲗⲟ
ⲙ̀ⲡⲓⲥⲱⲙⲁ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟⲥ ⲛⲁϥϣⲉϣ ⲥⲑⲟⲓⲛⲟⲩϥⲓ

ⲉⲃⲟⲗ ογοⲍ ⲁγⲟ̀ⲗϥ ⲉ̀ⲡⲓⲛⲓ ⲉⲛⲁγⲭⲏ ⲛ̀ⲃⲏⲧϥ ⲛ̀ⲡⲓⲱ-
ⲃⲟⲣ ⲛ̄ⲍ ⲛ̀ⲣⲟⲙⲡⲓ ⲛⲉ ⲙ̀ⲙⲟⲛ ⲥⲗⲓ ⲛ̀ⲃⲏⲧϥ ⲛⲉⲙⲱⲟγ
ⲡⲉ ογοⲍ ⲁγⲭⲟⲡϥ ⲛ̀ⲙⲁγ ογοⲍ ⲛⲁⲣⲉ ⲡⲓⲭⲁⲕⲓ
ⲛⲉⲙ ⲡⲓⲙⲟⲛⲙⲉⲛ ⲱⲟⲡ ⲡⲉ ογοⲍ ⲁ̀ ⲫⲓⲟⲙ ⲃⲓⲥⲓ
ⲉ̀ⲡⲱⲱⲓ ⲥⲁⲡⲱⲱⲓ ⲛ̀ⲧⲡⲟⲗⲓⲥ ογοⲍ ⲛⲁϥⲟγⲱⲱ ⲉ̀ⲱⲙⲥ
ⲙ̀ⲙⲟⲥ ⲉ̀ⲡⲉⲥⲛⲧ ⲡⲉ ⲛⲓⲡⲓⲥⲧⲟⲥ ⲇⲉ ⲉ̀ⲧⲁγⲥⲱⲧⲉⲙ
ⲉ̀ⲧⲥⲙⲏ ⲙ̀ⲡⲛ̄ⲟ̄ⲥ̄ ⲉϥⲥⲁⲁⲓ ⲛⲉⲙ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲣⲉⲱⲣ-
ⲣⲓⲟⲥ ογοⲍ ⲁγⲱⲱ ⲉ̀ⲃⲟⲗ ⲭⲉ ⲫ̄ⲧ̄ ⲛ̀ⲣⲉⲱⲣⲣⲓⲟⲥ
ⲁ̀ⲣⲓⲃⲟⲏⲑⲓⲛ ⲉ̀ⲣⲟⲛ ⲃⲉⲛ ⲧⲁⲓ ⲁ̀ⲛⲁⲅⲕⲏ ογοⲍ ⲥⲁⲧⲟⲧϥ
ⲁϥⲍⲉⲣⲓ ⲛ̀ⲭⲉ ⲫⲓⲟⲙ ογοⲍ ⲁγⲭⲱⲣ ⲉ̀ⲃⲟⲗ ⲛ̀ⲭⲉ
ⲛⲓⲭⲟⲥⲉⲙ ογοⲍ ⲁϥⲱⲁⲓ ⲛ̀ⲭⲉ ⲫⲣⲏ ⲉ̀ⲡⲉϥⲣⲁⲥⲧ
ογοⲍ ⲛⲓⲁ̀ⲗⲱⲟγⲓ̀ ⲇⲉ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲣⲓⲟⲥ
ογοⲍ ⲁγⲱⲓⲛⲓ ⲛ̀ⲥⲁ ⲛⲓⲟγⲣⲱⲟγ ⲁγⲭⲉⲙⲟγ ⲁ̀ ⲡⲟ̄ⲥ̄
fol. 165. ϥⲟⲧⲟγ ⲉ̀ⲃⲟⲗ ⲁ̀ ογⲛⲓⲱⲧ ⲛ̀ⲣⲁⲱⲓ ⲱⲱⲡⲓ ⲃⲉⲛ
ⲧⲟⲓⲕⲟγⲙⲉⲛⲏ ⲧⲏⲣⲥ ογοⲍ ⲁγⲟγⲱⲛ ⲛ̀ⲫⲣⲟ ⲛ̀ⲛⲓⲉⲕ-
ⲕⲗⲏⲥⲓⲁ ⲛ̀ⲕⲉⲥⲟⲡ ⲃⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ογοⲍ
ⲁ̀ ⲛⲓⲉⲩⲃⲓⲁⲓⲕ (sic) ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲣⲓⲟⲥ ⲱⲱⲡ
ⲛ̀ⲍⲁⲛⲥⲟⲛⲇⲟⲛⲓⲟⲛ ⲉⲩⲧⲁⲓⲏⲟⲩⲧ ⲙ̀ⲙⲁⲱⲱ ⲛⲉⲙ ⲍⲁⲛ-
ⲥⲑⲟⲓⲛⲟγϥⲓ ⲉⲩⲥⲟⲧⲡ ⲙ̀ⲙⲁⲱⲱ ογοⲍ ⲁγⲕⲱⲥ
ⲙ̀ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲟγⲟ̄ⲥ̄ ⲛ̀ⲕⲁⲗⲱⲥ ογοⲍ ⲁγⲟ̀ⲗϥ ⲉ̀ⲃⲟⲗ
ⲛ̀ⲭⲱⲡ ⲃⲉⲛ ⲧⲡⲟⲗⲓⲥ ογοⲍ ⲁⲩⲧⲁⲗⲟϥ ⲉ̀ⲟγⲭⲟⲓ
ογοⲍ ⲁγⲟ̀ⲗϥ ⲉ̀ⲧⲟⲥⲡⲟⲗⲓⲥ ⲛⲉⲙ ⲡⲓⲭⲱⲙ ⲛ̀ⲧⲉ
ⲛⲉϥⲃⲓⲥⲓ ⲉⲩⲥⲟⲡ ογοⲍ ⲁγⲭⲓⲙⲓ ⲛ̀ⲛⲏ ⲉⲧⲉⲛⲟγϥ
ⲧⲏⲣⲟγ ⲉ̀ⲧⲁγⲉⲙⲧⲟⲛ ⲙ̀ⲙⲱⲟγ ⲃⲉⲛ ⲡⲟ̄ⲥ̄ ογοⲍ
ⲛⲉ ογⲟⲛ ογⲣⲱⲙⲓ ⲇⲉ ⲭⲉ ⲁⲛⲇⲣⲉⲁⲥ ⲡⲥⲟⲛ ⲡⲉ
ⲛ̀ⲑⲙⲁⲩ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲣⲓⲟⲥ ογοⲍ ⲁϥⲱ̀ⲗⲓ
ⲛ̀ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲣⲓⲟⲥ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲉϥⲏⲓ
ⲉϥⲣⲁⲱⲓ ⲙ̀ⲙⲁⲱⲱ ογοⲍ ⲁ̀ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲑⲱⲟγⲧ
ογοⲍ ⲁγⲕⲱⲧ ⲛ̀ⲛⲟγⲧⲟⲡⲟⲥ ⲛⲁϥ ⲃⲉⲛ ⲡⲉϥⲏⲓ ⲙ̀ⲙⲓⲛ
ⲙ̀ⲙⲟϥ ογοⲍ ⲁγⲟγⲱⲣⲡ ⲛ̀ⲓ̄ⲗ̄ⲏ̄ⲛ̄ ογοⲍ ⲁγⲓ̀ⲛⲓ

ⲛⲡⲓⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲃⲃⲁ ⲑⲉⲟⲇⲱⲥⲓⲟⲥ ⲟⲩⲟⲥ
ⲁⲫⲉⲣⲁⲣⲓⲁⲍⲓⲛ ⲛⲓⲙⲟⲩ ⲛⲥⲟⲩⲍ̄ ⲙⲡⲓⲁⲃⲟⲧ ⲁⲑⲱⲣ
ⲟⲩⲟⲥ ⲁⲩⲥⲉⲙⲛⲓ ⲛⲡⲉⲫⲗⲩⲙⲯⲁⲛⲟⲛ ⲉⲑⲟⲩⲁⲃ ⲛϧⲏⲧⲫ
ϧⲉⲛ ⲡⲁⲓ ⲉϩⲟⲟⲩ ⲣⲱ ⲟⲛ ⲛⲛⲟⲩⲱⲧ ⲉⲧⲉ ⲥⲟⲩⲍ̄
ⲛⲡⲓⲁⲃⲟⲧ ⲁⲑⲱⲣ ⲡⲉ ⲟⲩⲟⲥ ⲁⲩϫⲱⲕ ⲉⲃⲟⲗ ⲉϫⲱⲫ
ⲛϯⲑⲩⲥⲓⲁ ⲉⲑⲟⲩⲁⲃ ⲡⲓⲥⲱⲙⲁ ⲉⲑⲟⲩⲁⲃ ⲛⲉⲙ ⲡⲓⲥⲛⲟⲩ
ⲉⲧⲧⲁⲓⲛϩⲟⲩⲧ ⲛⲧⲉ ⲡ̅ⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⲟⲩⲟⲥ ⲁⲩⲱⲱⲡⲓ
ϧⲉⲛ ⲡⲓⲧⲟⲡⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲛϫⲉ ⲥⲁⲛⲙⲏⲓⲛⲓ ⲛⲉⲙ
ⲥⲁⲛⲱⲫⲏⲣⲓ ⲉⲩⲟⲱ ⲟⲩⲟⲥ ⲛⲑⲟⲩ ⲇⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲁⲫⲓ ⲉⲃⲟⲗϧⲉⲛ ⲧⲫⲉ ⲕⲁⲧⲁ ⲡⲓⲟⲩⲁⲥⲥⲁⲥⲛⲓ
ⲛⲧⲉ ⲡ̅ⲟ̅ⲥ̅ ⲟⲩⲟⲥ ⲁⲫⲱⲁⲓⲣⲓ ⲛⲉⲩⲥⲓⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏ-
ⲗⲁⲧⲏⲥ ⲟⲩⲟⲥ ⲁⲫⲫⲱⲣⲕ ⲛⲛⲉⲛⲃⲁⲗ ⲛϯⲟⲕⲕⲗⲏⲧⲓ-
ⲁⲛⲟⲥ ⲉⲃⲟⲗ ⲟⲩⲟⲥ ⲁⲫⲑⲣⲟⲩⲥⲓⲧⲫ ⲉⲃⲟⲗϧⲉⲛ ⲡⲓ-
ⲡⲁⲗⲗⲁⲧⲓⲟⲛ ⲟⲩⲟⲥ ⲛⲥⲉⲧⲥⲉⲙⲥⲟ ⲛⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲥ
ⲛⲛⲟⲩⲣⲟ ⲛⲧⲉⲫⲱⲉⲃⲓⲱ ⲟⲩⲟⲥ ⲁϥⲟⲩⲱⲛ ⲛⲛⲓⲉⲕ-
ⲕⲗⲏⲥⲓⲁ ⲉⲧϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲁϥⲟⲩⲱⲛ ⲛⲛⲓ-
ⲣⲱⲟⲩ ⲛⲧⲉ ⲛⲓⲱⲧⲉⲕⲱⲟⲩ ⲟⲩⲟⲥ ⲁϥⲟⲩⲱⲛⲥ ⲉⲃⲟⲗ
ⲙⲡⲓⲥⲧⲁⲩⲣⲟⲥ ⲟⲩⲟⲥ ⲁϥⲧⲁϫⲣⲟ ⲙⲡⲓⲛⲁⲍϯ ⲛⲛⲟⲣ-
ⲑⲟⲇⲟⲝⲟⲥ ⲁϥⲕⲱⲧ ⲛϯⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲛⲧⲉ ⲡ̅ⲟ̅ⲥ̅ ϧⲉⲛ
ⲓ̅ⲏ̅ⲙ̅ ⲛⲉⲙ ⲥⲁⲛⲕⲉⲙⲏⲱ ⲛⲛⲉⲕⲕⲗⲏⲥⲓⲁ ϧⲉⲛ ⲡⲓ-
ⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲟⲩⲟⲥ ⲛⲑⲟϥ ⲟⲛ ⲁϥⲓ ⲉϧⲟⲩⲛ ⲉⲡ-
ⲧⲟⲡⲟⲥ ⲛϯⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲁϥⲱⲗⲏⲗ ⲛϧⲏⲧⲥ ⲟⲩⲟⲥ
ⲛⲑⲟϥ ⲟⲛ ⲁϥⲓ ⲉϧⲟⲩⲛ ⲉⲡⲧⲟⲡⲟⲥ ⲙⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲛⲉⲙ ⲉⲗⲉⲛⲏ ⲧⲉϥⲙⲁⲩ ⲛⲉⲙ ⲉⲩⲇⲟⲝⲓⲁ ⲧⲉϥ-
ⲥⲱⲛⲓ ⲟⲩⲟⲥ ⲁ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲛⲥϥ ⲉⲣⲟϥ
ol. 166. ⲟⲩⲟⲥ ⲁϥⲧⲁⲙⲟϥ ϧⲉⲛ ⲡⲓⲉϫⲱⲣⲥ ⲛⲛⲏ ⲉⲧⲉϥⲛⲁⲗⲓ-
ⲧⲟⲩ ⲟⲩⲟⲥ ⲛⲑⲟϥ ⲡⲉ ⲉⲧⲁϥⲕⲱⲧ ⲙⲡⲧⲟⲡⲟⲥ ⲉⲑⲟⲩⲁⲃ
ⲛⲧⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϧⲉⲛ ϯⲟⲥⲡⲟⲗⲓⲥ ⲉⲑⲃⲉ
ϫⲉ ⲛⲁϥⲟⲓ ⲛⲕⲟⲩϫⲓ ⲛⲱⲟⲣⲡ ⲡⲉ ⲟⲩⲟⲥ ⲁϥⲁⲗⲗⲓϥ
ⲛⲑⲁⲩⲙⲁⲥⲧⲟⲛ ⲙⲡⲁⲓ ⲣⲏϯ ⲟⲩⲟⲥ ⲫⲁⲓ ϯⲛⲟⲩ ⲉⲧⲟⲩ-

ϣοπ ⲛ̀ⲃⲏⲧϥ ⲛ̀ⲥⲉ ⲛⲁⲓ ⲙⲏⲓⲛⲓ ⲛⲉⲙ ⲛⲁⲓ ⲥⲟⲙ
ⲉⲧⲟϣ ⲛⲁⲓ ⲉⲧⲥⲃⲏⲟⲩⲧ ⲥⲓ ⲕⲉⲭⲱⲙ ⲭⲱⲣⲓⲥ ϥⲁⲓ
ⲉⲩⲱⲟⲩ ⲙ̀ⲫ̄ⲧ ⲛⲉⲙ ⲡⲉϥⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲡⲓⲁ-
ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲧⲁϥⲭⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲡⲉϥⲁ̀ⲣⲱⲛ ⲛ̀ⲥⲉ
ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ⲥⲟⲩ ⲕ̄ⲅ̄ ⲙ̀ⲡⲓⲁ̀ⲃⲟⲧ ϥⲁⲣ-
ⲙⲟⲩⲑⲓ ⲛ̀ⲟⲩⲉ̀ⲥⲟⲟⲩ ⲛ̀ⲡⲁⲣⲁⲥⲕⲉⲩⲏ ⲛ̀ⲛⲁⲭⲡ ⲑ̄ⲧ
ⲙ̀ⲡⲓⲉ̀ⲥⲟⲟⲩ ⲟⲩⲟⲥ ⲛⲏ ⲧⲏⲣⲟⲩ ⲉ̀ⲧⲁⲩⲉⲣⲙⲁⲣⲧⲩⲣⲟⲥ
ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲥ ⲛ̀ⲥⲉⲓⲣⲓ
ⲛ̀ⲕ̄ⲏ̄ ⲛ̀ϣⲟ ⲛⲉⲙ ⲭ̄ⲡ̄ ⲛⲉⲙ ⲁⲗⲉⲍⲁⲛⲇⲣⲁ ϯⲟⲩⲣⲱ
ⲟⲩⲟⲥ ⲁⲩⲃⲓ ⲙ̀ⲡⲓϫⲗⲟⲙ ⲛⲁⲧⲧⲁⲕⲟ ⲉ̀ⲃⲟⲗϩⲓⲧⲉⲛ
ⲡⲉⲛⲟ̄ⲥ ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲟⲩⲟⲥ ⲛ̀ⲥⲉⲟⲩⲛⲟϥ ⲙ̀ⲙⲱⲟⲩ ϯⲛⲟⲩ
ⲛⲉⲙ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲃⲉⲛ ⲓ̄ⲗⲏ̄ⲙ̄ ⲑⲃⲁⲕⲓ ⲛ̀ⲛⲏ-
ⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲟⲩⲟⲥ ⲓⲥ ⲛⲁⲓ ⲙⲉⲛ ⲁⲛϩⲟⲧⲟⲩ
ⲛⲁⲕ (sic) ϣⲁ ⲡⲁⲓ ⲙⲁ ⲉⲛⲧⲁⲙⲱ ⲙ̀ⲙⲱⲧⲉⲛ ⲉⲑⲃⲉ
ⲛⲓⲃⲓⲥⲓ ⲛⲉⲙ ⲛⲓⲁ̀ⲣⲱⲛ ⲛ̀ϣⲟⲩⲧⲁⲓⲱⲟⲩ ⲛⲁⲓ ⲉ̀ⲧⲁϥⲉⲣ-
ⲥⲩⲡⲟⲙⲉⲛⲓⲛ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲥⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲡⲓϣⲱⲓⲝ ⲛ̀ⲣⲉϥⲃⲣⲟ ⲛ̀ⲧⲉ ⲡⲉⲛⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲙⲁⲣⲉⲛⲛⲁⲩ
ⲇⲉ ⲉ̀ⲛⲓⲧⲁⲓⲟ ⲉⲧⲃⲟⲥⲓ ⲉ̀ⲧⲁϥⲃⲓⲧⲟⲩ ⲃⲉⲛ ⲛⲓϥⲏⲟⲩⲓ̀
ⲥⲓⲧⲉⲛ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓ̄ⲏ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲥⲱⲧⲉⲙ ⲉⲣⲉ ϯⲛⲟⲩ
ⲱ ⲛⲁⲙⲉⲛⲣⲁϯ ⲛ̀ⲛⲏ ⲉ̀ⲧⲁⲓⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ⲃⲉⲛ ⲛⲁⲃⲁⲗ
ⲛⲉⲙ ⲛⲏ ⲉⲧⲁⲓⲥⲟⲑⲙⲟⲩ ⲛ̀ⲛⲁⲙⲁⲱⲝ ⲁ̀ⲛⲟⲕ ⲡⲓⲉ̀ⲗⲁ-
ⲭⲓⲥⲧⲟⲥ ⲑⲉⲟ̀ⲇⲱⲧⲟⲥ ⲁⲥⲱⲱⲡⲓ ⲇⲉ ⲃⲉⲛ ⲡⲥⲛⲟⲩ
ⲛ̀ⲡⲓⲙⲁⲓⲛⲟⲩϯ ⲛ̀ⲛⲟⲩⲣⲟ ⲑⲉⲟⲇⲟⲥⲓⲟⲥ ϥⲁ ⲡⲓⲣⲉϥⲉⲣ-
ϥⲙⲉⲩⲓ̀ ⲉⲧⲧⲁⲓⲛⲟⲩⲧ ⲁϥⲛⲁⲩ ⲉ̀ⲟⲩⲱϥⲏⲣⲓ ⲃⲉⲛ
ⲡⲓϣⲟⲣⲡ ⲛ̀ⲉ̀ⲥⲟⲟⲩ ⲉ̀ⲧⲁϥⲉⲣⲟⲩⲣⲟ ⲟⲩⲟⲥ ⲁϥⲛⲁⲩ
ⲉ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲧⲁϥⲓ̀ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲧϥⲉ ⲃⲉⲛ
ⲟⲩⲛⲓϣϯ ⲛ̀ϣⲟⲩ ⲟⲩⲟⲥ ⲛⲁⲣⲉ ⲡⲓⲁ̀ⲣⲭⲏⲁ̀ⲅⲅⲉⲗⲟⲥ
ⲙⲟϣⲓ ⲛⲉⲙⲁϥ ⲡⲉ ⲁϥⲧⲥⲉⲙⲥⲟ ⲙ̀ⲡⲓⲙⲁⲓⲛⲟⲩϯ
ⲛ̀ⲛⲟⲩⲣⲟ ⲑⲉⲟⲇⲟⲥⲓⲟⲥ ⲥⲓϫⲉⲛ ⲡⲑⲣⲟⲛⲟⲥ ⲛ̀ⲛⲓⲣⲱⲙⲉⲟⲥ
ⲉⲑⲃⲉ ⲇⲉ ⲛⲁⲣⲉ ⲟⲩⲛⲁⲥϯ ⲉϥⲧⲁϫⲣⲏⲟⲩⲧ ⲛ̀ⲧⲁϥ

ⲡⲉ ⲉϧⲟⲩⲛ ⲉⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲡⲉϥⲥⲛⲟⲩ ⲧⲏⲣϥ
ⲡⲉ [ⲗⲟⲓ]ⲡⲟⲛ ⲙⲉⲛⲉⲛⲥⲁ ⲕ̄ ⲛⲣⲟⲙⲡⲓ ⲓⲥⲭⲉⲛ ⲉⲧⲁ-
ϥⲉⲣⲟⲩⲣⲟ ⲟⲩⲟⲥ ⲁϥⲕⲱⲧ ⲛⲛⲟⲩⲛⲓⲱϯ ⲛⲛⲉⲕⲕⲗⲏⲥⲓⲁ
fol. 167. ϧⲉⲛ ⲫⲣⲁⲛ ⲙⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲥ ⲁϥⲑⲱⲟⲩϯ
ⲉϧⲟⲩⲛ ⲛⲛⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ ⲉⲡⲓⲁⲣⲓⲁⲥⲙⲟⲥ ⲛⲧⲉ
ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲥ ⲁϥⲟⲩⲱⲣⲡ ⲛⲥⲁ ⲧⲁⲙⲉⲧ-
ⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲥⲱ ⲛⲉⲙ ⲛⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ ⲟⲩⲟⲥ
ⲛⲉ ⲁⲓⲟ̀ⲥⲓ ⲉⲣⲁⲧ ⲥⲱ ⲡⲉ ϧⲉⲛ ⲟⲩⲙⲉⲧⲁⲧⲥⲟⲙ ⲛⲧⲉ
ϯⲙⲉⲧϧⲉⲗⲗⲟ ⲗⲟⲓⲡⲟⲛ ⲉⲧⲁⲛⲉⲣⲁⲣⲓⲁⲍⲓⲛ ⲛϯⲉⲕⲕⲗⲏ-
ⲥⲓⲁ ⲉⲑⲟⲩⲁⲃ ϧⲉⲛ ⲫⲣⲁⲛ ⲛ̄ⲫϯ ⲛⲉⲙ ⲡⲓⲁⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲥ ⲁ̀ ⲛⲓⲫⲩⲗⲟⲡⲟⲛⲟⲥ ⲉⲣⲯⲁⲗⲓⲛ
ⲕⲁⲧⲁ ⲡⲉⲧⲧⲟⲙⲓ ⲟⲩⲟⲥ ⲛⲁⲣⲉ ⲡⲟⲩⲣⲟ ⲛⲉⲙⲁⲛ ⲡⲉ
ⲛⲉⲙ ϯⲥⲩⲛⲕⲗⲏⲧⲟⲥ ⲧⲏⲣⲥ ⲛⲉⲙ ⲛⲁϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲟⲩ
ⲟⲩⲟⲥ ⲙⲉⲛⲉⲛⲥⲁ ⲑⲣⲉⲛⲍⲉⲙⲥⲓ ⲛⲉⲙ ⲡⲟⲩⲣⲟ ⲛⲉⲙ
ⲡⲓⲙⲏⲱ ⲧⲏⲣϥ ⲟⲩⲟⲥ ⲁ̀ ⲡⲟⲩⲣⲟ ⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲑⲣⲟⲩⲱⲱ
(sic) ⲉⲣⲟⲛ ⲛ̀ϯⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲛⲧⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲉⲑⲃⲉ ⲭⲉ ⲛⲉ ⲥⲟⲩⲔ̄ⲣ̄ ⲙ̀ⲫⲁⲣⲙⲟⲩⲑⲓ ⲡⲉ ⲡⲓⲉ̀ⲍⲟⲟⲩ
ⲉⲧⲉⲙⲙⲁⲩ ⲟⲩⲟⲥ ⲛⲁⲛⲃⲓⲥⲙⲏ ⲡⲉ ϧⲉⲛ ⲟⲩⲭⲁⲣⲱϥ
ⲉⲧⲁϥⲫⲟⲥ ⲇⲉ ⲉ̀[ⲡⲓ]ⲙⲁ ⲉⲣⲉ ⲡ̄ⲟ̄ⲥ̄ ⲙⲉⲑⲣⲉ ⲛⲁϥ
ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲙ̀ⲙⲟⲛ ⲫⲏ ⲉⲧⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ϧⲉⲛ
ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲧⲏⲣⲟⲩ ⲟⲩⲇⲉ ⲛ̀ⲛⲉ ⲟⲩⲟⲛ ⲱⲱⲡⲓ
ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ⲱⲁ ⲉ̀ⲛⲉⲍ ⲟⲩⲟⲥ ⲁ̀ⲛⲟⲕ ⲥⲱ ⲁ̀ ⲡⲓⲍⲱⲃ
ⲉⲣⲣⲱⲟ[ⲩⲱ] ⲛⲛⲓ ⲉⲓⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲟⲩⲙⲏⲱ ⲛ̀ⲥⲧⲣⲁ-
ⲧⲏⲗⲁⲧⲏⲥ ⲛⲉⲙ ⲛⲓⲉ̀ⲡⲁ[ⲣ]ⲭⲟⲥ ⲛⲉⲙ ⲟⲩⲣⲟ (sic)
ⲛ̀ⲧⲉ ⲡⲁⲓ ⲕⲟⲥⲙⲟⲥ ⲁⲩⲭⲱ ⲛ̀ⲥⲱⲟⲩ ⲙ̀ⲡⲱⲟⲩ ⲧⲏⲣϥ
ⲙ̀ⲡⲁⲓ ⲕⲟⲥⲙⲟⲥ ⲛⲉⲙ ⲡⲟⲩⲁⲍⲓⲱⲙⲁ ⲛⲉⲙ ⲧⲟⲩⲙⲉⲧ-
ⲣⲁⲙⲁⲟ̀ ⲟⲩⲟⲥ ⲁⲩⲙⲟⲩ ⲥⲓⲭⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲡⲉⲛⲟ̄ⲥ̄
ⲓ̄ⲏ̄ⲥ̄ ⲡ̄ⲭ̄ⲥ̄ ⲛⲁⲥⲣⲁϥ ⲛ̀ⲡⲉⲁ̀ⲥⲉⲃⲏⲥ ⲛ̀ⲛⲟⲩⲣⲟ ⲇⲓⲟⲕⲗⲏ-
ⲧⲓⲁⲛⲟⲥ ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲟⲩⲟⲥ ⲛⲉ ⲁϥⲃⲓⲥⲓ ⲛ̀ⲛⲁⲓ ⲧⲏⲣⲟⲩ
ⲛ̀ⲭⲉ ⲡⲁⲓ ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲫⲁⲓ ⲟⲩⲟⲥ ⲉ̀ⲧⲁⲛⲕⲏⲛ

ενὶρι ⲛ̀ϯcγναⲍⲓc εθογαβ ογοⲥ ἐτα ρογⲥι ⲱωπι ανὶρι ⲛ̀πιλγχνικον νεμ πογρο ανενκοτ ογοⲥ νε ⲙ̀πε ⲥλι ⲛ̀ⲃητογ ογωμ πε ογⲇε πκεογρο αλλα ναqενκοτ νεμαν εγcοπ ⲃεν ϯεκκλησιὰ εθογαβ ⲛ̀ⲥαναρογⲥι πε ⲛ̀ϯκγριακη εθβε ετα ⲡ̀ⲁριαcμος ⲱωπι ⲛ̀ⲛογὲⲥοογ ⲛ̀cαβατον ετα πιὲⲭωρⲥ ⲇε ⲱωπι ανὶρι ⲛ̀ϯcγναⲍⲓc ⲛ̀τε πιὲⲭωρⲥ κατα φη ετερπρεπι ογοⲥ ανϯ ⲛ̀πιὰμιην ανⲥεμci ογοⲥ ανcαⲭι ⲛ̀νιμετνιⲱϯ ⲛ̀τε ϕϯ ογοⲥ ναq[ⲓ] νεμαν ⲛ̀ⲭε πογρο ογοⲥ ⲁ̀ ογαι ⲃεν νενιοϯ ⲛ̀επιcκοπος αγολq ⲃεν ογὸπταcια ἐπⲱωι ἐτφε ογοⲥ aqναγ ἐⲥανμγcτηριον εγβοcι ⲙ̀ιμaⲱω ογοⲥ cⲱε ⲁn ⲛ̀τε ⲥλι ⲛ̀ρεμ̀ⲛ̀καⲥι caⲭι ἐρωογ ⲁιναγ ἐροι ον πεⲭaq . . . πεμθο ⲛ̀πιθρονος ⲛ̀τε φιωϯ [αι]ναγ ἐⲥαναⲛⲱoⲛ̀ⲱo νεμ ⲥαναⲛθβaⲛ̀θβa εγⲥωc ἐϯτριαc εθογαβ τηρογ εγ-

fol. 168. ⲛ̀ηογ κατα ταⲍⲓc ογοⲥ ναγογωⲱϯ ⲙ̀ιφϯ ογοⲥ ναγϯὼογ ναq ογοⲥ ναγcμογ ἐροq ογοⲥ ναγερὲτιⲛ ⲛ̀ⲛογὲτημα μενεncωc αγὸⲥι ἐρατογ ⲛ̀cτγχοc cτγχοc ογοⲥ ⲙ̀ⲙον ⲥλι ⲛ̀ρεμ̀ⲛ̀κοcμος ναⲱⲭω ⲁn ⲙ̀πιωογ νεμ πινιⲱϯ ⲛ̀ταιὸ ετογⲱοπ ⲛ̀ⲃητq ογοⲥ ⲁιναγ ἐογαι εqνηογ ἐβολ caⲃογⲛ ⲛ̀πικαταπετεcμa εqονι ⲛ̀ⲛογογρο ογοⲥ naqερφορὶⲛ ⲛ̀ⲛογⲃρηπι ⲛ̀ⲛογⲃ πε ἐρε ⲍ̄ ⲛ̀ⲭλομ ⲥιⲭωc ογοⲥ naqταληογτ ⲛ̀ⲛογⲥθο ⲛ̀ⲛογωⲃⲱ ογοⲥ naqερογωινι ἐⲥοτε φρη ⲛ̀ⲛογμηⲱ ⲛ̀κωⲃ ⲛ̀cοπ eqcεβτωτ ⲃεν ⲥαncηqι νεμ ⲥαnⲥοπλον νεμ ⲥαnⲥβηογ̀ ⲛ̀ⲛογρο ἀπλωc ⲙ̀ⲙον ⲱι ⲱοπ

ⲙⲡⲓⲁ̀ⲝⲓⲱⲙⲁ ⲙⲃⲁⲥⲓⲗⲓⲕⲟⲛ ⲟⲩⲟⲥ ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲉϥⲓ̀
ⲉⲃⲟⲗ ⲁ̀ ⲟⲩⲙⲏⲱ ⲉϥⲟⲱ ⲟⲩⲁⲥϥ ⲛ̀ⲥⲱϥ ⲥⲁⲙⲓⲛⲏ
ⲙ̀ⲙⲟϥ ⲛⲉⲙ ⲥⲁ̣ⲙⲓⲛⲁⲓ ⲙ̀ⲙⲟϥ ⲟⲩⲟⲥ ⲁⲓⲛⲁⲩ ⲉ̀ⲛⲏ
ⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲉⲩⲉⲣⲡⲣⲟⲥⲕⲩⲛⲓⲛ ⲙ̀ⲙⲟϥ ⲁⲓ[ⲛⲁⲩ]
ⲇⲉ ⲁⲓⲧⲱⲙⲧ ⲟⲩⲟⲥ ⲛⲁⲓ[ⲟⲩⲱⲱ ⲉ̀ⲉ]ⲙⲓ ⲉ̀ⲣⲟϥ ⲥⲉ
ⲛⲓⲙ ⲡⲉ ⲟⲩⲟⲥ ⲁⲓⲥⲟⲙⲥ ⲥⲁⲟⲩⲓ̀ⲛⲁⲙ ⲙ̀ⲙⲟⲓ ⲁⲓⲛⲁⲩ
ⲉ̀ⲟⲩⲙⲟⲩⲛⲁⲭⲟⲥ ⲉϥⲟⲥⲓ ⲉ̀ⲣⲁⲧϥ ⲉ̀ⲣⲉ ϩⲁⲛⲧⲉⲛϩ
ⲙ̀ⲙⲟϥ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩⲁⲣⲅⲉⲗⲟⲥ ⲛ̀ⲧⲉ ϕϯ ⲟⲩⲟⲥ
ⲛⲁϥⲉⲣⲫⲟⲣⲓⲛ ⲛ̀ⲛⲟⲩⲭⲗⲟⲙ ⲛ̀ⲛⲟⲩⲣⲟ ⲛⲉⲙ ⲟⲩϩⲉⲃⲥⲱ
ⲙ̀ⲙⲟⲛ ϩⲗⲓ ϧⲉⲛ ⲛⲓⲙⲉⲧⲟⲩⲣⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ
ⲟⲛⲓ ⲙ̀ⲙⲟⲥ ⲟⲩⲟⲥ ⲉ̀ⲣⲉ ⲟⲩⲱⲃⲱⲧ ⲛ̀ⲛⲟⲩⲃ ϧⲉⲛ
ⲧⲉϥⲭⲓⲥ ⲛ̀ⲛⲟⲩⲓ̀ⲛⲁⲙ ⲟⲩⲟⲥ ⲛⲁⲣⲉ ⲡⲉϥϩⲟ[1] ⲙⲉϩ
ⲛ̀ⲣⲁⲱⲓ ⲟⲩⲟⲥ ⲉ̀ⲣⲉ ⲟⲩⲛⲓⲱϯ ⲛ̀ⲛⲱⲟⲩ ⲕⲱϯ ⲉ̀ⲣⲟϥ
ⲟⲩⲟⲥ ⲁⲓϯϩⲟ ⲉ̀ⲣⲟϥ ⲉⲓⲥⲱ ⲙ̀ⲙⲟⲥ ⲥⲉ ⲡⲁⲓⲱⲧ
ϯϯϩⲟ ⲉ̀ⲣⲟⲕ ⲙⲁⲧⲁⲙⲟⲓ ⲥⲉ ⲛ̀ⲑⲟⲕ ⲛⲓⲙ ⲉⲕⲱⲟⲡ
ϧⲉⲛ ⲡⲁⲓ ⲛⲓⲱϯ ⲛ̀ⲧⲁⲓⲟ̀ ⲙ̀ⲡⲁⲓⲣϯ ⲟⲩⲟⲥ ⲛ̀ⲑⲟϥ
ⲇⲉ ⲁϥⲉⲣⲁ̀ⲙⲁⲗⲏⲥ ⲉ̀ⲣⲟⲓ ⲟⲩⲟⲥ ⲡⲉϫⲁϥ ⲛⲏⲓ ⲥⲉ ⲁ̀ⲛⲟⲕ
ⲡⲉ ⲡⲁⲩⲗⲉ ⲡⲓⲣⲉⲙⲧⲁⲙⲙⲁ ⲕⲁⲗⲱⲥ ⲁⲕⲓ̀ ⲱ̀ ⲡⲓⲙⲁ-
ⲛⲉⲥⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲉⲛⲟⲩⲣⲟ ⲙ̀ⲙⲏⲓ ⲡⲉⲛ$\overline{\text{ⲟⲩⲥ}}$ $\overline{\text{ⲓⲏⲥ}}$ ⲡ$\overline{\text{ⲭⲥ}}$
ⲟⲩⲟⲥ ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲉϥϫⲉ ⲛⲁⲓ ⲛⲏⲓ ⲁⲓⲣⲁⲱⲓ ⲥⲉ
ⲁⲓϫⲉⲙ ⲡⲁⲣⲣⲏⲥⲓⲁ̀ ⲛⲁⲅⲣⲁϥ ⲟⲩⲟⲥ ⲡⲉϫⲏⲓ ⲛⲁϥ ⲥⲉ
ⲱ̀ ⲡⲁⲟⲩⲥ ⲛ̀ⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ϯϯϩⲟ ⲉ̀ⲣⲟⲕ ⲓⲥ ⲥⲉ ⲁⲕⲁⲓⲧ
ⲛ̀ⲉⲙⲡⲱⲗ ⲛ̀ⲡⲉⲕⲁⲥⲡⲁⲥⲙⲟⲥ ⲉⲑⲟⲩⲁⲃ ϯϯϩⲟ ⲉ̀ⲣⲟⲕ
ϩⲓⲛⲁ ⲛ̀ⲧⲉⲕⲧⲁⲙⲟⲓ ⲥⲉ ⲛⲓⲙ ⲡⲉ ⲡⲁⲓ ⲛⲓⲱϯ ⲛ̀ⲛⲟⲩⲣⲟ
ⲉ̀ⲧⲁϥⲓ̀ ϯⲛⲟⲩ ⲟⲩⲟⲥ ⲁ̀ ⲡⲁⲓ ⲙⲏⲱ ⲧⲏⲣϥ ⲉⲣⲡⲣⲟⲥ-
ⲕⲩⲛⲓⲛ ⲙ̀ⲙⲟϥ ⲟⲩⲟⲥ ⲛ̀ⲑⲟϥ ⲇⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲁϥ-
[ⲛ]ⲉⲧϥ ⲣⲱϥ ⲛ̀ⲥⲱⲃⲓ ⲙ̀ⲡⲡ̄ⲁⲧⲓⲕⲟⲛ ⲡⲉϫⲁϥ ⲛⲏⲓ ⲥⲉ
ol. 169. ⲛ̀ⲡⲉⲕⲥⲟⲩⲉⲛ ϕⲗⲓ ⲱⲁ ϯⲛⲟⲩ ⲡⲉϫⲏⲓ ⲛⲁϥ ⲥⲉ ⲉⲓⲛⲁⲱ-

---

1) Ms. ⲡⲉϥϩⲟⲙ.

ⲥⲟⲩⲉⲛ ϕⲁⲓ ⲛ̀ⲛⲁϣ ⲛ̀ⲣⲏⲧ ⲱ ⲡⲁⲓⲱⲧ ⲙ̀ⲡⲓⲛⲁⲩ
ⲉ̀ⲣⲟϥ ⲉ̀ⲛⲉⲥ ⲉ̀ⲃⲏⲗ ⲉ̀ⲧⲛⲟⲩ ⲁϥⲉⲣⲟⲩⲱ ⲡⲉⲭⲁϥ ⲛⲏⲓ
ⲭⲉ ⲉ̀ⲧⲁⲩⲟⲩⲟⲣⲡⲉⲧ (sic) ϣⲁⲣⲟⲕ ⲉ̀ⲑⲣⲓⲑⲱⲧ ⲙ̀ⲡⲉⲕ-
ⲥⲏⲧ ⲉⲑⲃⲉ ⲛⲏ ⲉ̀ⲧⲁⲕⲉⲣⲙⲉⲗⲉⲧⲁⲛ ⲙ̀ⲙⲱⲟⲩ ϧⲉⲛ
ⲡⲉⲕⲥⲏⲧ ⲛ̀ⲥⲁϥ ϧⲉⲛ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲉⲑⲃⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲉⲛⲣⲓⲧ ⲛ̀ⲧⲉ ϯ̄ⲧ ⲡⲓⲥⲱⲧⲡ ⲙ̀ⲙⲁⲣ-
ⲧⲩⲣⲟⲥ ⲭⲉ ⲉϥⲃⲟⲥⲓ ⲉ̀ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲕⲁⲧⲁ
ⲡⲥⲁⲭⲓ ⲛ̀ⲡⲉⲛⲥⲱⲧⲏⲣ ⲉ̀ⲡⲓⲇⲏ ⲯⲩⲭⲏ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁⲓ
ⲉ̀ⲃⲟⲗϧⲉⲛ ⲥⲱⲙⲁ ⲓ̀ⲧⲉ ⲛⲓⲑⲙⲏⲓ ⲓ̀ⲧⲉ ⲛⲓⲣⲉϥⲉⲣⲛⲟⲃⲓ
ϣⲁⲣⲉ ⲛⲟⲩⲅⲃⲏⲟⲩⲓ̀ ⲧⲏⲣⲟⲩ ⲟⲩⲱⲛⲅ ⲉ̀ⲃⲟⲗ ϧⲉⲛ
ⲟⲩⲡⲓⲛⲁⲣⲓⲥ ⲛ̀ⲡⲛ̄ⲁ̄ⲧⲓⲕⲟⲛ ⲟⲩⲟⲅ ϣⲁⲥϣⲱⲡⲓ ⲙ̀ⲡⲉⲙⲑⲟ
ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲉϥⲃⲁⲗ ⲛ̀ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲉ̀ⲣⲉ ⲛⲉϥⲡⲣⲁⲍⲓⲥ
ⲥϧⲏⲟⲩⲧ ⲉ̀ⲣⲟⲥ ⲗⲟⲓⲡⲟⲛ ⲉ̀ⲧⲁⲥⲣⲁⲛⲁϥ ⲛ̀ⲡⲁⲩ̄ⲥ ⲓ̄ⲏ̄ⲥ
ⲡⲭ̄ⲥ̄ ⲉ̀ϯⲉⲙⲧⲟⲛ ⲛⲏⲓ ⲁ̀ⲛⲟⲕ ϧⲁ ⲡⲉϥⲃⲱⲕ ⲉ̀ⲑⲣⲉϥⲭⲉⲙ
ⲡⲁϣⲓⲛⲓ ⲁⲓⲓ̀ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲁⲓ ⲕⲟⲥⲙⲟⲥ ⲁϥⲁⲓⲧ-
ⲉⲛⲉⲙⲡϣⲗ ϧⲉⲛ ⲧⲉϥⲙⲉⲧⲁⲅⲁⲑⲟⲥ ⲁϥⲉⲛⲧ ⲉ̀ϧⲟⲩⲛ
ⲉ̀ⲧⲉϥⲡⲟⲗⲓⲥ ⲟⲩⲟⲥ ⲁⲓⲉⲣⲑⲉⲱⲣⲓⲛ ⲛ̀ⲫⲁⲓ ϯⲛⲟⲩ ⲧⲉⲕ-
ⲛⲁⲩ ⲉ̀ⲣⲟϥ ⲥⲱⲕ ⲉ̀ⲣⲉ ⲧⲁⲓ ⲃⲣⲏⲡⲓ ⲛ̀ⲛⲟⲩⲣⲟ ⲧⲟⲓ ⲉ̀ⲣⲟϥ
ⲉ̀ⲣⲉ ⲍ̄ ⲛ̀ⲭⲗⲟⲙ ⲉ̀ⲭⲱⲥ ⲁⲓⲛⲁⲩ ⲉ̀ⲣⲟⲥ ⲁⲓⲱϣ ⲛ̀ⲛⲓϧⲁⲓ
ⲉⲧϧⲏⲟⲩⲧ ⲉ̀ⲣⲟⲥ ⲭⲉ ⲡⲁⲓ ⲡⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲉⲗⲓⲧⲱⲛ
ⲛ̀ⲣⲉⲙϯⲟⲥⲡⲟⲗⲓⲥ ⲫⲏ ⲉ̀ⲧⲁϥⲙⲟⲩ ⲛ̀ⲛ̄ⲣ̄ ⲛ̀ⲥⲟⲡ ⲉ̀ⲭⲉⲛ
ⲫⲣⲁⲛ ⲛ̀ⲡⲉⲛⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲟⲩⲟⲥ ⲁⲓⲛⲁⲩ ⲉ̀ⲛⲏ ⲉⲑⲟⲩⲁⲃ
ⲧⲏⲣⲟⲩ ⲉⲩⲉⲣⲡⲣⲟⲥⲕⲩⲛⲓⲛ ⲙ̀ⲙⲟϥ ⲟⲩⲟⲥ ⲁⲛⲟⲕ ϥⲱ
ⲁⲓϣⲉⲡ ⲟⲩⲙⲏϣ ⲛ̀ⲃⲓⲥⲓ ϧⲓⲭⲉⲛ ⲫⲣⲁⲛ ⲛ̀ⲡⲉⲛⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄
ⲡⲭ̄ⲥ̄ ⲟⲩⲟⲥ ⲁⲓⲙⲟⲩ ⲛ̀ⲁ̄ ⲛ̀ⲥⲟⲡ ⲛⲁⲓⲭⲱ ⲙ̀ⲙⲟⲥ ⲡⲉ
ϧⲉⲛ ⲛⲁⲙⲉⲩⲓ̀ ⲡⲉ[ⲭⲉ] ⲓⲥ ϥⲏⲡⲡⲉ ϯⲱⲏϣ ⲛⲉⲙⲁϥ ϧⲉⲛ
ⲡⲓⲧⲁⲓⲟ̀ ⲟⲩⲟⲥ ⲁⲓⲧⲁϩⲛⲟ ⲛ̀ⲡⲓⲉⲣⲡⲣⲟⲥⲕⲩⲛⲓⲛ ⲙ̀ⲙⲟϥ
ⲟⲩⲟⲥ ⲡⲁⲓ ⲣⲏⲧ ϧⲉⲛ ⲟⲩⲥⲟⲩⲥⲟⲩ ⲛ̀ⲟⲩⲱⲧ ⲁ̀ ⲫⲏ
ⲉⲧⲥⲱⲟⲩⲛⲟⲩ ⲛ̀ⲡϥⲏⲧ ⲛ̀ⲛⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲟⲩⲱⲣⲡ
ϣⲁⲣⲟⲓ ⲛ̀ⲡⲓⲁ̀ⲣⲭⲏⲁ̀ⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲟⲩⲟⲥ ⲡⲉⲭⲁϥ

ⲛⲏⲓ ⲍⲉ ⲡⲓⲥⲱⲧⲡ ⲡⲁⲩⲗⲉ ⲉⲑⲃⲉ ⲟⲩ ⲟⲩⲛ ⲛ̀ⲡⲉⲕ-
ϣⲱⲡⲓ ϧⲉⲛ ⲡⲓⲁⲥⲡⲁⲥⲙⲟⲥ ⲛ̀ⲡⲡ̄ⲁ̄ⲧⲓⲕⲟⲛ ⲕⲁⲧⲁ ⲡⲓⲟⲩ-
ⲁⲣⲥⲁⲣⲛⲓ ⲛ̀ⲧⲉ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲁⲓϫⲱ ⲉ̀ⲣⲟϥ ⲛ̀ⲫⲏ
ⲉⲧϧⲉⲛ ⲡⲁⲣⲏⲧ ⲟⲩⲟⲣ ⲁϥⲟⲗⲧ ⲥⲁⲧⲟⲧϥ ϣⲁ ⲫⲏ
ⲉⲑⲟⲩⲁⲃ ⲁ̀ⲡⲁⲛⲟⲩⲃ ⲡⲓⲟ̀ⲙⲟⲗⲟⲅⲓⲧⲏⲥ ⲉⲡⲓⲇⲏ ⲁϥϣⲱⲡⲓ 5
ϧⲉⲛ ⲧⲙⲉⲧⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲉⲙ ⲧⲙⲉⲧⲙⲟⲩⲛⲁϫⲟⲥ
ⲉⲩⲥⲟⲡ ⲁϥⲧⲁⲙⲟϥ ⲉ̀ⲡⲓⲟⲩⲁⲣⲥⲁⲣⲛⲓ ⲛ̀ⲧⲉ ⲡ̄ⲟ̄ⲥ̄
l. 170. ⲡⲉϫⲉ ⲫⲏ ⲉⲑⲟⲩⲁⲃ ⲟ̀ⲙⲟⲗⲟⲅⲓⲧⲏⲥ ⲛⲏⲓ ⲍⲉ ⲡⲁⲓⲱⲧ
ⲉⲑⲟⲩⲁⲃ ⲡⲁⲗⲉ (sic) ⲙⲁϣⲉ ⲛⲁⲕ ϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲙ̀ⲫⲟⲩ-
ⲁⲣⲥⲁⲣⲛⲓ ⲙ̀ⲡⲟ̄ⲥ̄ ⲟⲩⲟⲣ ⲛ̀ⲡⲉⲣϫⲟⲥ ⲍⲉ ⲁⲓϧⲓⲥⲓ ⲙ̀ⲙⲁϣⲱ 10
ⲣⲱ ⲙ̀ⲫⲣⲏⲧ ⲛ̀ⲡⲓⲛⲓϣⲧ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲡⲓⲇⲏ ϧⲉⲛ
ⲡⲉⲕⲟⲩⲱϣ ⲙ̀ⲙⲁⲩⲁⲧⲕ ⲉⲑⲃⲉ ⲡ̄ⲟ̄ⲥ̄ ⲡⲓⲑⲙⲏⲓ ⲇⲉ
ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲛ̀ⲑⲟϥ ⲥⲓⲧⲉⲛ ⲥⲁⲛⲕⲉⲗⲉⲃⲓⲛ ⲛⲉⲙ ⲥⲁⲛ-
ⲙⲁⲍⲓ ⲛⲉⲙ ⲥⲁⲛⲃⲁϣⲟⲩⲣ ⲛⲉⲙ ⲥⲁⲛⲓϥⲧ ⲛⲉⲙ
ⲟⲩⲭⲣⲱⲙ ⲛⲉⲙ ⲟⲩⲥⲛϥⲓ ⲛ̀ⲣⲟⲃ̄ ⲛⲉⲙ ⲥⲁⲛⲟⲩⲣⲱⲟⲩ 15
ⲛ̀ⲑⲏⲣⲓⲟⲛ ⲉⲩⲥⲱⲟⲩ ⲧⲭⲱ ⲅⲁⲣ ⲙ̀ⲙⲟⲥ ⲛⲁⲕ ⲱ̀ ⲡⲁ-
ⲙⲉⲛⲣⲓⲧ ⲍⲉ ⲛⲁⲛⲉ ⲟⲩⲥⲟⲡ ⲛ̀ⲛⲟⲩⲱⲧ ⲁⲛ ⲛ̀ⲧⲉ
ⲡⲓⲥⲩⲡⲉⲣⲉⲧⲏⲥ ⲓ̀ ⲛ̀ⲧⲉϥⲭⲟⲥ ⲛⲁⲕ ⲍⲉ ⲡⲟⲩⲣⲟ ⲙⲟⲩⲧ
ⲉ̀ⲣⲟⲕ ⲁ̀ⲙⲟⲩ ⲉ̀ⲃⲟⲗ ⲙ̀ⲫⲣⲏⲧ ⲛ̄ⲩ̄ ⲛ̀ⲣⲟⲙⲡⲓ ⲛ̀ⲧⲉ
ⲟⲩⲁ̀ⲛⲁⲭⲱⲣⲓⲧⲏⲥ ⲉϥⲉⲣⲡⲟⲗⲓⲧⲉⲩⲉⲥⲑⲉ ϧⲉⲛ ⲧⲉϥ- 20
ⲙⲟⲛⲏ ⲉ̀ⲧⲁⲓⲥⲱⲧⲉⲙ ⲇⲉ ⲉ̀ⲛⲁⲓ ⲁⲓ†ⲙⲉⲧⲁⲛⲓⲁ̀ ⲛ̀ⲡⲓ-
ⲁ̀ⲣⲭⲏⲁ̀ⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲫⲏ ⲉⲑⲟⲩⲁⲃ ⲉⲓⲭⲱ ⲙ̀ⲙⲟⲥ
ⲍⲉ ⲭⲱ ⲛⲏⲓ ⲉ̀ⲃⲟⲗ ⲟⲩⲟⲥ ⲡⲁⲓ ⲣⲏ† ⲁⲩⲣⲁϣⲓ ⲛⲉⲙⲏⲓ
ⲟⲩⲟⲥ ⲁⲓⲥⲱⲗ ϣⲁ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲥⲁⲧⲟⲧ ⲁⲓⲉⲣ-
ⲡⲣⲟⲥⲕⲩⲛⲓⲛ ⲙ̀ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲡ̄ⲭ̄ⲥ̄ 25
ⲗⲟⲓⲡⲟⲛ ⲱ̀ ⲡⲓⲙⲁⲛⲉⲥⲱⲟⲩ ⲛ̀ⲧⲉ ⲡ̄ⲭ̄ⲥ̄ ⲉ̀ⲧⲉⲛⲥⲟⲧ
ⲧⲁϧⲣⲉ ⲡⲉⲕⲥⲏⲧ ⲍⲉ ⲙ̀ⲙⲟⲛ ⲫⲏ ⲉⲧⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ
ⲛⲑⲟϥ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϧⲉⲛ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲧⲏⲣⲟⲩ ⲉⲧⲁⲩⲃⲓϧⲗⲟⲙ ⲥⲱⲥ ⲇⲉ ⲉ̀ⲣⲉ ⲫⲏ ⲉⲑⲟⲩⲁⲃ
ⲥⲁϧⲓ ⲛⲉⲙⲏⲓ ⲁ̀ ⲡⲓⲙⲁⲧⲟⲓ ⲛ̀ⲧⲉ ⲫ̄† ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ- 30

ⲣⲓⲟⲥ ⲓ̀ ⲉⲱⲁⲣⲟⲓ (sic) ⲉ̀ⲣⲉ ⲡⲉⲩⲥⲟ ⲥⲓⲁⲕⲧⲓⲛ ⲛ̀ⲛⲟⲩ-
ⲱⲓⲛⲓ ⲉ̀ⲃⲟⲗ ⲁⲩⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟⲓ ⲟⲩⲟⲥ ⲁⲩⲙⲁⲥⲧ
ⲛ̀ⲣⲁⲱⲓ ⲛⲉⲙ ⲟⲩⲛⲟⲩ ⲟⲩⲟⲥ ⲡⲉⲭⲁⲩ ⲛⲏⲓ ⲭⲉ ⲉⲱⲱⲡ
ⲛ̀ⲧⲉⲕⲥⲱⲗ ⲛ̀ⲧⲉⲕⲡⲟⲗⲓⲥ (sic) ⲁⲛⲕⲩⲣⲁ ⲕⲱⲧ ⲛ̀ⲛⲟⲩⲏⲓ
ⲛⲏⲓ ⲛ̀ⲃⲏⲧⲥ ⲥⲓⲛⲁ ⲛ̀ⲧⲁⲓ ⲛ̀ⲧⲁⲱⲱⲡⲓ ⲃⲁⲧⲟⲧⲕ ⲉⲑⲃⲉ
ⲭⲉ ⲕⲉ̄ ⲛⲉⲙ ⲉ̄ ⲛⲛⲁ̀ⲃⲟⲧ ⲱⲁⲧⲉⲕⲓ̀ ⲱⲁⲣⲟⲓ ⲉ̀ⲧⲁⲓ
ⲡⲟⲗⲓⲥ ⲉⲑⲟⲩⲁⲃ ⲛⲁⲓ ⲁⲉ ⲉ̀ⲧⲁⲩⲭⲟⲧⲟⲩ ⲛⲏⲓ ⲁⲓⲧⲱⲟⲩ-
ⲛⲟⲩ ⲃⲉⲛ ⲧⲟⲩⲛⲟⲩ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲡⲓⲍⲟⲣⲁⲙⲁ ⲡⲟⲩⲣⲟ
ⲁⲉ ⲛⲉⲙ ⲡⲓⲕⲉ ⲓ̄ⲃ̄ ⲛ̀ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲉ̀ⲡⲍⲟ
ⲛ̀ⲡⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲩⲟⲓ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲁⲩⲉ̀ⲙⲓ ⲭⲉ ⲁⲩⲛⲁⲩ
ⲉⲟⲩⲃⲱⲣⲡ ⲉ̀ⲃⲟⲗ ⲟⲩⲟⲥ ⲁⲩⲧⲍⲟ ⲉ̀ⲣⲟⲩ ⲉ̀ⲑⲣⲉⲩⲭⲱ
ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲛⲏ ⲉⲧⲁⲩⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲑⲟⲩ ⲁⲉ ⲉ̀ⲧⲁⲩⲓ̀
ⲉ̀ⲣⲟⲩ ⲛ̀ⲭⲉ ⲡⲉⲩⲍⲏⲧ ⲁⲩⲭⲱ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲧⲟⲡⲧⲁⲥⲓⲁ̀
ⲧⲏⲣⲥ ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲉ̀ⲣⲟⲥ ⲟⲩⲟⲥ ⲁⲩⲉⲣⲱⲫⲏⲣⲓ ⲙ̀ⲙⲁⲱⲱ
ⲟⲩⲟⲥ ⲁⲩⲧⲱⲟⲩ ⲙ̀ⲫⲧ ⲛⲉⲙ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ
ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲣⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲥ ⲁ̀ ⲡⲟⲩⲣⲟ ⲉⲣⲟⲩⲱ̀ ⲡⲉⲭⲁⲩ
ⲭⲉ ⲃⲉⲛ [ⲡⲓ]ⲉ̀ⲍⲟⲟⲩ ⲉ̀ⲧⲁ ⲡ̄ⲟ̄ⲥ̄ ⲧⲍⲉⲙⲥⲟⲓ ⲥⲓⲭⲉⲛ
[ⲡⲑⲣ]ⲟⲛⲟⲥ ⲛ̀ⲛⲓⲣⲱⲙⲉⲟⲥ ⲡⲁⲣⲁ ⲡⲁⲉⲙ[ⲡⲱ]ⲁ ⲟⲩⲟⲥ
ⲁⲓⲛⲁⲩ ⲃⲉⲛ ⲛⲁⲃⲁⲗ ⲛ̀ⲣⲉⲕ[ⲉⲣ]ⲛⲟⲃⲓ ⲉ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲣⲉⲱⲣ-
ⲅⲓⲟⲥ ⲉ̀ⲧⲁⲫⲓ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲧⲫⲉ ⲉⲫⲧⲁⲓⲏⲟⲩⲧ ⲉ̀ⲡⲉⲍⲑⲟ
fol. 171. ⲉ̀ⲣⲉ ⲟⲩⲟⲛ ⲟⲩⲕⲟⲛⲧⲁⲣⲓⲟⲛ ⲛ̀ⲛⲟⲩⲃ ⲃⲉⲛ ⲧⲉⲫⲭⲓⲍ
ⲛ̀ⲛⲟⲩⲓ̀ⲛⲁⲙ ⲉ̀ⲣⲉ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲙⲟⲱⲓ ⲛⲉⲙⲁⲫ
ⲟⲩⲟⲥ ⲁⲓⲛⲁⲩ ⲉⲟⲩⲃⲣⲏⲡⲓ ⲛ̀ⲛⲟⲩⲃ ⲧⲟⲓ ⲉ̀ⲭⲉⲛ ⲧⲉⲫⲁ̀ⲫⲉ
ⲉ̀ⲣⲉ ⲍ̄ ⲛ̀ⲭⲗⲟⲙ ⲧⲟⲓ ⲉ̀ⲭⲉⲛ ⲧⲉⲫⲁⲫⲉ ⲟⲩⲟⲥ ⲛⲁⲫⲉⲣ-
ⲟⲩⲱⲓⲛⲓ ⲉⲍⲟⲧⲉ ⲫⲣⲏ ⲛ̀ⲛⲟⲩⲑⲃⲁ ⲛ̀ⲕⲱⲡ ⲛ̀ⲥⲟⲡ
ⲟⲩⲟⲥ ⲁⲫⲓ̀ ⲱⲁⲣⲟⲓ ⲉⲫⲙⲉⲍ ⲛ̀ⲣⲁⲱⲓ ⲁⲫⲁⲙⲟⲛⲓ ⲙ̀ⲙⲟⲓ
ⲟⲩⲟⲥ ⲁⲫⲧⲍⲉⲙⲥⲟⲓ ⲥⲓⲭⲉⲛ ⲡⲑⲣⲟⲛⲟⲥ ⲛ̀ⲧⲙⲉⲧⲟⲩⲣⲟ
ⲟⲩⲟⲥ ⲉ̀ⲣⲉ ⲟⲩⲙⲏⲱ ⲃⲉⲛ ⲛⲏ ⲉⲧⲉⲙⲡⲱⲁ ⲃⲉⲛ ⲡⲓ-
ⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲉⲣⲑⲉⲱ̀ⲣⲓⲛ ⲙ̀ⲙⲟⲩ ⲛ̀ⲍⲟ ⲟⲩⲉ (sic[1])

[1]) Read ⲟⲩⲃⲉ.

ⲥⲟ ⲟⲩⲟⲥ ⲁⲓⲛⲁⲩ ⲉⲣⲟⲩ ⲛⲕⲉⲥⲟⲡ ϧⲉⲛ ⲧⲉⲩⲉⲕ-
ⲕⲗⲏⲥⲓⲁ ⲉⲑⲟⲩⲁⲃ ⲁⲩⲧⲁⲙⲟⲓ ⲛⲛⲏ ⲉⲧⲉⲣⲛⲟⲩⲣⲓ ⲛⲧⲁ-
ⲯⲩⲭⲏ ⲁⲛⲟⲕ ⲇⲉ ⲉⲧⲁⲓⲥⲱⲧⲉⲙ ⲉⲛⲁⲓ ⲁⲓⲥⲙⲟⲩ ⲉⲡⲁ̅ⲩ̅ⲥ̅
ⲓⲏ̅ⲥ̅ ⲛⲉⲙ ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲁⲩ ⲙⲉ-
ⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁ̀ ⲡⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲧⲉⲙⲙⲁⲩ ⲱⲉ ⲉⲧⲉⲩ- 5
ⲃⲁⲕⲓ ⲁⲩⲕⲱⲧ ⲛ̀ⲛⲟⲩⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲉⲥⲧⲁⲓⲛⲟⲩⲧ ϧⲉⲛ
ⲫⲣⲁⲛ ⲙ̀ⲫ̅ⲧ ⲛⲉⲙ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲥ ⲁⲩⲉⲣ-
ⲁⲣⲓⲁⲍⲓⲛ ⲙ̀ⲙⲟⲥ ⲛ̀ⲛⲉⲩϧⲓϫ ⲛ̀ⲡⲁⲧⲉⲩⲓ̀ ⲉ̀ⲃⲟⲗ ϧⲉⲛ
ⲥⲱⲙⲁ ⲛⲉ ⲟⲩⲁⲓ ϫⲱⲩ ⲡⲉ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲓ̅ⲧ̅ⲓ̅ⲏ̅ ⲛⲉⲡⲓⲥ-
ⲕⲟⲡⲟⲥ ⲉ̀ⲧⲁⲩⲑⲱⲟⲩⲧ ϧⲉⲛ ⲛⲓⲣⲉⲁ (sic) ⲟⲩⲟⲥ ⲁⲩⲉⲣ- 10
ⲟ̅ⲉ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲟⲩⲟⲥ ⲁⲩⲉⲛⲕⲟⲧ ϧⲉⲛ
ⲡⲟ̅ⲥ̅ ⲉⲩϧⲏ ⲣⲓ̅ⲏ̅ ⲛ̀[ⲣⲟⲙ]ⲡⲓ ⲓⲥ ⲛⲁⲓ ⲙⲉⲛ ⲁⲛϧⲟⲧⲟⲩ
ⲛⲱ[ⲧⲉⲛ] ⲱ̀ ⲛⲁⲙⲉⲛⲣⲁⲧ ⲛ̀ⲥⲛⲏⲟⲩ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲓ-
ⲛⲓⲱⲧ ⲛ̀ⲧⲁⲓⲟ̀ ⲉ̀ⲧⲁ ⲫ̅ⲧ ⲧⲏⲓⲧⲟⲩ ⲙ̀ⲡⲓⲙⲁⲧⲟⲓ ⲛ̀ϧⲱⲣⲓ
ⲛ̀ⲧⲉ ⲧϧⲟⲙ ⲡⲓⲛⲓⲱⲧ ⲛ̀ⲛⲁⲑⲗⲩⲧⲏⲥ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣ- 15
ⲅⲓⲟⲥ ⲫⲁⲓ ⲉⲧⲟⲩⲉⲣⲱⲁⲓ ⲛⲁϥ ⲙ̀ⲫⲟⲟⲩ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ
ⲧⲏⲣϥ ⲛⲉⲙ ϧⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ̀ ⲡⲓⲕⲉⲥⲉⲡⲓ ⲛ̀ⲧⲉ ⲡⲉϥⲱⲟⲩ
ⲛⲉⲙ ⲡⲉϥⲛⲓⲱⲧ ⲛ̀ⲧⲁⲓⲟ̀ ⲉⲧⲃ̅ⲟⲥⲓ ⲉ̀ⲁϥϧⲏ ϧⲉⲛ ⲓ̅ⲗ̅ⲏ̅ⲙ̅
ⲛ̀ⲧⲉ ⲧⲫⲉ ⲧⲡⲟⲗⲓⲥ ⲛ̀ⲡⲟⲩⲣⲟ ⲡⲭ̅ⲥ̅ ⲗⲟⲓⲡⲟⲛ ⲧⲛⲟⲩ
ⲭⲉ ⲱ̀ ⲛⲁⲙⲉⲛⲣⲁⲧ ⲉⲧⲥⲙⲁⲣⲱⲟⲩⲧ ϧⲉⲛ ⲡⲟ̅ⲥ̅ ϫⲱⲥⲟⲛ 20
ⲉ̀ⲁⲛⲉ̀ⲙⲓ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ⲭⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ϧⲉⲛⲧ ⲉ̀ϧⲟⲩⲛ ⲫ̅ⲧ ⲛ̀ⲧⲁⲓ ϧⲉ ⲧⲏⲣⲥ ⲟⲩⲟⲥ ⲟⲩⲟⲛ-
ⲧⲉϥ ⲡⲁⲣⲣⲏⲥⲓⲁ̀ ⲙ̀ⲙⲁⲩ ⲉ̀ϫⲱⲗ ⲉ̀ϧⲟⲩⲛ ⲙ̀ⲡⲉⲙⲑⲟ
ⲛ̀ⲧⲧⲣⲓⲁⲥ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲉ̀ⲃⲓϫⲙⲟⲧ ⲉ̀ϧⲉⲛ
ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲗⲟⲓⲡⲟⲛ ⲙⲁⲣⲉⲛϧⲁⲛ ϫⲱⲛ ⲙ̀ⲡⲣⲟⲥ- 25
ⲧⲁⲧⲏⲥ ⲉ̀ⲃⲟⲗϫⲓⲧⲉⲛ ⲧⲁⲅⲁⲡⲏ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϧⲟⲩⲛ (sic)
ⲉ̀ⲛⲉⲛⲥⲛⲏⲟⲩ ⲛ̀ϫⲏⲕⲓ ⲛⲉⲙ ⲛⲓⲱⲉⲙⲙⲱⲟⲩ ⲙⲁⲣⲉⲛ-
ⲙⲉⲛⲣⲉ ⲛⲉⲛⲉⲣⲏⲩ ⲙⲁⲣⲉⲛⲁ̀ⲣⲉϫ ⲉ̀ⲡⲓⲧⲟⲩⲃⲟ ⲉⲥⲉⲱⲱⲡⲓ
ⲛⲁⲛ ⲧⲏⲣⲟⲩ ⲱ̀ ⲛⲁⲙⲉⲛ[ⲣⲁⲧ ⲉⲑ] ⲣⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉ-
ⲱⲣⲓⲟⲥ ⲃⲓϫⲙⲟⲧ ⲉ̀ϫⲣⲏⲓ ⲉ̀ϧⲱⲛ ⲛⲁϫⲣⲉⲛ ⲡⲉⲛⲟ̅ⲥ̅ 30

ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ϩⲟⲡⲱⲥ ⲛ̀ⲧⲉϥⲱⲉⲛϩⲏⲧ [ϩⲗ]ⲟⲛ ⲟⲩⲟϩ
ⲛ̀ⲧⲉϥⲭⲱ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲉⲛⲛⲟⲃⲓ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥⲥⲙⲟⲩ
ⲉ̀ⲡ[ⲑ]ⲱⲟⲩⲧ ⲉ̀ϧⲟⲩⲛ ⲛ̀ⲧⲉ ⲡⲉⲛⲗⲁⲟⲥ ⲛⲓⲕⲟⲩⲝⲓ ⲛⲉⲙ
ⲛⲓⲛⲓⲱⲧ ⲛⲓϧⲉⲗⲗⲟⲓ [ⲛⲉⲙ] ⲛⲓⲁ̀ⲗⲱⲟⲩⲓ̀ ⲛⲓⲭⲏⲣⲁ ⲛⲉⲙ
ⲛⲓⲡⲁⲣⲑⲉⲛⲟⲥ ⲟⲩⲟϩ ⲟⲛ ⲛ̀ⲧⲉϥⲥⲙⲟⲩ ⲛ̀ⲫⲏ ⲉ̀ⲧⲁϥ-
fol. 172. ϥⲓⲫⲣⲱⲟⲩϣ ⲛ̀ⲡⲁⲓⲝⲱⲙ ⲁϥⲑⲁⲙⲓⲟϥ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲛⲉϥ-
ϧⲓⲥⲓ ⲙ̀ⲙⲏⲓ ϧⲉⲛ ⲡⲭ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲉⲛⲟ̅ⲥ̅ ⲫⲁⲓ ⲉ̀ⲧⲉ ⲉ̀ⲃⲟⲗ
ϩⲓⲧⲟⲧϥ ⲉⲣⲉ ⲡⲓⲱⲟⲩ ⲡⲣⲉⲡⲓ ⲛⲁϥ ⲛⲉⲙ ⲡⲉϥⲓⲱⲧ
ⲛ̀ⲁ̀ⲁⲣⲁⲑⲟⲥ (sic) ⲛⲉⲙ ⲡⲓⲡⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲣⲉϥ-
ⲧⲁⲛϧⲟ ⲟⲩⲟϩ ⲛ̀ⲟⲙⲟⲟⲩⲥⲓⲟⲥ ⲛⲉⲙⲁϥ ⲧⲛⲟⲩ ⲛⲉⲙ
ⲛ̀ϩⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲱⲁ ⲉ̀ⲛⲉϩ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲛⲉϩ ⲧⲏⲣⲟⲩ
ⲁ̀ⲙⲏⲛ

fol. 172 obverse.

ⲫ ϧⲉⲛ ⲡⲣⲁⲛ ⲛ̀ⲡⲉⲛ[1]
ⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲁϥⲱⲱⲡⲓ ⲛ̀ⲝⲉ
ⲡⲁⲓ ⲁ̀ⲅⲁⲑⲟⲛ ⲛ̀ⲱⲉⲛⲉⲣⲫⲙⲉⲩⲓ̀
ⲛ̀ⲧⲉ ⲡⲁⲓ ⲭⲱⲙ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲟⲩ
ⲛ̀ⲛⲉⲛⲙⲁⲓⲛⲟⲩⲧ ⲛ̀ⲥⲛⲏⲟⲩ ⲙ̀ⲙⲁⲓ
ⲁⲅⲁⲡⲉ ⲡⲓⲇⲓⲁⲕⲟⲛ ⲡⲉⲧⲣⲟⲥ ⲉⲛⲉ . . . . . .
ⲡⲓⲧⲁⲕⲟⲛ ⲕⲉⲗⲗⲟⲩⲭ ⲛⲉⲙ ⲛⲟⲩⲱⲏ[ⲣⲓ ⲛ̀ⲡⲛ̅ⲁ̅ⲧⲓⲕ](?)ⲟⲛ
ⲁⲩⲱⲟⲫϥ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲟⲩϧⲓⲥⲓ ⲙ̀ⲙ[ⲏⲓ ⲁⲩⲧⲏⲓϥ](?)
ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲧⲁⲕⲓⲁ̀ ⲛ̀ⲉⲕⲗⲏⲥⲓⲁ̀ ⲉ̀ⲧⲉ . . . . . .
ⲙⲓⲭⲁⲏⲗ ⲛ̀ⲧⲉ ⲧⲝⲉⲫⲣⲟⲛⲉ ϧ . . . . . .
ⲉⲩⲱⲉⲛⲉⲣⲫⲙⲉⲩⲓ̀ ⲛⲱⲟⲩ ⲛⲉⲙ ⲛⲟⲩⲓⲟⲧ
ⲧⲧϩⲟ ⲉ̀ⲃⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁⲱⲱ ⲛ̀ϧⲏⲧϥ ⲓⲉ̀ ⲛⲏ
ⲉⲑⲛⲁⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟϥ ⲛ̀ⲧⲟⲩⲝⲟⲥ ⲝⲉ ⲛⲏ ⲉⲧ ⲟⲛ[ϩ](?)
ⲛ̀ⲧⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲟ̅ⲥ̅ ⲉⲣⲡⲉϥⲛⲁⲓ ⲛ̀ⲛⲓⲱⲧ ⲛⲉⲙ[ⲁⲩ]

---

1) This and the following 17 lines are written below the la lines of the text.

ⲕⲉ ⲛⲏ ⲉⲧ[ⲁⲩⲥⲓⲛⲓ](?) ⲉⲃⲟⲗ ⲛ̀ⲧⲱⲟⲩ ⲧⲉ ⲡ̄ⲟ̄ⲥ̄ ϯⲛ̀
ⲧⲟⲛ ⲛ̀ⲟⲩⲯⲓⲭⲏ ⲧⲉⲕⲣⲟⲑⲃⲟⲩ ⲃⲉⲛ ⲕⲉⲛⲉⲕ
ⲛⲉⲛⲓⲟϯ ⲉⲑⲟⲩⲁⲃ ⲁⲩⲣⲁ[ⲥⲁⲙ ⲛⲉⲙ ⲓⲥⲁⲁⲕ]
ⲛⲉⲙ ⲓⲁ[ⲕⲱⲃ]

fol. 172 reverse.

ⲥ̄ⲧⲣ̄ⲥ̄ ⲡ̄ⲟ̄ⲥ̄ ϕϯ ⲛ̀ⲧⲉ ⲛⲓⲍⲟⲙ ⲡⲏ ⲉⲧⲃⲉⲛ ⲕⲉⲛⲉⲕ ⲛ̀ⲡⲉⲕⲓⲱⲧ
ⲛ̀ⲁ̀[ⲣⲁⲑⲟⲥ][1]
ⲓⲏ ⲉⲣⲉ ⲛⲉⲕⲁⲥⲱⲣ ⲙⲉⲥ ⲛ̀ⲛⲁⲓ ⲛⲉⲙ ⲙⲉⲧⲱⲉⲛⲥⲏⲧ ⲡⲏ
ⲉⲧⲍ . . . . . .
ⲥⲟⲙⲥ ⲛ̀ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲛ̀ⲥⲁ ⲑⲙⲉⲇⲁⲛⲓⲁ ⲛ̀ⲛⲓⲣⲉⲕⲉⲣⲛⲟⲃⲓ
ⲓⲏ ⲉⲑⲃⲟⲩⲱ ⲫⲙⲟⲩ ⲁⲛ ⲛ̀ⲡⲓⲣⲉⲕⲉⲣⲛⲟⲃⲓ ⲛ̀ⲡⲣⲏϯ ⲧⲉⲕ
ⲧⲁⲥ]ⲑⲟⲕ ⲧⲉⲕⲱⲛⲃ ⲧⲉⲛⲧⲱⲃⲥ ⲛ̀ⲧⲉⲕⲙⲉⲧⲁⲣⲁⲑⲟⲥ
ϕϯ] ⲡⲓⲙⲁⲓⲣⲱ[ⲙⲓ] ⲥⲓⲧⲉⲛ ⲛⲓϯⲥⲟ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲅⲉⲕⲉⲣⲡⲓⲛⲁⲓ ⲛⲉⲙ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲣⲉ ⲃⲓⲥⲓ ⲉⲱⲉⲛⲉⲣⲫⲙⲉⲩⲓ
. . . . ⲱⲟⲩ ⲃⲉⲛ ⲡⲁⲓ ⲕⲟⲩⲍⲓ ⲛ̀ⲍⲱⲙ ⲃⲉⲛ ⲡⲁⲓ ⲉⲱⲛ
ⲃⲉⲛ ⲕⲉ ⲉⲱⲛ ⲉⲑⲛⲏⲟⲩ ⲡ̄ⲟ̄ⲥ̄ ⲉⲕⲉⲃⲓ ⲛ̀ⲛⲟⲩⲯⲩⲭⲏ
ⲛⲓⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲡⲉⲙⲧⲟⲛ ⲍⲉ ⲛ̀ⲑⲟⲕ ⲉⲣⲉ ⲡⲉⲣⲱⲓⲱⲓ ⲛⲓⲛ(?) ⲁⲓ
ⲟⲧⲕ ⲡⲓⲱ[ⲟⲩ] ⲛⲉⲙ ⲡⲓⲥⲙⲟⲩ ⲉⲣⲡⲣⲉⲡⲓ ⲛⲁⲕ ⲫⲓⲱⲧ
ⲓⲉⲙ ⲡⲱⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡⲛ̄ⲛ̄ⲁ̄ ⲱⲁ ⲛⲓⲉ̀ⲛⲉⲍ ⲧⲏⲣⲟⲩ ⲁ̀ⲙⲏⲛ.
ⲥⲣⲟⲛⲟⲛ ⲙⲁⲣⲧⲩⲣⲟ ⲭ̄ⲟ̄ⲃ̄.

---

[1]) These lines are written in the middle of the page.

FRAGMENTS OF A SAHIDIC VERSION

OF THE

MARTYRDOM OF SAINT GEORGE.

Fragment A.

[Codex Borgianus CLII.]

Page 12. Col. I. ⲁⲑⲁⲛⲁⲥⲓⲟⲥ[1] ⲁⲉ ⲁϥⲭⲓ ⲛ̀ⲟⲩⲁⲡⲟⲧ ⲙ̀ⲙⲟⲩⲛⲱⲣϣ̀ ⲁϥⲉ̀ⲡⲉⲓⲕⲁⲗⲉⲓ ⲛ̀ϩⲛ̀ⲣⲁⲛ ⲛ̀ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉϩⲣⲁⲓ ⲉ̀ⲭⲱϥ· ⲁϥⲧⲁⲁϥ ⲛⲁϥ. ⲁⲩⲱ ⲛ̀ⲧⲉⲣⲉϥϩⲟⲟϥ ⲙ̀ⲡⲉⲗⲁⲁⲩ ⲙ̀ⲡⲉⲑⲟⲟⲩ ϣⲱⲡⲉ ⲙ̀ⲙⲟϥ ⲉⲡⲧⲏⲣϥ. ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲁⲉ ⲡⲉϫⲁϥ ⲙ̀ⲡⲣ̀ⲣⲟ ϫⲉ ⲉⲧⲓ ⲕⲉⲕⲟⲩⲓ̈ ⲡⲉ ⲛ̀ⲧⲁⲇⲟⲕⲓⲙⲁⲍⲉ ⲙ̀ⲙⲟϥ. ⲉ̀ϣⲱⲡ ⲉ̀ⲣϣⲁⲛ ⲧⲙ̀ ⲡⲉⲑⲟⲟⲩ ϣⲱⲡⲉ ⲙ̀ⲙⲟϥ· ⲉⲓⲉ̀ ⲁⲛⲟⲕ ϩⲱⲱⲧ ⲟⲛ ϯⲛⲁⲟⲩⲁϩⲧ ⲛⲥⲁ ⲡⲉⲛⲧⲁⲩ-ⲥⲧⲁⲩⲣⲟⲩ ⲙ̀ⲙⲟϥ. ⲡⲁⲗⲓⲛ ⲟⲛ ⲁϥⲭⲓ [ⲛ̀ⲕ]ⲉⲁⲡⲟⲧ

Page 12. Col. II. ⲙ̀ⲙⲟⲩⲛ̀ⲟⲣϣ̀ (sic) ⲁⲩⲱ ⲁϥⲧⲉϩ ϩⲛ̀ⲕⲉⲡⲁϩⲣⲉ ⲉⲣⲟϥ ⲁϥⲉⲡⲉⲓⲕⲁⲗⲉⲓ ⲛ̀ϩⲛ̀ⲕⲉⲛⲟⲩ ⲛ̀ⲣⲁⲛ ⲛ̀ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲩ-ϩⲟⲟⲩ ⲛ̀ϩⲟⲩⲟ̀ ⲛ̀ϣⲟⲣⲡ ⲉ̀ϩⲣⲁⲓ ⲉ̀ⲭⲱϥ ⲁϥⲧⲁⲁϥ ⲛⲁϥ ⲟⲛ. ⲁⲩⲱ ⲁϥⲭⲓⲧϥ ⲛ̀ⲧⲟⲟⲧϥ ⲙ̀ⲡⲙⲁⲣⲟⲥ· ⲁϥ-ⲥϧⲣⲁⲅⲓϩⲉ ⲙ̀ⲙⲟϥ ⲛ̀ϣⲟⲙⲛ̀ⲧ ⲛ̀ⲥⲟⲡ ⲉⲡⲣⲁⲛ ⲙ̀ⲡⲉⲓⲱⲧ ⲙⲛ̀ ⲡ̀ϣⲏⲣⲉ ⲙⲛ̀ ⲡⲉⲡⲛ̄ⲁ̄ ⲉⲧⲟⲩⲁⲁⲃ. ⲁⲩⲱ ⲛ̀ⲧⲉⲩⲛⲟⲩ ⲁϥⲥⲟⲟϥ ⲙ̀ⲡⲉⲙⲧⲟ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲣ̀ⲣⲟ ⲙⲛ̀ ⲡⲙ̀ⲁⲣⲟⲥ ⲁⲩⲱ ⲙ̀ⲡⲉ ⲗⲁⲁⲩ ⲙ̀ⲡⲉⲑⲟⲟⲩ ϣⲱⲡⲉ ⲙ̀ⲙⲟϥ ⲉⲡⲧⲏⲣϥ. ⲁⲑⲁ-

Page 14. Col. I. ⲛⲁⲥⲓⲟⲥ ⲁⲉ ⲁϥⲣ̀ϣⲡⲏⲣⲉ ⲙ̀ⲙⲟϥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲱ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲧⲧⲁⲉⲓⲛⲩ ⲱ ⲡϩⲛⲃ̀ ⲛ̀ⲧⲙⲉ ϯⲱⲣⲕ ⲉ̀ⲣⲟⲕ ⲙ̀ⲡⲉⲥⲧⲁⲩⲣⲟⲥ ⲙ̀ⲡⲉⲭ̄ⲥ̄ ⲓ̄ⲥ̄ ⲛ̀ⲛⲟⲩⲧⲉ ⲛ̀ⲧⲁⲫⲉⲓ ⲉⲡⲕⲟⲥⲙⲟⲥ ⲉ̀ⲛⲟⲩϩⲙ̀ ⲛ̀ⲛⲉⲧⲥⲱⲣⲙ̀ (sic) ⲧⲏⲣⲟⲩ ⲛⲁ[2]

---

[1]) For the memphitic version of this fragment see page 8, line 15.

[2]) Memphitic version, p. 9.

ⲛⲧⲁⲯⲩⲭⲏ· ⲁⲩⲱ ⲛ̄ⲣ̄† ⲛⲁⲓ ⲛⲧⲉⲥⲫⲣⲁⲅⲓⲥ· ⲉⲧⲣⲙ̀
ⲡⲉⲭ̄ⲥ̄ ⲍⲉⲕⲁⲥ ⲉⲩⲉ̀ⲟⲩⲱⲛ ⲛⲁⲓ. ⲛ̀ⲧⲉⲣⲉϥⲛⲁⲩ ⲇⲉ
ⲛ̀ⲃⲓ ⲡ̀ⲣⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲧⲉϥⲡⲓⲥⲧⲓⲥ· ⲁϥⲗⲁⲕⲧⲓⲍⲉ
ⲙ̀ⲡⲕⲁⲣ· ⲁϥⲡⲱⲣ ⲁϥⲧⲁⲩⲟ̀ ⲉⲣⲣⲁⲓ ⲛ̀ⲟⲩⲙⲟⲟⲩ ⲛ̀ⲑⲉ
page 14. col. II. ⲛⲟⲩⲉⲓ̀ⲉⲣⲟ ⲉϥⲣⲁⲁ̀ⲧⲉ. ⲁⲩⲱ ⲁϥⲃⲁⲡⲧⲓⲍⲉ ⲙ̀ⲙⲟϥ.
ⲉⲡⲣⲁⲛ ⲙ̀ⲡⲉⲓⲱⲧ ⲙ̀ⲛ̀ ⲡⲱⲏⲣⲉ ⲙ̀ⲛ̀ ⲡⲉⲡ̄ⲛ̄ⲁ̄ ⲉ̀ⲧⲟⲩⲁⲁⲃ.
ⲁⲥⲱⲱⲡⲉ ⲇⲉ ⲛ̀ⲧⲉⲣⲉϥⲟⲩⲱ̀ ⲉϥⲃⲁⲡⲧⲓⲍⲉ ⲙ̀ⲙⲟϥ
ⲛ̀ⲧⲉⲩⲛⲟⲩ ⲁ ⲡⲙⲟⲟⲩ ⲁ̀ⲛⲁⲭⲱⲣⲉⲓ ⲛⲁϥ ⲉ̀ⲡⲉϥⲙⲁ
ⲛ̀ⲕⲉⲥⲟⲡ. ⲡ̀ⲣⲣⲟ ⲇⲉ ⲛ̀ⲧⲉⲣⲉϥⲛⲁⲩ ⲉ̀ⲡⲉⲛⲧⲁϥⲱⲱⲡⲉ
ⲁϥⲕⲉⲗⲉⲩⲉ̀ ⲉⲧⲣⲉⲩϥⲓ ⲛ̀ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲉ̀ⲃⲟⲗ ⲛ̀ⲃⲟⲗ
ⲛ̀ⲧⲡⲟⲗⲓⲥ ⲛ̀ⲥⲉⲧⲁⲩⲟϥ ⲉⲣⲣⲁⲓ ⲥⲛ̀ ⲟⲩⲥⲛⲉ· ⲁϥⲭⲱⲕ
ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉϥⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲛ̀ⲥⲟⲩⲭⲟⲩⲧⲥⲁⲱϥ ⲙ̀ⲡⲉⲃⲟⲧ
page 15. col. I. ⲧ[ⲱⲃⲉ] ⲁⲩⲭⲓⲧϥ ⲉⲡ[ⲡⲁⲣⲁ]ⲇⲓⲥⲟⲥ ⲥⲛ̀ ⲟⲩⲉⲟⲟⲩ.
ⲙ̀ⲛ̀ⲛⲥⲱⲥ ⲁϥⲟⲩⲉⲥⲥⲁⲥⲛⲉ ⲛ̀ⲃⲓ ⲡⲣⲣⲟ ⲉⲧⲣⲉⲩⲭⲓ
ⲙ̀ⲡ̀ⲥⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ· ⲉⲡⲉⲱⲧⲉⲕⲟ ⲛ̀ⲕⲉⲥⲟⲡ ⲱⲁⲛ-
ⲧⲉϥⲥⲕⲉⲡⲧⲓ ⲙ̀ⲙⲟϥ· ⲭⲉ ⲟⲩ ⲡⲉⲧⲉϥⲛⲁⲁⲗϥ· ⲥⲧⲟⲟⲩⲉ̀
ⲇⲉ ⲛ̀ⲧⲉⲣⲉϥⲱⲱⲡⲉ ⲁϥⲕⲉⲗⲉⲩⲉ̀ ⲉⲧⲣⲉⲩⲥ̀ⲙⲓⲛⲉ ⲛ̀ⲟⲩ-
ⲛⲟⲃ ⲛ̀ⲧⲣⲟⲭⲟⲥ· ⲙ̀ⲡⲉⲥⲙⲟⲧ ⲛ̀ⲟⲩⲅⲃⲗⲓⲃ· ⲛ̀ⲍⲁⲙⲱⲉ·
ⲉϥⲭⲓⲣⲁ ⲛ̀ⲍⲛ̀ⲥⲛⲉ ⲉⲧⲡⲉ ⲥⲓⲡⲉⲥⲛⲧ ⲇⲉ ⲥⲛ̀ⲃⲟⲣⲧⲉ·
ⲛⲉ· ⲉⲩⲭⲏⲣ ⲉⲡⲍⲟ ⲥ̀ⲛⲁⲩ ⲉⲩⲟⲃⲧ̀ ⲉ̀ⲍⲟⲩⲛ ⲉ̀ⲣⲟϥ.
ⲡ̀ⲣⲣⲟ ⲇⲉ ⲁϥⲟⲩⲉⲥⲥⲁⲍⲛⲉ ⲉⲧⲣⲉⲩⲛⲧϥ̀ ⲉ̀ⲃⲟⲗⲍⲙ̀
ⲡⲉⲱⲧⲉⲕⲟ· ⲛ̀ⲥⲉⲭⲓⲧϥ ⲉⲡⲙⲁ̀ ⲉ̀ⲧⲉⲣⲉ ⲡⲙⲁⲛ̀ⲅⲁⲛⲟⲛ
page 15. col. II. ⲛ̀ⲍⲏⲧϥ. ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ⲧⲉⲣⲉϥⲉⲓ
ⲉⲡⲙⲁ ⲉ̀ⲧⲉⲣⲉ ⲡ̀ⲙⲁⲛⲅⲁⲛⲟⲛ ⲛ̀ⲍⲏⲧϥ̀· ⲁϥⲛⲁⲩ ⲉⲡⲉ-
ⲧⲣⲟⲭⲟⲥ ⲉⲧⲉ ⲡ̀ⲙⲁⲛ̀ⲅⲁⲛⲟⲛ ⲡⲉ ⲉϥⲭⲓⲣⲁ ⲛ̀ⲥⲛⲉ
ⲙⲉⲛ ⲥⲓⲧⲡⲉ ⲙ̀ⲙⲟϥ ⲥⲓⲡⲉⲥⲛⲧ ⲇⲉ ⲉϥⲭⲓⲃⲟⲣⲧⲉ ⲉⲡⲍⲟ
ⲥ̀ⲛⲁⲩ· ⲉⲩⲟⲃⲧ̀ ⲉ̀ⲍⲟⲩⲛ ⲉ̀ⲣⲟϥ. ⲁϥⲭⲟⲟⲥ ⲛ̀ⲧⲉⲩⲛⲟⲩ
ⲥ̀ⲣⲁⲓ ⲛ̀ⲍⲏⲧϥ ⲭⲉ ⲛⲁⲙⲉ· ⲛ̀ϯⲛⲁⲟⲩⲭⲁⲓ ⲁⲛ ⲉ̀ⲃⲟⲗ-
ⲥⲙ̀ ⲡ[ⲉ]ⲓⲙⲁⲛ̀ⲅⲁⲛⲟⲛ. ⲙ̀ⲛ̀ⲛⲥⲱⲥ ⲇⲉ ⲁϥⲕⲧⲟϥ ⲥⲙ̀
ⲡⲉϥⲙⲉⲉⲩⲉ ⲡⲉⲭⲁϥ ⲥⲙ̀ ⲡⲉϥⲍⲏⲧ. ⲭⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ·

page 16. col. I. ⲉⲧⲃⲉ ⲟⲩ ⲉⲕⲙⲟⲕ[ⲥ] ⲥⲓ ⲛⲁⲓ. ⲛⲟⲉⲓ ⲙ̀ⲡⲉⲕⲗⲏⲣⲟⲥ ⲛ̀ⲧⲁⲫⲧⲁⲥⲟⲕ ⲭⲉ ⲡⲉⲭ̄ⲥ̄ ⲥⲱⲱⲫ ⲛ̀ⲧⲁⲩⲁⲱⲧϥ ⲥⲛ̀ ⲧⲙ̀ⲛⲧⲉ ⲛ̀ⲗⲓⲥⲧⲏⲥ ⲥ̀ⲛⲁⲩ. ⲛ̀ⲧⲉⲣⲉⲫⲭⲉ ⲛⲁⲓ ⲇⲉ. ⲁⲫⲫⲉⲓ ⲛ̀ⲛⲉⲫⲃⲁⲗ ⲉⲥⲣⲁⲓ ⲉⲧⲡⲉ ⲛ̀ⲛⲁⲥⲣⲙ̀ ⲡ̀ⲭⲟⲉⲓⲥ· ⲡ̀ⲣⲉⲫⲣ̀ⲡⲉⲧⲛⲁⲛⲟⲩϥ ⲛⲁϥ. ⲡⲉⲭⲁϥ ⲭⲉ ⲡ̀ⲭⲟⲉⲓⲥ ⲡⲉⲧⲉ- 5
ⲙⲉⲫⲱⲓⲃⲉ· ⲉ̀ⲛⲉⲥ ⲡⲁⲣⲟⲛⲟⲑⲉⲧⲏⲥ ⲛ̀ⲣⲉⲫⲭⲣⲟ· ⲡⲱⲟⲩ- ⲱⲟⲩ· ⲁⲩⲱ ⲡ̀ⲧⲉⲗⲏⲗ ⲙ̀ⲛ̀ ⲡⲉⲕⲗⲟⲙ ⲛ̀ⲙ̀ⲙⲁ̀ⲣⲧⲩⲣⲟⲥ· ⲡⲉⲧⲱⲟⲟⲡ[1] ⲭⲓⲛ̀ ⲧⲉⲥⲟⲩⲉⲓⲧⲉ· ⲡⲉⲛⲧⲁϥⲧⲁⲙⲓⲉ ⲧⲡⲉ· ⲁⲩⲱ ⲁϥⲥⲙ̀ⲛ̀ⲥⲉⲛⲧⲉ ⲙ̀ⲡⲕⲁⲥ· ⲥⲓⲭⲙ̀ ⲡⲙⲟⲟⲩ· ⲡⲉ- ⲧⲟⲩⲁⲁⲃ ⲉ̀ⲧⲙⲧⲟⲛ ⲙ̀ⲙⲟϥ ⲥⲛ̀ ⲛⲉⲧⲟⲩⲁⲁⲃ. ⲡⲉⲧⲉ 10
page 16. col. II. ⲙ̀ⲡⲉ ⲗⲗⲁⲩ ⲛ̀ⲣⲱⲙⲉ ⲛⲁⲩ ⲉ̀ⲣⲟϥ ⲉ̀ⲛⲉⲥ. ⲡⲉⲛ- ⲧⲁϥⲡⲱⲣⲣ̀ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧ̀ⲡⲉ ⲛ̀ⲑⲉ ⲛⲟⲩⲥⲃⲱ· ⲉ̀ⲁϥⲕⲱ ⲛ̀ⲥⲏⲧ̀ⲥ̀ ⲛ̀ⲙ̀ⲙⲟⲟⲩ ⲙ̀ⲛ̀ ⲛⲉ̀ⲓⲱⲧⲉ ⲙ̀ⲛ̀ ⲛⲁⲏⲣ ⲉⲧⲛⲁ- ⲛⲟⲩⲟⲩ. ⲡⲉⲛⲧⲁϥⲙⲉⲥ ⲛⲉⲕⲗⲟⲟⲗⲉ ⲙ̀ⲙⲟⲩ ⲛ̀ⲥⲱⲟⲩ. ⲉⲧⲣⲉⲩⲥⲱⲟⲩ ⲉ̀ⲭⲛ̀ ⲛ̀ⲇⲓⲕⲁⲓⲟⲥ ⲙ̀ⲛ̀ ⲛ̀ⲣⲉⲫⲣ̀ⲛⲟⲃⲉ. 15
ⲡⲭⲟⲉⲓⲥ ⲓ̀ⲥ̀ ⲡⲉⲛⲧⲁϥⲱⲓ ⲛ̀ⲛ̀ⲧⲟⲟⲩ ⲥⲛ̀ ⲟⲩⲱⲓ ⲁⲩⲱ ⲛⲉⲕ- ⲣⲱⲟⲩ ⲥⲛ̀ ⲟⲩⲙⲁⲱⲉ· ⲡⲉⲛⲧⲁϥⲟⲩⲱⲥ ⲛ̀ⲥⲏⲧ̀ⲥ̀ ⲛ̀ⲧⲡ̀ⲁⲣ- ⲑⲉⲛⲟⲥ ⲉ̀ⲧⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ ⲛ̀ⲑⲉ ⲛ̀ⲧⲁϥⲟⲩⲁⲱⲥ. ⲉ̀ⲃⲟⲗ ⲭⲉ ⲙ̀ⲛ̀ⲱⲃⲟⲙ ⲛ̀ⲗⲁⲁⲩ ⲉ̀ⲛⲉⲥ. ⲉ̀ⲥⲟⲧⲥⲉⲧ ⲛ̀ⲥⲁ ⲡ̀ⲭⲱⲕ ⲛ̀ⲧⲉⲕⲙ̀ⲛ̀ⲧⲛⲟⲩⲧⲉ. ⲧⲉⲛⲟⲩ ⲃⲉ ⲡⲁⲭⲟⲉⲓⲥ ⲁ̀ⲙⲟⲩ 20
ⲛⲓ̀ⲃⲟⲏⲑⲉⲓ ⲉ̀ⲣⲟⲓ. ⲁⲩⲱ ⲛⲓ̀ⲕⲱ ⲛⲁⲓ ⲉ̀ⲃⲟⲗ ⲁ̀ⲛⲟⲕ ⲡⲓⲣⲉⲫ-
page 17. col. I. ⲣⲛⲟⲃⲉ (sic)· ⲛⲣ̀ⲧ̀ⲙ̀ⲧⲟⲛ ⲛⲁⲓ ⲉ̀ⲃⲟⲗ ⲥⲛ̀ ⲛ[ⲉ]ⲓ ⲥⲓⲥⲉ (sic)· ⲉⲧⲕⲱⲧⲉ ⲉ̀ⲣⲟⲓ· ⲭⲉ ⲡⲉⲕⲣⲁⲛ ⲥⲁ ⲉ̀ⲟⲟⲩ ⲱⲁ ⲉ̀ⲛⲉⲥ ⲛ̀ⲉⲛⲉⲥ ⲥⲁⲙⲏⲛ. ⲛⲧⲉⲣⲉⲫⲭⲱⲕ ⲇⲉ[2] ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲉⲱ- ⲗⲏⲗ ⲁⲩⲱ ⲛⲏ† ⲙ̀ⲡⲥⲁⲙⲏⲛ ⲁⲩⲛⲟⲭϥ ⲉ̀ⲥⲟⲩⲛ ⲥⲁ ⲡⲉ- 25
ⲃⲗⲓⲗ ⲁⲩⲱ ⲛ̀ⲧⲉⲣⲟⲩⲥⲱⲕ ⲉ̀ⲭⲱϥ ⲁⲩⲱⲁⲁⲧϥ ⲁⲩⲁⲁϥ ⲙ̀ⲙⲉⲗⲟⲥ ⲙⲉⲗⲟⲥ. ⲡ̀ⲣⲣⲟ ⲇⲉ ⲇⲓⲇⲓⲁ̀ⲛⲟⲥ ⲁϥⲭⲓⲥⲉ

---

1) Memphitic version, p. 10.
2) Memphitic version, p. 11.

ϵϩραϊ ⲛ̀τϵϥⲥ̀ⲙⲏ ϵϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲛ̀ⲛϵⲣⲣⲱⲟⲩ ⲭϵ ⲁⲛⲁⲩ
ⲭϵ ⲙⲛ̀ ⲕϵⲛⲟⲩⲧϵ ⲛ̀ⲑϵ ⲙ̀ⲡⲁⲡⲟⲗⲗⲱⲛ· ⲙⲛ̀ ⲡϩϵⲣ-
ⲙⲏⲥ ⲙⲛ̀ ⲡ̀ϫⲉⲩⲥ. ⲙⲛ̀ ⲥⲕⲁⲙⲁⲛⲧ̀ⲣⲟⲥ ⲙⲛ̀ ⲫⲁⲓⲥⲧⲟⲥ
ⲙⲛ̀ ϩϥⲣⲁⲕⲗⲩⲥ ⲛⲁⲓ ⲉ̀ⲧⲟ ⲛ̀ⲣⲣⲟ ⲉ̀ⲭⲙ̀ ⲡⲟⲩⲛ̀ⲱⲟⲙⲛ̀ⲧ
page 17. col. II. ⲛ̀ⲧⲡⲉ· ⲁⲩⲱ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲟ̀ⲧⲟⲩ ⲉ̀ⲣⲉ ⲛ̀ⲣⲣⲱⲟⲩ ⲱ̀ 5
ⲛ̀ⲣⲣⲟ. ⲁⲩⲱ̀ ⲉⲣⲉ ⲛ̀ⲭⲱⲱ̀ⲣⲉ ⲁⲙⲁϩⲧⲉ ⲙ̀ⲡ̀ⲕⲁϩ
ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲟⲩ. ⲉϥⲧⲱⲛ ⲃⲉ ⲓ̅ⲏ̅ ⲡⲉⲛⲧⲁⲩⲥⲧⲁⲩⲣⲟⲩ
ⲙ̀ⲙⲟϥ ⲡ̀ⲛⲟⲩⲧⲉ ⲛ̀ⲓⲣⲉⲱⲣⲓⲟⲥ· ⲡⲁⲓ ⲛ̀ⲧⲁⲩⲙⲟⲟⲩⲧϥ
ⲛ̀ⲃⲓ ⲛ̀ϥⲁⲓⲱⲃⲱⲧ ⲛ̀ⲓⲟⲩⲇⲁⲓ. ⲉⲧⲃⲉ ⲟⲩ ⲙ̀ⲡⲉϥⲉⲓ ⲛⲉϥ-
ⲛⲁϩⲙⲉϥ ⲉ̀ⲃⲟⲗϩⲛ̀ ⲛⲁⲃⲓⲭ. ⲛⲁⲓ ⲇⲉ ⲛ̀ⲧⲉⲣⲉϥⲭⲟⲟⲩ 10
ⲛ̀ⲃⲓ ⲡⲉⲇⲣⲁⲕⲱⲛ ⲉ̀ⲧϩⲙ ⲡ̀ⲛⲟⲩⲛ. ⲁϥⲟⲩⲉϩⲥⲁϩⲛⲉ
ⲉⲧⲣⲉⲩⲛⲟⲩⲭⲉ ⲛ̀ⲛⲉϥⲕⲉⲉⲥ. ϵϩραϊ ⲉⲩⲱϩⲏ ⲉ̀ⲙⲛ̀
page 18. col. 1. ⲙⲟⲟⲩ ⲛ̀ϩⲏⲧ̀ϥ ⲉⲁϥⲭⲟⲟⲥ ⲭⲉ ⲙⲏⲡⲟⲧⲉ ⲛ̀ⲧⲉ ⲟⲩⲁ̀
ⲉⲓ ϩⲛ̀ ⲛⲉⲭⲣⲓⲥ☦ⲁ̀ⲛⲟⲥ· ⲛⲉϥϥⲓ ⲙ̀ⲡⲉϥⲥⲱⲙⲁ· ⲛⲉϥⲕⲱⲧ
ⲉ̀ⲣⲟϥ ⲛ̀ⲟⲩⲙⲁⲣⲧⲩⲣⲓⲟⲛ· ⲛⲉϥⲉⲓⲛⲉ ⲙ̀ⲡⲉϥⲥ̀ⲛⲟϥ ⲉ̀ϩⲣⲁⲓ 15
ⲉ̀ⲭⲛ̀ ⲧⲁⲁ̀ⲡⲉ. ⲉ ⲛⲉ ⲁ ⲡⲛⲁⲩ ⲅⲁⲣ ⲙ̀ⲡⲁⲣⲓⲥⲧⲟⲛ
ⲱⲱⲡⲉ· ⲁⲩⲱ̀ ⲡ̀ⲣⲣⲟ ⲙⲛ̀ ⲛ̀ⲕⲉ̀ⲣⲣⲟ ⲉⲧⲛⲛ̀ⲓⲙⲁϥ. ⲁⲩⲃⲱⲕ
ⲉ̀ⲡⲁⲣⲓⲥⲧⲟⲛ. ⲁⲥⲱⲱⲡⲉ ⲇⲉ ϩⲛ̀ ⲧⲉⲩⲛⲟⲩ ⲉ̀ⲧⲛ̀ⲓⲙⲁⲩ·
ⲁ̀ ⲡⲁⲏⲣ ⲙⲟⲩϩ ⲛ̀ⲕⲗⲟⲟ̀ⲗⲉ ⲁⲩⲱ̀ ⲁⲩⲛⲟⲃ ⲛ̀ⲕⲙⲧⲟ
ⲱⲱⲡⲉ ϩⲱⲥⲧⲉ ⲛ̀ⲧⲉ ⲡ̀ⲕⲁϩ ⲱ̀ⲧⲟⲣⲧ̀ⲣ̀ ⲁⲩⲱ̀ ⲛ̀ⲧ[ⲉ] 20
ⲛ̀ⲧⲟⲩⲉⲓⲏ̀ (sic) ⲛⲟⲉⲓⲛ· ⲛ̀ⲧⲉ ⲑⲁⲗⲁⲥⲥⲁ ⲧⲱⲟⲩⲛ ⲉϩραϊ
page 18. col. II. ⲛⲁ ⲙⲏⲛⲧⲏ (sic) ⲙ̀ⲙⲁϩⲉ· ⲉ ⲛⲉ ⲁ ⲡ̀ⲭⲟⲉⲓⲥ ⲅⲁⲣ ⲉⲓ ⲉ̀ⲡⲉ-
ⲥⲏⲧ· ⲉ̀ⲃⲟⲗ ϩⲛ̀ ⲙ̀ⲡⲏⲩⲉ̀ ⲉϥϩⲙⲟⲟ· ⲉ̀ⲭⲙ̀ ⲡϩⲁⲣⲙⲁ ⲛ̀ⲛⲉ-
ⲭⲉⲣⲟⲩⲃⲓⲛ ⲁϥⲁϩⲉⲣⲁⲧϥ ϩⲁⲧⲛ̀ ⲧ̀ⲧⲁⲡⲣⲟ ⲙ̀ⲡ̀ⲱⲏⲓ· 25
ⲁϥⲕⲉⲗⲉⲩⲉ̀ ⲙ̀ⲙⲓⲭⲁⲏⲗ ⲉⲧⲣⲉϥⲉⲓⲛⲉ ⲛ̀ⲛ̀ⲙⲉⲗⲟⲥ· ⲛ̀ⲣⲉ-
ⲱⲣⲓⲟⲥ ⲉ̀ϩⲟⲩⲛ ⲉ̀ⲛⲉⲩⲉ̀ⲣⲏⲩ. ⲉⲡⲉⲓⲇⲏ[1] ⲁⲭⲟⲟⲥ ⲥⲓⲛ
ⲉϥⲟ̀ⲛϩ ⲭⲉ ⲛ̀☦ⲛⲁⲟⲩⲭⲁⲓ ⲁⲛ ⲉ̀ⲃⲟⲗϩⲙ̀ ⲡⲉⲓⲙⲁⲛⲅⲁ-
ⲛⲟⲛ. ⲭⲉⲕⲁⲥ ⲉϥⲉ̀ⲡⲓⲥⲧⲉⲩⲉ̀ ⲭⲉ ⲟⲩⲛ̀[ⲃⲟⲙ] ⲙ̀ⲡⲛⲟⲩⲧⲉ·

---

[1]) Memphitic version, p. 12.

ετογνεc νετμ[μοογτ][1] μννιcα τρεγμογ. πχο-
εις δε ις αqαμαcτε ννρεωργιος cν τεq[βιx]
πεxαq ναq xε ρεωργιος τ̀βιx ντacπλαccε
page 19. col. I. νλδαμ π̀ωορπ νρωμε· νταϊταμιοq ὲβολ cμ̀
π̀καc νμμλ̀ νωα. ντος ον τενογ· ετναπ̀λαccε
μμοκ. λ̀ πχοεις νιqε ὲcογν εcραq νογπ̀νοὴ
νὼνc̀. αγὼ ν̀τερε π̀χοεις acπαzε μμοq
αqβωκ εcραϊ μ̀πηγὲ μν̀ νεqαγγελος. ρεωρ-
γιος δε ν̀τερεqτωογν ὲβολ cν̀ νετμοογτ.
[α]qμοοωε αq[τ]ωμντ ὲνρ̀[ρωογ] cν̀ τεπ[λ]-
ατια εγ†cαπ [ὲ]cν̀ρωμε εαγωωλ[1] νογρ̀πε.
page 19. col. II. αq† μπεqογοϊ αqρ̀ cιθη μμοογ· πεxαq ναγ
δε ὼ νρ̀ρωογ· λτετν̀cογωντ μν̀ πετν̀cτρα-
τεγμα xε ανρ νιμ· αqειὼρμ̀ δε ὲcογν ὲcραq
νδι πεδρακων ετcμ̀ πνογν· πεxαq xε πεq-
προcοπον πε· cν̀κοογὲ δε νεγxω μμος xε
μμον· αλλα εqειnε μμοq πετμμαγ γαρ
αqογὼ εqμογ αγὼ νaω νze qν̀aὼνc̀. αqογ-
ωωβ νδι πεπετογαλβ ρεωργιος πεxαq xε
λνοκ πε ρεωργιος· πεντατετν̀ωαατ̀ϥ cν̀
page 20. col. I. τεqμητε· εθβε ογ τετν̀νοβνεϭ μ̀π̀ραν μπα-
νογτε πεν̀τaqταμιὸ ν̀τπε μν̀ π̀καc μν̀ νετ-
ν̀cητογ τηρογ· αγὼ αq† νητν̀ ν̀τμν̀τερο.
ὲωαcτακο. αqναγ δε νδι λνατολλιος[2] πεc-
τρατγλατηc xε λ̀ ρεωργιος τωογν ὲβολ cν̀
νετμοογτ· αqπιcτεγὲ ν̀τοq μν̀ τεqδαzιc

1) A later hand has written on the margin the Arabic equivalent of this word; سَرقوا

2) Memphitic version, p. 13.

ТНРС· ψγχн νιм ѝтаγпістеγѐ ѐпхоеіс· ѝпе-
ϩооγ ѐтеѝмаγ еγнаѝ маав ψіс ѝѡе епс-
таіоγ ψіте ѝψγхн. аqкелеγе ѝбі пѝро да-
page 20. col. II. діѐнос етреγхітоγ[1] ѝвол ѝтполіс ѝсеϩра
ѝмооγ· ѐϩен маѝхаїе· ѝсеааγ ѝмнт ѝтаγма·
ѝсеϩотвоγ ϩѝ ѐснqе. аγѡ ѝтеіϩе ахѡк
ѐвол ѝбі теγмартγріà ϩѝ оγϩомологіà ѐна-
ноγс· ѝсоγ ментн ѝпевот ѝѡір· аγхі ѝнеγ-
клом· аγхітоγ еппарадісос ϩн оγеірнни·
аγѡ сетѡвϩ ѐхѡн ѐнон неі реqрѝнове ѝнаϩрѝ
пенѝро пеχс.

Мѝѝса наї аqкелеγе ѝбі ддаіѐнос ете пе
дракѡн етϩѝ пноγн пе етреγеіне наq
page 21. col. I. ѝппетоγаав гевргіос· епвнма· аγѡ аqоγеϩ-
саϩне етреγеіне ѝоγбλоб ѝпеніпе· ѝсехто
ѐхѡq ѝпдікаіос. мѝѝсѡс ѝсееіне ѝоγбалаϩѐ
ѝсеноγхе ѐрос ѝоγтаϩѐ ϩарос· ѡантес-
врвѝ· ѝсеоγѡн ѝтеqтапро ϩѝ оγѐхѡ ѝпеніпе·
ѝсеѡоγе таϩѐ ерраї ѐрѡq. мѝѝсѡс де он
аqкелеγѐ етреγволq ѐвол ϩѝ ѝпеніпе ѝсе-
оqт ѝϩѝеівѐ ѐ[т]еqѐпе. аqоγаϩсаϩне де
page 21. col. II. он етреγеіне ѝоγноб ѝѡне· ѝсеѡтѡѡтѣ
ѝсеоγаϩѣ ерраї ѐхѝ теqѐпе ѝсеорѐ ѝмоq·
ϩѝ оγтаϩѐ· аγѡ ѝсекоркѝ ѝпѡне. ϩѝ оγма
еqскѝкωр ѐпеснт· ϩωсте ѝте неqмелос ноγϩ
ѐвол ѝнеγѐрну. ѝтереqqі де ерраї ϩа ϯке (sic)
васанос. ϩѝ оγмѝтхѡѡре· ѐре пωне оqѐ
ѐхѝ теqѐпе· ѡа пеqмокϩ. аqкелеγѐ етреγ-

[1]) This word has been written on the margin by a later hand.

ⲁⲱⲧⲩ ⲉⲣⲣⲁⲓ ⲛ̀ⲥⲁϫⲱⲩ· ⲛ̀ⲥⲉⲣⲱⲕ ⲙ̀ⲙⲟⲩ. ⲡⲇⲓⲕⲁⲓⲟⲥ
ⲇⲉ ⲛⲉⲩⲥⲟⲡ̀ⲥ̀ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲁϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉϫ̅ⲥ̅
ⲛⲁⲣⲙⲉⲧ ⲉ̀ⲃⲟⲗⲣⲛ̀ ⲛⲉⲓ ⲃⲁⲥⲁⲛⲟⲥ. ⲙ̀ⲛⲛⲥⲁ ⲛⲁⲓ
page 22. col. I. ⲇⲉ ⲁⲩⲕⲉⲗⲉⲩⲉ̀ ⲛ̀ⲃⲓ ⲡⲉⲇⲣⲁⲕⲱⲛ ⲉⲧⲣⲙ̀ ⲡ̀ⲛⲟⲩⲛ.
ⲉⲧⲣⲉⲩⲧⲁⲙⲓⲟ̀ ⲛⲟⲩⲉ̀ⲣⲉ ⲛⲣⲟⲙⲛ̀ⲧ ⲛⲥⲉⲟⲩⲧ̀[1] ⲉ̀ⲣⲟⲩⲛ
ⲉ̀ⲣⲟⲥ ⲛⲣⲛ̀ⲉⲓⲃ̀ⲧ ⲉⲩⲱⲟⲓ̈ ⲙ̀ⲛ ⲣⲉⲛⲟⲓⲙⲉ ⲉⲩⲱⲟⲓ̈·
ⲛⲥⲉⲛⲟⲩϫⲉ ⲉ̀ⲣⲟⲩⲛ ⲉ̀ⲣⲟⲥ ⲙ̀ⲡ̀ⲇⲓⲕⲁⲓⲟⲥ. ⲁⲩⲱ̀
ⲁⲩⲕⲉⲗⲉⲩⲉ̀ ⲉ̀ⲧⲣⲉⲩⲕⲱⲧⲉ ⲛ̀ⲣⲛ̀ⲣⲟⲙⲛ̀ⲧ̀ ⲙ̀ⲛ ⲣⲉⲛ-
ⲙⲁⲛ̀ⲅⲁⲛⲟⲛ. ⲣⲱⲥⲧⲉ ⲛ̀ⲧⲉ ⲛⲉⲩⲙⲉⲗⲟⲥ ⲉⲧⲣⲓⲣⲟⲩⲛ
ⲱⲱⲱ ⲉ̀ⲃⲟⲗ ⲛ̀ⲑⲉ ⲛⲟⲩϫⲛⲟⲟⲩ ⲙ̀ⲡⲱⲱⲙ. ⲛⲧⲉⲣⲉⲩⲩⲉⲓ
ⲇⲉ ⲣⲁ ☩ⲕⲉⲃⲁⲥⲁⲛⲟⲥ (sic) ⲣⲛ̀ ⲟⲩⲙⲛⲧϫⲱⲱⲣⲉ. ⲁⲩⲕⲉ-
page 22. col. II. ⲗⲉⲩⲉ̀ ⲉⲧⲣⲉⲩϫⲓⲧⲏ̀ ⲉ̀ⲡⲉⲱⲧⲉⲕⲟ· ⲛ̀ⲥⲉ ⲛⲟϫⲩ ⲉ̀ⲃⲟⲗ·
ⲱⲁⲛⲧⲉⲩⲙⲟⲱⲧⲏ̀ ϫⲉ ⲣⲛ̀ⲁⲱ ⲛ̀ⲕⲟⲗⲁⲥⲓⲥ· ⲏ̀ⲛⲁ
ⲁⲛⲣⲁⲗⲓⲥⲕⲉ ⲙ̀ⲡ̀ⲥⲁ ⲛ̀ⲧⲉⲩⲙ̀ⲛⲧⲃ̀ⲣⲣⲉ. ⲁ ⲡⲭⲟⲉⲓⲥ ⲇⲉ
ⲟⲩⲱⲛ̀ⲣ̀ ⲉ̀ⲣⲟⲩ ⲣⲛ̀ ⲧⲉⲩⲱⲏ ⲉⲧⲙ̀ⲙⲁⲩ ⲡⲉϫⲁⲩ ⲛⲁⲩ
ϫⲉ ⲧⲱⲕ ⲙ̀ⲙⲟⲕ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ⲛⲟⲕ ⲅⲁⲣ ☩ⲱⲟⲟⲡ
ⲛⲙ̀ⲙⲁⲕ. ⲉⲓⲥ ⲣⲛ̀ⲧⲉ ⲁⲕⲙⲟⲩ ⲙ̀ⲡ̀ⲱⲟⲣⲡ ⲛ̀ⲥⲟⲡ
ⲁ̈ⲧⲟⲩⲛⲟⲥⲕ̀ ⲡⲙⲉⲣⲭⲧⲟⲟⲩ ⲇⲉ [ⲛ̀]ⲥⲟⲡ ☩ⲛⲏⲩ
[ⲉ̀]ⲣⲟⲕ ⲣⲓϫⲛ̀ ⲛⲉ[ⲕ]ⲗⲟⲟ̀ⲗⲉ. ⲧⲁ ⲝⲓ [ⲛ̀]ⲧⲡⲁⲣⲁ-
page 23. col. I. ⲑⲏⲕⲏ [ⲛ̀ⲧⲁⲓ] ⲃⲁⲗⲱⲟⲩ [ⲉ̀ⲣⲟⲕ ⲉ̀ⲧⲉ ⲡⲉⲕ] ⲥⲱⲙⲁ
[ⲙ̀ⲛ ⲧⲉⲕ] ⲯⲩⲭⲏ ⲧⲉ. ⲧⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲅⲁⲣ ⲛⲁ-
ⲱⲱⲡⲉ ⲉⲥ☩ⲥⲟⲉⲓⲧ ⲣⲛ̀ ⲙ̀ⲙⲛⲧⲉⲣⲱⲟⲩ ⲛ̀ⲥⲁⲱⲫⲉ
ⲛ̀ⲣⲟⲙⲡⲉ· ⲃ̀ⲙ̀ⲃⲟⲙ ⲧⲉⲛⲟⲩ· ⲁⲩⲱ̀ ⲛ̄ⲧⲧ̀ⲙ̀ⲃⲱⲗ ⲉ̀ⲃⲟⲗ·
ⲁⲩⲱ̀ ⲗⲁ ⲡⲭⲟⲉⲓⲥ ⲁⲥⲡⲁϫⲉ ⲙ̀ⲙⲟⲩ. ⲁⲩⲃⲱⲕ ⲉ̀ⲣⲣⲁⲓ
ⲙⲡⲏⲩⲉ ⲙ̀ⲛ ⲛⲉⲫⲁⲅⲅⲉⲗⲟⲥ. ⲛⲧⲉⲣⲉ[2] ⲥⲧⲟⲟⲩⲉ̀ ⲇⲉ
ⲱⲱⲡⲉ· ⲁⲕⲉⲗⲉⲩⲉ̀ ⲉⲧⲣⲉⲩⲉⲓⲛⲉ ⲙ̀ⲙⲟⲩ ⲉⲡⲃⲏⲙⲁ.
ⲡⲉϫⲁⲩ ⲛⲁⲩ ⲛ̀ⲃⲓ ⲡ̀ⲣⲣⲟ ⲙⲁⲅⲛⲉⲛⲧⲓⲟⲥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ

---

1) Memphitic version, p. 14.
2) Memphitic version, p. 15.

†ΑΙΤΙ ⲚⲘⲞⲔ ⲚⲞⲨⲀⲒ̈ⲦⲎⲘⲀ [ⲤⲈ] ⲚⲚⲈⲔ̀ⲢⲘⲀⲄⲓⲀ̀
[Ⲛ̀]ⲤⲎⲦⲈ ⲰⲈ ⲠⲀ ⲤⲞⲈⲒⲤ ⲡ̀ⲣⲣⲟ [ⲘⲚ̀ ⲠⲈ]ⲰⲂⲈ [Ⲛ̀]ⲚⲞⲨ-
ⲦⲈ· ⲘⲚ̀ ⲦⲀⲢⲦⲈⲘⲒⲤ ⲦⲘ̀ⲖⲀⲨ ⲚⲚ̀ⲚⲞⲨⲦⲈ ⲦⲎⲢⲞⲨ †ⲚⲀ-
page 23. col. II. ⲠⲒⲤⲦⲈⲨⲈ ⲈⲠⲈⲔⲚⲞⲨⲦⲈ. ⲠⲈⲤⲀⲈ ⲤⲈ ⲀⲤⲓ ⲠⲈⲦⲈⲔⲞⲨ-
ⲀⲰⲒ̈ ⲠⲈⲤⲀⲈ Ⲛ̀ⲆⲒ ⲘⲀⲢⲚⲈⲚⲦⲒⲞⲤ ⲤⲈ ⲈⲒⲤ ⲤⲒⲚ̀ⲦⲈ
ⲤⲈⲤⲀⲤⲦⲎⲚ Ⲛ̀ⲆⲒ ⲘⲈⲚⲦⲀⲈⲦⲈ Ⲛ̀ⲑⲏ̀ⲢⲞⲚⲞⲤ ⲀⲨⲰ̀ ⲠⲞⲨⲀ̀
ⲠⲞⲨⲀ̀ Ⲛ̀ⲚⲈⲑⲢⲞⲚⲞⲤ ⲈⲨⲦⲚⲞ̄ ⲤⲒ̀ ⲤⲈⲚⲠⲞⲆⲈ Ⲛ̀Ⲱⲉ.
ⲤⲞⲒ̈ⲚⲈ ⲘⲈⲚ ⲈⲂⲞⲖ Ⲛ̀ⲤⲎⲦⲞⲨ· ⲤⲒ̀ⲚⲈⲂⲞⲖⲤⲒ̀Ⲛ ⲤⲈⲚ-
ⲰⲎⲚ Ⲛ̀ⲢⲈⲨ†ⲔⲀⲢⲠⲞⲤ. ⲤⲒ̀ⲚⲔⲞⲞⲨⲈ̀ ⲆⲈ ⲞⲚ Ⲛ̀ⲤⲎⲦⲞⲨ
ⲈⲄⲞ Ⲛ̀ⲀⲦⲔⲀⲢⲠⲞⲤ ⲈⲰⲰⲠⲈ ⲈⲨⲰⲀⲚⲂⲰⲖ ⲈⲂⲞⲖ Ⲛ̀ⲆⲒ
ⲠⲘⲚ̀ⲦⲀⲨⲦⲈ Ⲛ̀ⲑⲏ̀ⲢⲞⲚⲞⲤ· ⲤⲒⲦⲚ̀ ⲚⲈⲔⲰ̀ⲖⲎⲖ Ⲛ̀ⲦⲈ Ⲙ̀ⲠⲞⲆⲈ
page 24. col. I. ⲈⲦⲤⲒⲰⲞⲨ· ⲤⲒⲚⲞⲨⲚⲈ ⲈⲂⲞⲖ ⲀⲨⲰ̀ Ⲛ̀ⲤⲈ†ⲔⲀⲢⲠⲞⲤ
ⲈⲨⲠⲎⲤ ⲈⲂⲞⲖ ⲀⲨⲰ̀ Ⲛ̀ⲀⲦⲔⲀⲢⲠⲞⲤ Ⲛ̀ⲤⲈⲆⲰ ⲈⲨⲰ̀
Ⲛ̀ⲀⲦⲔⲀⲢⲠ̀ⲞⲤ· ⲦⲚ̀ⲚⲀⲠⲒⲤⲦⲈⲨⲈ̀ ⲈⲠⲈⲔⲚⲞⲨⲦⲈ. Ⲡ̀ⲠⲈⲦ-
ⲞⲨⲀⲀⲂ ⲆⲈ ⲚⲀⲘⲈ ⲈⲦⲦⲀⲒ̀ⲚⲨ ⲢⲈⲰⲢⲒⲞⲤ· ⲀⲨⲔⲰⲖⲀ̀ Ⲛ̀ⲚⲈⲨⲠⲀⲦ·
ⲀⲨⲰ̀ⲖⲎⲖ ⲚⲀ ⲞⲨⲚⲞⲨ ⲤⲈⲚⲦⲈ· ⲤⲰⲤⲦⲈ Ⲛ̀ⲦⲈ ⲠⲀⲚⲢ ⲰⲰⲠⲈ· ⲤⲒ̀ ⲞⲨⲚⲞⲆ Ⲛ̀Ⲱ̀ⲦⲞⲢⲦⲢ̀. ⲀⲨⲰ̀
ⲀⲨⲚⲞⲆ Ⲛ̀ⲔⲘ̀ⲦⲞ ⲰⲰⲠⲈ ⲔⲀⲦⲀ ⲑⲈ Ⲛ̀ⲦⲀⲨⲰⲰⲠⲈ
Ⲙ̀ⲠⲚⲀⲨ Ⲛ̀ⲦⲀⲨⲦⲰⲞⲨⲚ ⲈⲂⲞⲖⲤⲒ̀Ⲛ ⲚⲈⲦⲘⲞⲞⲨⲦ. ⲀⲨⲰ̀
page 24. col. II. Ⲛ̀ⲦⲈⲨⲚⲞⲨ ⲁ̀ ⲠⲘⲚ̀ⲦⲀⲨⲦⲈ Ⲛ̀ⲑⲢⲞⲚⲞⲤ ⲂⲰⲖ ⲈⲂⲞⲖ
ⲤⲒⲦⲚ̀ ⲦⲆⲞⲘ Ⲙ̀ⲠⲚ̀ⲞⲨⲦⲈ. ⲁ̀ ⲚⲠⲞⲞⲆⲈ Ⲛ̀Ⲱⲉ ⲤⲒⲚⲞⲨⲚⲈ
ⲈⲂⲞⲖ ⲀⲨⲰⲰⲠⲈ Ⲛ̀ⲢⲈⲨ†ⲔⲀⲢⲠⲞⲤ ⲈⲨⲠⲎⲤ. ⲚⲈ Ⲙ̀ⲚⲔⲀⲢ-
ⲠⲞⲤ ⲤⲒⲰⲞⲨ ⲆⲈ ⲀⲨⲆⲰ ⲈⲄⲞ̀ Ⲛ̀ⲀⲦⲔⲀⲢⲠⲞⲤ Ⲛ̀ⲦⲈ-
ⲢⲈⲨⲚⲀⲨ ⲆⲈ Ⲛ̀ⲆⲒ ⲠⲢ̀ⲢⲞ ⲠⲈⲤⲀⲈ ⲤⲈ Ⲛ̀ⲦⲔ̀ ⲞⲨ ⲚⲞⲆ
ⲤⲒⲢⲀⲔⲖⲎⲤ ⲤⲈ ⲤⲒ̀Ⲛ Ⲛ̀ⲔⲈⲰⲈ ⲈⲦⲰⲞⲨⲰⲞ̀Ⲩ ⲀⲔⲞⲨⲈⲚⲤ
ⲦⲈⲔⲆⲞⲘ ⲈⲂⲞⲖ[1] Ⲛ̀ⲤⲎⲦⲞⲨ. ⲢⲈⲰⲢⲒⲞⲤ ⲤⲰⲰ †ⲤⲞⲞⲨⲚ
ⲤⲈ ⲈⲒⲚ[Ⲁ]ⲦⲀⲔⲞⲈ Ⲛ̀ⲀⲰ Ⲛ̀Ⲥ[Ⲉ]· ⲀⲈⲔⲈⲖⲈⲨⲈ̀ ⲈⲦⲢⲈ[Ⲩ]-
ⲦⲀⲘⲒⲞ Ⲛ̀ⲞⲨⲚ[ⲞⲆ] Ⲛ̀ⲂⲀⲰⲞⲨⲢ Ⲛ̀ⲤⲈ[ⲰⲀⲀⲦⲈ] ⲤⲒ̀Ⲛ

[1]) Memphitic version, p. 16.

ⲧⲉϥⲙⲏⲧⲉ ⲛ̀ⲥⲉⲗⲁϥ ⲛ̀ⲱ . . . . . ⲥⲛⲁⲩ ⲁⲩⲱ[1]. ⲧⲉ
page 25. col. I. ⲑⲉ ⲛ̀ⲧⲁϥ† ⲙ̀ⲡⲉϥⲡⲛ̄ⲁ̄.
ⲙ̀ⲛ̀ⲛⲥⲱⲥ ⲇⲉ ⲟⲛ ⲁϥⲟⲩⲉⲣⲥⲁⲣⲛⲉ ⲉⲧⲣⲉⲩⲉⲓⲛⲉ ⲛ̀ⲟⲩ-
ⲛⲟⲃ ⲛ̀ⲭⲁⲗⲭⲓⲱⲛ (sic)· ⲛ̀ⲥⲉⲛⲟⲩ ⲍⲉ ⲉⲣⲣⲁⲓ ⲉ̀ⲣⲟϥ
ⲙ̀ⲙ̀ⲓⲙⲉⲗⲟⲥ ⲙ̀ⲡ̀ⲇⲓⲕⲁⲓⲟⲥ· ⲙ̀ⲛ̀ ⲟⲩⲧⲁⲣⲧ ⲛ̀ⲥⲉⲥⲁⲣⲧⲉ 5
ⲥⲁⲣⲟϥ ⲥⲁ ⲡⲉⲭⲁⲗⲭⲓⲱⲛ (sic) ⲙ̀ⲛ̀ ⲟⲩⲗⲁⲙⲭⲁⲧⲏ̀
ⲙ̀ⲛ̀ ⲟⲩⲱⲧ· ⲙ̀ⲛ̀ ⲟⲩⲁⲙⲣⲏⲥⲉ ⲯⲁⲛⲧⲉϥⲃⲣ̀ⲃⲣ̀ ⲛⲉϥⲛⲏⲭ
ⲯⲗⲓϭ ⲉ̀ⲃⲟⲗ ⲛⲁⲙⲉⲛⲧⲏ ⲙ̀ⲙⲁⲁⲣⲉ. ⲛ̀ⲥⲩⲡⲉⲣⲏⲧⲏⲥ ⲇⲉ
ⲛⲁⲓ ⲉⲧⲥⲁⲣⲧⲉ ⲥⲁ ⲡⲉⲭⲁⲗⲭⲓⲟⲛ (sic) ⲁⲩⲡⲱⲧ
page 25. col. II. ⲉ̀ⲡⲟⲩⲉ̀· ⲛ̀ⲧⲉⲣⲟⲩⲧ̀ⲙⲉⲯⲃⲙⲃⲟⲙ ⲉ̀ⲫⲓ ⲉ̀ⲥⲣⲁⲓ ⲥⲁ- 10
ⲛ̀ⲧⲉⲗⲧⲓⲗⲉ· ⲉⲧⲫⲱⲃⲉ ⲉ̀ⲥⲣⲁⲓ ⲥⲙ̀ ⲡⲉⲭⲁⲗⲭⲓⲱⲛ (sic)
ⲉⲧⲉⲫⲯⲟⲟⲡ ⲛ̀ⲥⲏⲧⲫ [ⲁⲩⲧⲁⲙⲉ ⲡ̀ⲣⲣⲟ ⲍⲉ ⲁ̀ ⲡⲓⲧⲁⲗⲁⲓ-
ⲡⲟⲣⲟⲥ ⲣⲱⲕⲍ ⲙⲡⲧⲏⲣⲫ ⲁⲫⲟⲩⲁⲥⲥⲁⲣⲛⲉ ⲛ̀ⲥⲉⲧⲟⲙⲥⲫ
ⲙ̀ⲡⲕⲁⲍ ⲙ̀ⲛ̀ ⲡⲉⲭⲁⲗⲭⲓⲱⲛ (sic)· ⲉⲧⲉⲫⲯⲟⲟⲡ ⲛ̀ⲥⲏⲧⲫ][2]
ⲍⲉⲕⲁⲥ ⲛ̀ⲛⲉ ⲛⲉⲭⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ ⲥⲉ ⲉ̀ⲣⲟϥ ⲛ̀ⲥⲉⲫⲓ̀ 15
ⲉ̀ⲃⲟⲗ ⲥⲙ̀ ⲛⲉⲫⲙⲉⲗⲟⲥ· ⲛ̀ⲥⲉⲉ̀ⲙⲓⲛⲉ ⲛ̀ⲟⲩⲙⲁⲣⲧⲩⲣⲓⲟⲛ
ⲉ̀ⲣⲟϥ. ⲉⲩⲃⲏⲕ ⲇⲉ ⲉⲧⲁⲙⲉ ⲡ̀ⲣⲣⲟ· ⲁⲩⲛⲟⲃ ⲇⲉ
ⲛ̀ⲱⲧⲟⲣⲧⲣ̀ ⲇⲉ ⲱⲡⲉ. ⲥⲱⲥⲧⲉ ⲛ̀ⲧⲉ ⲧⲡⲉ ⲣ̀ⲕⲁⲕⲉ
ⲛ̀ⲥⲉⲧⲙ̀ⲣ̀ⲟⲩⲟ̀ⲉⲓⲛ ⲛ̀ⲃⲓ ⲛ̀ⲥⲓⲟⲩ. ⲛⲉ ⲁ ⲡⲭⲟⲉⲓⲥ ⲅⲁⲣ
ⲉⲓ ⲉ̀ⲡⲉⲥⲛⲧ. ⲙ̀ⲛ̀ ⲛⲉⲫⲁⲣⲅⲉⲗⲟⲥ ⲉ̀ⲭⲙ̀ ⲡⲉⲭⲁⲗⲭⲓⲱⲛ 20
page 26. col. I. (sic) ⲉⲫⲭⲱ ⲛ̀ⲓⲙⲟⲥ ⲍⲉ ⲁ̀ⲛⲟⲕ[3] ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̀ⲧⲁⲫ-
ⲧⲟⲩⲛⲉⲥ ⲗⲁⲍⲁⲣⲟⲥ. ⲉ̀ⲃⲟⲗ ⲥⲙ̀ ⲛⲉⲧⲙⲟⲟⲩⲧ. ⲛ̀ⲧⲟⲕ
ⲥⲱⲱⲕ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ †ⲭⲱ ⲛ̀ⲓⲙⲟⲥ ⲛⲁⲕ ⲍⲉ ⲁ̀ⲙⲟⲩ
ⲉ̀ⲃⲟⲗ ⲥⲙ̀ ⲡⲉⲭⲁⲗⲭⲓⲱⲛ (sic) ⲛ̀ⲅⲁⲍⲉⲣⲁⲧ̀ⲕ ⲉⲭⲙ̀
ⲛⲉⲕⲟⲩⲉ̀ⲣⲏⲧⲉ ⲉⲙⲛ̀ⲗⲁⲁⲩ ⲛ̀ⲧⲁⲕⲟ ⲯⲟⲟ̀ⲡ ⲛ̀ⲥⲏⲧⲕ̀. 25
ⲁⲩⲱ ⲛ̀ⲧⲉⲩⲛⲟⲩ ⲁⲫⲧⲱⲟⲩⲛ ⲉ̀ⲃⲟⲗ ⲥⲙ̀ ⲛⲉⲧⲙⲟⲟⲩⲧ

---

[1]) The page ends here. [2]) The words enclosed by brackets have been written on the margin by a later hand.

[3]) Memphitic version, p. 17, l. 4.

ⲛⲑⲓ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ· ⲭⲱⲥ
ⲙⲡⲉ ⲗⲁⲁⲩ ⲙⲡⲉⲑⲟⲟⲩ ⲱⲱⲡⲉ ⲙⲙⲟⲩ ⲉⲡⲧⲏⲣϥ.
ⲡⲉⲭⲉ ⲡϫⲟⲉⲓⲥ ⲛⲁϥ ⲭⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲛ̀ ⲟⲩⲛⲟϭ
ⲛ̀ⲣⲁⲱⲉ ⲱⲟⲟⲡ ϩⲛ̀ ⲧⲡⲉ· ⲙⲡⲉⲙⲧⲟ ⲉⲃⲟⲗ ⲛ̀ⲛⲁⲅⲅⲉⲗⲟⲥ
page 26. col. II. ⲉⲭⲙ̀ ⲡⲉⲕⲁⲅⲱⲛ. ⲁⲛⲟⲕ ⲇⲉ ⲟⲛ ⲑⲛⲏⲩ ⲱⲁⲣⲟⲕ ϩⲓϫⲛ̀ 5
ⲛⲉⲕⲗⲟⲟⲩⲗⲉ ⲧⲁϯⲃⲟⲙ ⲛⲁⲕ· ⲛ̀ⲑⲉ ⲛ̀ⲁⲃⲣⲁϩⲁⲙ ⲙ̀ⲛ̀
ⲓⲥⲁⲁⲕ ⲙ̀ⲛ̀ ⲓ̈ⲁⲕⲱⲃ ⲛⲁⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ ⲃ̀ⲙ̀ⲃⲟⲙ ⲁⲩⲱ
ⲛ̀ⲣ̀ϫⲣⲟ· ⲁ̀ⲛⲟⲕ ⲅⲁⲣ ϯⲱⲟⲟⲡ ⲛⲛ̀ⲙⲁⲕ. ⲡϫⲟⲉⲓⲥ
ⲇⲉ ⲓⲥ ⲁⲫⲃⲱⲕ ⲉ̀ϩⲣⲁⲓ̈ ⲙ̀ⲡⲛⲩⲉ̀ ⲙ̀ⲛ̀ ⲛⲉⲫⲁⲅⲅⲉⲗⲟⲥ.
ⲙⲛ̀ⲛⲥⲱⲥ ⲇⲉ ⲟⲛ ⲛⲉⲧⲁϩⲉⲣⲁⲧⲟⲩ ⲉⲧⲥⲁϩⲧⲉ ϩⲁ 10
ⲡⲉϫⲁⲗⲭⲓⲟⲛ ⲙ̀ⲧⲉⲣⲟⲩⲛⲁⲩ ⲉ̀ⲡⲉⲛⲧⲁⲫⲱⲡⲉ· ⲁⲩⲡⲱⲧ
ⲁⲩⲧⲁⲙⲉ ⲡ̀ⲣⲣⲟ ⲭⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ· ⲡⲉⲛⲧⲁⲕⲙⲟⲩϫ̀ⲏ ⲉ̀ⲡⲉ-
ϫⲁⲗⲕⲓⲟⲛ· ⲉⲓⲥ ϩⲛ̀ⲧⲉ ⲧⲉⲛⲟⲩ ⲉⲫϯⲥⲃⲱ ϩⲛ̀ ⲧⲡ̀ⲟⲗⲓⲥ.
ⲁⲩⲱ ⲁⲫⲕⲉⲗⲉⲩⲉ̀ ⲉ̀ⲧⲣⲉⲩⲛ̀ⲧⲁ̀ ⲛⲁϥ.[1]

. 15

page ? col. I. ⲅⲉⲱⲣⲅⲓⲟⲥ ⲧⲁⲙⲟⲩ ⲉ̀ⲣⲟϥ ⲁⲫⲃⲓⲛⲉ ⲙ̀ⲛ̀ⲛⲟⲩⲃ ⲉⲩⲕⲏ
ⲉϩⲣⲁⲓ̈ ⲁⲫϫⲓⲧⲟⲩ ⲉ̀ϩⲟⲩⲛ ⲉ̀ⲡⲧⲟⲡⲟⲥ. ⲡⲣⲱⲙⲉ ⲇⲉ
ⲛ̀ⲧⲁⲫⲱⲣϫ̀ ⲛ̀ⲛⲟⲩϫ ⲛ̀ⲧⲉⲣⲉ ⲡⲇⲁⲓⲙ̀ⲟⲛⲓⲟⲛ ⲕⲁⲗϥ
ⲛ̀ⲟⲩⲕⲟⲩⲓ̀ ⲁⲫⲱⲱ ⲉ̀ⲃⲟⲗ ⲭⲉ ⲡ̀ⲛⲟⲩⲧⲉ ⲙ̀ⲡϩⲁⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲕⲱ ⲛⲁⲓ ⲉ̀ⲃⲟⲗ· ⲁⲩⲱ ⲁⲫϩⲟⲙⲟⲗⲟⲅⲉⲓ 20
ⲙ̀ⲡⲉⲫⲛⲟⲃⲉ ⲙ̀ⲡⲉⲙⲧⲟ ⲉ̀ⲃⲟⲗ ⲛ̀ⲟⲩⲟⲛ ⲛⲓⲙ ⲁ̀ ⲡⲛⲟⲩⲧⲉ
ⲱⲉⲛⲉϩⲧⲏϥ ϩⲁⲣⲟϥ ⲁⲫⲛⲉⲭ ⲡⲇⲁⲓⲙ̀ⲟⲛⲓⲟⲛ ⲉ̀ⲃⲟⲗ
ⲛ̀ϩⲙⲧϥ. ⲛ̀ⲧⲉⲣⲉ ⲡⲟⲩⲭⲁⲓ̈ ⲇⲉ ⲱⲱⲡⲉ ⲛⲁϥ ⲡⲉⲭⲁϥ
ⲛ̀ⲧⲉⲫϩⲓⲙⲉ ⲭⲉ ⲁⲓ̀ⲣⲛⲟⲃⲉ ⲉ̀ⲡⲛⲟⲩⲧⲉ ⲙ̀ⲡϩⲁⲣⲓⲟⲥ 25
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲧⲉⲛⲟⲩ ⲃⲉ ⲧⲱⲟⲩⲛ ⲛ̀ⲧⲉⲃⲱⲕ ⲉ̀ⲡⲉⲛⲏ̀
ⲛ̀ⲧⲉⲥⲓⲛⲉ ⲛⲛ̀ⲛⲟⲩⲃ ⲙ̀ⲡⲧ[ⲟⲡⲟ]ⲥ. ⲡⲁⲛ[2] . . . .

page ? col. II. . . . . .
ⲕⲱⲛ . . . . . .

---

1) The page ends here. 2) The column ends here.

ⲛⲟⲃⲉ . . . . . .
ⲛⲁϥ ⲛ̀ⲃⲓ ⲧⲉϥϩⲓⲙⲉ ⲍⲉ ⲥⲓⲛ̀ⲍⲡⲥⲟⲛϩⲁϥ ⲁⲩⲣⲱⲙⲉ
ⲍⲉ ⲣⲉⲱⲣⲓⲟⲥ ⲉⲓⲛⲉ ⲛⲁϥ ⲙ̀ⲡⲉϥϫⲟⲩⲣ· ⲁⲓ†ⲛⲁϥ
ⲛ̀ⲛⲛⲟⲩⲃ. ⲁⲩⲱ ⲟⲩⲣⲱⲙⲉ ⲡⲉ ⲛ̀ⲟⲩⲟⲃⲱ ⲛ̀ⲕⲁⲣⲟⲩⲥ.
ⲁⲛⲟⲕ ⲇⲉ ⲁⲓⲙⲟⲟⲱⲉ ⲛⲙ̀ⲙⲁϥ ⲱⲁϩⲟⲩⲛ ⲉ̀ⲡⲧⲟⲡⲟⲥ.
ⲁⲩⲱ ⲁⲓⲗⲟ ⲉⲓⲛⲁⲩ ⲉ̀ⲣⲟϥ. ⲡⲣⲱⲙⲉ ⲇⲉ ⲁϥⲉⲓⲙⲉ
ⲍⲉ ⲡ̀ϩⲁⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲡⲉ ⲁⲩⲱ ⲁϥⲱⲡ̀ϩⲙⲟⲧ
ⲛⲧⲙ̀ ⲡⲛⲟⲩⲧⲉ ⲉ̀ϫⲙ ⲡⲉϩⲙⲟⲧ ⲛ̀ⲧⲁϥⲧⲁϩⲟϥ ⲙ̀ⲛ̀ ⲑⲉ
ⲛ̀ⲧⲁϥⲟⲩϫⲁⲓ ⲉ̀ⲃⲟⲗ ϩⲙ̀ ⲡ̀ⲇⲁⲓⲙⲟⲛⲓⲟⲛ. ⲁⲩⲱ ⲛⲉϥ-
ⲱⲟⲟⲡ ϩⲙ̀ ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡ̀ϩⲁⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲉϥⲇⲓⲁ-
ⲕⲟⲛⲉⲓ ⲛⲁϥ ⲱⲁ ⲡⲉϩⲟ[ⲟⲩ] ⲙ̀ⲡⲉϥ [ⲃⲓⲟⲥ] . , .
page ? col. I.
. . . . . .
. . . . [ⲱⲡ]ⲏⲣⲉ . . . . . .
. . . . . ⲏⲡⲉ . . . . . .
ⲙ̀ⲙⲟⲟⲩ. ⲁⲩⲱⲱⲡⲉ ϩⲙ̀ ⲡ̀ⲧⲟⲡⲟⲥ ⲙ̀ⲡ̀ϩⲁⲣⲓⲟⲥ ⲣⲉⲱⲣ-
ⲣⲓⲟⲥ ϩⲱⲥⲧⲉ ⲛ̀ⲧⲉ ⲡⲉϥⲥⲟⲉⲓⲧ ⲡⲱϩ ⲱⲁ ⲛⲉϫⲱⲣⲁ
ⲧⲏⲣⲟⲩ ⲉⲧⲃⲉ ⲛ̀ⲃⲟⲙ ⲉⲧⲱⲟⲟⲡ ⲛ̀ϩⲏⲧϥ. ⲛⲉⲧⲱⲱⲛⲉ
ⲛ̀ϥⲧⲁⲗⲃⲟ ⲙ̀ⲙⲟⲟⲩ ⲛ̀ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲛ̀ϥⲛⲟⲩϫⲉ ⲙ̀ⲙⲟⲟⲩ
ⲉ̀ⲃⲟⲗ. ⲁⲩⲉⲓ ⲱⲁⲣⲟϥ ⲛ̀ⲃⲓ ⲛ̀ⲣ̀ⲣⲱⲟⲩ ⲙⲛ ⲛ̀ⲕⲱⲙⲏⲥ.
ⲁⲩⲡⲁⲍⲧⲟⲩ ⲁⲩϫⲓⲥⲙⲟⲩ ϩⲙ̀ ⲡⲉϥⲧⲟⲡⲟⲥ ⲉ̀ⲧⲟⲩⲁⲁⲃ
ⲁⲩⲉⲓⲛⲉ ⲛⲁϥ ⲛ̀ϩⲛⲇⲱⲣⲟⲛ. ϩⲟⲓⲛⲉ ⲁⲩⲧⲁⲙⲓⲟ ⲛ̀ϩⲛ̀-
page ? col. II.
ϩⲓⲕⲟⲛ ⲛ̀ⲛⲟⲩⲃ ⲁⲩⲧⲁϩⲟⲟⲩ . . . . . ⲡⲉϥⲧⲟⲡⲟⲥ
ϩⲙ̀ ⲕⲟⲟⲩⲉ ⲇⲉ ⲁⲩⲧⲁⲙⲓⲟ ⲛ̀ϩⲛ̀ⲗⲓⲙⲏⲛ ⲛ̀ⲛⲟⲩⲃ. ⲙ̀ⲛ̀
ϩⲉⲛⲕⲩⲙⲉⲗⲓⲟⲛ ⲙ̀ⲛ̀ ϩⲛⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉⲩⲣ̀ⲡⲙⲉⲉⲩⲉ
ⲛ̀ⲛⲉⲩⲱⲏⲣⲉ. ⲁⲩⲱ ⲛⲉⲣⲉ ⲡ̀ϩⲁⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ·
ϫⲓϩⲙⲟⲧ ⲉϩⲣⲁⲓ ⲉ̀ϫⲱⲟⲩ ⲛ̀ⲛⲁϩⲣⲙ̀ ⲡⲛⲟⲩⲧⲉ. ⲁⲩⲱ
ⲗ ⲡⲉⲭⲥ̄ †ⲛⲁϥ ⲙ̀ⲡⲉⲓ ⲕⲉⲛⲟⲩ ⲛ̀ϩⲙⲟⲧ· ⲛ̀ⲑⲉ ⲛ̀ⲧⲁϥⲱⲣⲕ
ⲛⲁϥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲍⲉ ⲁⲓⲱⲣⲕ̀ ⲙ̀ⲙⲟⲓ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲓ·
ϫⲉ ⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧⲱⲟⲟⲡ ϩⲙ̀ ⲟⲩⲁ̀ⲛⲁⲅⲕⲏ ⲙ̀ⲛ̀ ⲡ̀ⲓ-
ⲣⲁⲥⲙⲟⲥ ⲛⲓⲙ· ⲉϥⲱⲁⲛⲱⲱ ⲉ̀ϩⲣⲁⲓ ⲉ̀ⲣⲟⲓ ϩⲙ̀ ⲡⲉϥϩⲛⲧ

page ? col. I. ⲧⲏⲣϥ ⲛⲉϥϫⲟⲟⲥ ϫⲉ ⲡⲛⲟⲩⲧⲉ ⲙ̀ⲡϩⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲃⲟ̀ⲏⲑⲉⲓ ⲉ̀ⲣⲟⲓ̈. ⲧⲛⲁⲛⲁϩⲙⲟⲩ ⲉ̀ⲃⲟⲗ ϩⲙ̀ ⲡⲓⲣⲁⲥⲙⲟⲥ
ⲛⲓⲙ· ⲙ̀ⲛ̀ ⲁ̀ⲛⲁⲅⲕⲏ ⲛⲓⲙ ⲉⲓⲥ ⲛⲁⲓ̈ ⲙⲉⲛ ⲁ̀ⲛ̀ϫⲟⲟⲩ
ⲉⲧⲃⲏ̀ⲏⲧⲕ ⲱ̀ ⲡ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲙ̀ⲡⲉϫ̅ⲥ̅ ⲁⲩⲱ̀ ⲡ̀ϫⲱⲱⲣⲉ
ⲛ̀ⲇⲩⲛⲁⲧⲟⲥ· ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲧⲧⲁⲉⲓⲟ̀ ⲛⲁⲕ ϩⲛ̀ 5
ⲧⲡⲉ ⲁⲩⲱ ϩⲓϫⲙ̀ ⲡ̀ⲕⲁϩ· ⲧⲛ̀ⲥⲟⲡ̀ⲥ̀ ⲙ̀ⲙⲟⲕ ⲁ̀ⲣⲓⲡⲣⲉⲥ-
ⲃⲉⲩⲉ ⲉϩⲣⲁⲓ̈ ⲉ̀ϫⲱⲛ ⲛ̀ⲛⲁϩⲣⲏ̀ ⲡⲉⲛⲧⲁⲕⲙⲉⲣⲓⲧⲏ
ⲡⲉϫ̅ⲥ̅ ⲛⲉⲕⲱⲉⲛⲉϩⲧⲏⲕ ϩⲁⲣⲟⲛ. ⲛⲉⲕⲁⲩⲍⲁⲛⲉ ⲛ̀ⲛⲉⲛ-
page ? col. II. ⲥⲱⲱ, ⲙ̀ⲛ̀ ⲛⲉⲛⲅⲉⲛⲛⲙⲁ. ⲛ̀ⲧϥⲥⲁⲛⲱ ⲛⲓⲣ[ⲱ]ⲙⲉ
ⲛⲉⲕⲧⲃⲟⲙ ⲛ̀ⲛⲧⲃ̀ⲛⲟⲟⲩⲉ ⲁⲩⲱ ⲛⲉⲕϩⲱⲧⲡ̀ ⲛ̀ⲙ̀ⲙⲁⲛ 10
ⲙ̀ⲡⲉⲕⲛⲁ· ⲙ̀ⲛ̀ ⲧⲉⲕⲁ̀ⲅⲁⲡⲏ ϩⲓ ⲟⲩⲥⲟⲡ. ⲛ̀ⲧⲫⲓ ⲙ̀ⲙⲁⲩ
ⲛ̀ⲛⲓϩⲓⲥⲉ· ⲙ̀ⲛ̀ ⲡⲓⲡⲟⲗⲩⲙⲟⲥ ⲉ̀ⲃⲟⲗ ϩⲓϫⲱⲛ. ⲁⲩⲱ̀
ⲛⲉⲣⲣⲱⲟⲩ ⲙ̀ⲛ̀ ⲛⲉⲍⲟⲩⲥⲓⲁ̀ ⲙ̀ⲛ̀ ⲛⲁⲣⲭⲱⲛ ⲙ̀ⲛ̀ ⲛⲉ-
ⲕⲣⲓⲧⲏⲥ· ⲉ̀ⲧⲁⲣⲭⲉⲓ ⲉ̀ϫⲱⲛ. ⲛ̀ⲧⲁⲁⲩ ⲛ̀ϩⲩⲙⲉⲣⲟⲥ ⲉ̀ϩⲟⲩⲛ
ⲉ̀ⲡⲉⲧⲡⲗⲁⲥⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲛ̀ⲧϯ ⲛⲁⲛ ⲛ̀ϩ̀ⲛⲟⲩ- 15
ⲟⲉⲓⲱ ⲛⲉⲓⲣⲏⲛⲓⲕⲟⲛ· ϫⲉ ⲧⲛ̀ⲥⲟⲟⲩⲛ ϫⲉ ⲟⲩⲛ̀ⲃⲟⲙ
page ? col. I. ⲙ̀ⲙⲟⲕ ⲉ̀ⲡⲣⲉⲥⲃ[ⲉⲩⲉ ⲉϩ]ⲣⲁⲓ̈ ⲉ̀ϫⲱⲛ [ⲛ̀]ⲧⲛ̀ ⲧⲉϫⲁⲣⲓⲥ
ⲙ̀ⲛ̀ ⲧⲙ̀ⲛ̀ⲧⲙⲁⲓ̈ⲣⲱⲙⲉ ⲙ̀ⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉϫ̅ⲥ̅ ⲡⲁⲓ̈
ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲟ̀ⲧϥ ⲉ̀ⲣⲉ ⲡⲉⲟⲟⲩ ⲙ̀ⲛ̀ ⲡⲧⲁⲉⲓⲟ̀· ⲙ̀ⲛ̀ ⲧⲉ-
ⲡⲣⲟⲥⲕⲩⲛⲉⲥⲓⲥ ⲡ̀ⲣⲉⲡⲉⲓ ⲛⲁϥ ⲙ̀ⲛ̀ ⲡⲉϥⲉⲓⲱⲧ ⲛ̀ⲁⲅⲁ- 20
ⲑⲟⲥ ⲙ̀ⲛ̀ ⲡⲉⲡⲛ̅ⲁ̅ ⲉ̀ⲧⲟⲩⲁⲁⲃ· ⲛ̀ⲣⲉϥⲧⲁⲛϩⲟ ⲙ̀ⲡ̀ⲧⲏⲣϥ
ⲁⲩⲱ̀ ⲛ̀ϩⲟⲙⲟⲟⲩⲥⲓⲟⲛ· ⲧⲉⲛⲟⲩ ⲙⲉⲛ ⲁⲩⲱ̀ ⲛⲟⲩⲟ̀ⲉⲓⲱ
ⲛⲓⲙ ⲁⲩⲱ̀ ⲱⲁ ⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ ⲛ̀ⲛⲁⲓⲱⲛ ϩⲁⲙⲏⲛ.

ⲁⲥϫⲱⲕ ⲉ̀[ⲃⲟⲗ ⲛ̀ⲃ]ⲓ ⲧⲙⲁⲣⲧⲩⲣⲓⲁ [ⲙ̀ⲛ̀ ⲛ̀ⲃⲟⲙ] 25
ⲙ̀ⲡ̀ϩⲁⲣⲓⲟⲥ [ⲅⲉⲱⲣⲅⲓⲟⲥ] ϩⲛ̀ ⲟⲩⲉⲓⲣⲏⲛⲏ [ⲛ̀ⲧⲉ]
ⲡⲛⲟⲩⲧⲉ ϩⲁϩⲁⲙⲏⲛ (sic) . . . . . ⲓ̅ⲣ̅ ⲙⲡⲁ
col. II. . . . . ρ?

ⲉⲅⲱ ⲉⲗⲁⲭ ⲥⲧⲉⲫⲁⲛⲟⲥ ⲕⲁⲓ ⲓⲱⲁⲛⲛⲏⲥ ⲁⲇⲉⲗⲫⲟⲩ 30

ⲅⲣⲁⲯⲁ ⲁ̀ⲣⲓⲡⲉⲛⲙⲉⲉⲩⲉ· ⲡⲟ̄ⲥ̄ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ ⲉⲫⲉⲥⲙⲟⲩ
ⲁⲩⲱ̀ ⲛⲉⲫⲥⲁⲣⲉⲥ ⲉ̀ⲡⲱⲛⲥ ⲙ̀ⲛ̀ ⲡ̀ⲧⲁⲥⲟ ⲉ̀ⲣⲁⲧⲫ
ⲙ̀ⲡⲁⲡⲁ ⲓⲁⲕⲱⲃ ⲡ̄ⲩ̄ⲩ̄ ⲙ̀ⲡⲁⲣⲭⲏⲡⲁⲡⲁ ⲗⲏⲩⲥ ⲙ̀ⲛ̀
ⲕⲟⲩⲗⲃⲁⲛ ⲁ̀ⲡⲟⲭⲱⲣⲓⲟⲛ ⲱⲙⲓⲛ ⲡⲁⲛⲟⲥ ⲭⲉ ⲛ̀ⲧⲟⲫ
ⲁⲫⲫⲓ ⲡ̀ⲣⲟⲟⲩⲱ ⲙ̀ⲡⲉⲓⲭⲱⲱⲙⲉ ⲛ̀ⲥⲩⲡⲟⲙⲛⲏⲙⲁ ⲙ̀ⲡⲓ- 5
ⲥⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲥⲁ ⲡⲟⲩⲭⲁⲓ̈ ⲛ̀ⲧⲉⲫⲯⲩⲭⲏ ⲭⲉ
ⲕⲁⲥ ⲉ̀ⲣⲉ ⲡⲥⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁⲭⲓⲥⲙⲟⲧ ⲉ̀ⲭⲱⲫ
ⲛ̀ⲛⲁⲥⲣⲙ̀ ⲡ̀ⲣⲣⲟ ⲡⲉⲭ̄ⲥ̄ ⲛⲑⲧⲟⲩⲭⲟⲫ ⲥⲙ̀ ⲡⲉⲓⲁⲓⲱⲛ
ⲙ̀ⲡⲟⲛⲏⲣⲟⲛ ⲁⲩⲱ̀ ⲛⲑⲏ†ⲛⲁⲫ ⲛ̀ⲟⲩⲙⲉⲣⲟⲥ ⲙ̀ⲛ̀ ⲟⲩ
ⲕⲗⲏⲣⲟⲥ ⲙ̀ⲛ̀ ⲛⲉⲧⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ ⲥⲙ̀ ⲡⲕⲉⲗⲓⲱⲛ 10
ⲉⲧⲛⲏⲩ [ⲥⲁⲙⲏⲛ].

Fragment B.

ⲘⲈ. col. I.
ⲙⲟⲩⲧⲉ[1] ⲉⲣⲟⲫ ⲍⲉ ⲁⲥⲏⲣ· ⲁⲩⲛⲟⲭⲏ ⲉⲃⲟⲗ ⲛⲓⲙⲁⲩ
ⲛⲃⲓ ⲛⲍⲩⲡⲏⲣⲉⲧⲏⲥ ⲁⲩⲕⲟⲧⲟⲩ ⲉⲡⲉⲥⲏⲧ. ⲁⲩⲟⲩⲉ̀ ⲇⲉ
ⲉⲃⲟⲗ ⲙ̀ⲡⲧⲟⲟⲩ ⲛⲟⲩⲥⲧⲁⲇⲓⲟⲛ. ⲁⲩⲱ ⲛⲧⲉⲩⲛⲟⲩ
ⲉⲓⲥ ⲟⲩⲛⲟⲃ ⲛ̀ⲍⲣⲟⲩⲙ ⲡⲉ ⲁⲫⲱⲟⲡⲉ· ⲍⲱⲥⲧⲉ ⲉⲧⲣⲉⲡ-
ⲧⲟⲟⲩ ⲧⲏⲣⲫ ⲛⲟⲉⲓ. ⲁⲩⲱ ⲁ ⲡⲭⲟⲉⲓⲥ ⲉⲓ[2] ⲍⲓⲭⲛ̀ 5
ⲛⲉⲕⲗⲟⲟⲗⲉ· ⲁⲫⲙⲟⲩⲧⲉ ⲉⲣⲉⲱⲣⲓⲟⲥ ⲉⲫⲭⲱ ⲙ̀ⲙⲟⲥ
ⲛⲁⲫ· ⲭⲉ ⲱ ⲡⲁⲥⲱⲧⲡ ⲛ̀ⲍⲙ̀ⲍⲁⲗ ⲧⲱⲟⲩⲛ ⲉⲍⲣⲁⲓ
ⲍⲓⲭⲙ̀ ⲡⲕⲁⲍ. ⲍⲛ̀ ⲧⲉⲩⲛⲟⲩ ⲇⲉ ⲉⲧⲙ̀ⲙⲁⲩ ⲁⲫⲧⲱⲟⲩⲛ
col. II. ⲛⲃⲓ ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲣⲉⲱⲣⲓⲟⲥ ⲉⲃⲟⲗⲍⲛ̀ ⲛⲉⲧⲙⲟⲟⲩ.
ⲁⲫⲡⲱⲧ ⲍⲓⲡⲁⲍⲟⲩ ⲛ̀ⲛ̀ⲍⲩⲡⲉⲣⲉⲧⲏⲥ ⲁⲫⲭⲓⲱⲕⲁⲕ ⲉⲃⲟⲗ 10
ⲭⲉ ⲃ̅ⲱ ⲛⲏⲧⲛ̀ ⲛⲟⲩⲕⲟⲩⲓ̈. ⲛⲍⲩⲡⲏⲣⲉⲧⲏⲥ ⲇⲉ ⲛ̀ⲧⲉⲣⲟⲩ-
ⲥⲱⲧⲙ̀ ⲉⲧⲉⲫⲥⲙⲏ ⲁⲩⲕⲟⲧⲟⲩ ⲉ̀ⲡⲁⲍⲟⲩ· ⲁⲩⲱ ⲛ̀ⲧⲉ-
ⲣⲟⲩⲛⲁⲩ ⲉⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲣⲉⲱⲣⲓⲟⲥ· ⲉⲫⲡⲏⲧ ⲍⲓⲡⲁⲍⲟⲩ
ⲙ̀ⲙⲟⲟⲩ ⲉⲫⲭⲓⲱⲕⲁⲕ ⲉⲃⲟⲗ· ⲁⲩⲍⲉ ⲍⲁ ⲛⲉⲫ ⲟⲩⲉ̀ⲣⲏⲧⲉ
ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲱ ⲡⲉⲛⲙⲉⲣⲓⲧ ⲛⲉⲓ̀ⲱⲧ ⲉⲧⲧⲁⲉⲓⲏⲩ 15
ⲁⲩⲱ ⲡⲍⲙ̀ⲍⲁⲗ ⲙ̀ⲡⲛⲟⲩⲧⲉ ⲍⲛ̀ ⲟⲩⲙⲉ· ⲙⲁ ⲛⲁⲛ
ⲍⲱⲱⲛ ⲛ̀ⲧⲉⲥⲫⲣⲁⲅⲓⲥ ⲉⲧⲍⲙ̀ ⲡⲉⲭ̅ⲥ̅ ⲓ̅ⲥ̅· ⲁⲩⲱ ⲛ̀ⲧⲉⲩ-
ⲘⲎ. col. I.
ⲛⲟⲩ ⲁⲩⲙⲟⲟⲩ ⲟⲩⲱⲛⲍ ⲉⲃⲟⲗⲍⲓ ⲍⲏ ⲙ̀ⲡⲇⲓⲕⲁⲓⲟⲥ
ⲫⲃⲁⲡⲧⲉⲓⲍⲉ ⲙ̀ⲙⲟⲟⲩ ⲉⲡⲣⲁⲛ ⲙ̀ⲡⲉⲓ̀ⲱⲧ ⲙ̀ⲛ̀ ⲡ̀ⲱⲏⲣⲉ
ⲙ̀ⲛ̀ ⲡⲉ ⲡⲛ̅ⲁ̅ ⲉ̀ⲧⲟⲩⲁⲁⲃ. ⲙ̀ⲙⲁⲧⲟⲓ̈ ⲇⲉ ⲛ̀ⲧⲁⲩⲭⲟⲟⲩ- 20

[1]) Memphitic version, p. 24, l. 24.
[2]) Memphitic version, p. 25.

cογ ⲛ̀ⲃⲓ ⲛⲉⲣⲣⲱⲟⲩ. ⲉⲛⲟⲩⲍⲉ ⲉⲃⲟⲗ ⲙ̀ⲡⲥⲱⲙⲁ
ⲙ̀ⲡⲡⲉⲧⲟⲩⲗⲁⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ. ⲡⲉⲣⲗⲏⲅⲱⲛ· ⲙⲛ̀ ⲕⲗⲏ-
ⲅⲁⲧⲓⲟⲥ ⲙⲛ̀ ⲗⲁⲛⲁⲥⲓⲁ̀ⲣⲓⲟⲥ ⲙⲛ̀ ⲙⲁⲛⲇⲣⲓⲁ̀ⲛⲟⲥ ⲛⲧⲉ-
ⲣⲟⲩⲣⲉⲓⲇⲉ ϣⲁ ⲡ̀ⲣⲣⲟ ⲁⲩⲍⲓϣⲕⲁⲕ ⲉⲃⲟⲗ ⲉⲩⲍⲱ
ⲙ̀ⲙⲟⲥ ⲍⲉ ⲁ̀ⲛⲟⲛ ⲥ̀ⲛⲭⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ ⲡⲁⲣⲣⲏⲥⲓⲁ. ⲡⲣⲣⲟ
col. II. ⲇⲉ ⲁⲫϣⲟⲡⲉ ⲥ̀ⲛ̀ ⲟⲩⲛⲟϭ ⲛ̀ⲍⲃⲁ· ⲁⲫⲕⲉⲗⲉⲩⲉ̀ ⲍⲉ
ⲕⲗⲏⲅⲱⲛ ⲉⲧⲣⲉⲩⲁϣⲧⲉ̀ ⲛⲥⲁ ⲍⲱϥ. ⲙⲁⲛⲇⲣⲓⲁ̀ⲛⲟⲥ ⲇⲉ·
ⲙⲛ̀ ⲗⲁⲛⲥⲓⲁ̀ⲣⲓⲟⲥ ⲉⲧⲣⲉⲩⲙⲟⲟⲩⲧⲟⲩ ⲥ̀ⲛ̀ ⲧⲥⲏⲫⲉ.
ⲁⲩⲱ ⲕⲗⲏⲅⲁⲇⲓⲟⲥ ⲉⲧⲣⲉⲩⲛⲟⲭⲉ̀ ⲉⲡⲕⲉⲛⲓⲕⲓⲟⲛ ⲛⲉϥ-
ⲙⲓϣⲉ ⲙⲛ̀ ⲛⲉⲑⲏⲣⲓⲟⲛ ⲁⲩⲱ ⲛ̀ⲧⲉⲓⲍⲉ ⲁⲩⲍⲱⲕ ⲉⲃⲟⲗ
ⲛ̀ⲧⲉⲩⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲥ̀ⲛ̀ ⲟⲩⲥⲟⲙⲟⲗⲟⲅⲓⲁ̀ ⲉⲛⲁⲛⲟⲩⲥ
ⲙ̀ⲡⲛⲁⲩ ⲛ̀ⲧⲁⲡ̀ⲯⲓⲧⲉ ⲛ̀ⲥⲟⲩⲱⲓⲥ ⲙ̀ⲡⲉⲃⲟⲧ ⲡⲁⲣ̀ⲙⲍⲟⲧ
ⲥ̀ⲛ̀ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲛ̀ⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲥⲁⲙⲏⲛ.[1] ⲉⲓⲧⲁ ⲙⲛ̀-
$\overline{\text{ⲙⲍ}}$· ⲛ̀ⲥⲁ ⲛⲁⲓ̈ ⲁ̀ ⲡ̀ⲣⲣⲟ ⲙⲟⲩⲧⲉ ⲉⲡⲥⲁⲣⲓ̀ⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
col. I. ⲡⲉⲭⲁⲩ ⲛⲁⲩ ⲍⲉ ϣⲉ ⲡⲁϫⲟⲉⲓⲥ ⲡ̀ⲏⲛ ⲙⲛ̀ ⲧⲁⲓ ⲟⲩ-
ϫⲟⲩⲧ ⲯⲓⲥ ⲛ̀ⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲧⲁⲣⲧⲏⲙⲓⲥ ⲧ̀ⲙⲁⲩ
ⲛ̀ⲛⲛⲟⲩⲧⲉ ☥☥ⲥⲟ ⲉ̀ⲣⲟⲕ ⲛ̀ⲑⲉ ⲛⲟⲩϣⲱⲣⲉ ⲙ̀ⲙⲉⲣⲓⲧ.
ⲁⲙⲟⲩ[2] ⲃⲉ ⲧⲉⲛⲟⲩⲱ̀ ⲡⲁϣⲱⲣⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ⲣ̀ ⲥⲱⲧⲙ̀
ⲛ̀ⲥⲱⲓ̈ ⲉⲓ☥ⲥⲃⲱ ⲙⲁⲕ· ⲉⲡⲉⲧⲉϣϣⲉ̀ ⲡⲉ ⲛ̄☥ ⲙ̀ⲡⲉⲕⲟⲩⲟⲓ̈
ⲛ̀ⲣ̀ ⲧⲁⲗⲉ ⲑⲩⲥⲓⲁ̀ ⲉⲍⲣⲁⲓ̈ ⲙ̀ⲡⲁⲡⲟⲗⲗⲱⲛ ⲡⲉⲧⲧⲟⲩⲥⲟ
col. II. ⲛ̀ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ. ⲡⲉⲭⲉ ⲡ̀ⲡⲉⲧⲟⲩⲁⲁⲃ ⲛⲁϥ ⲍⲉ
ⲉ̀ⲣⲉ ⲛⲉⲓ ϣⲁⲍⲉ ⲧⲱⲛ ϣⲁ ⲡⲟⲟⲩ ⲉⲓⲥ ⲥⲟ ⲛ̀ⲣⲟⲙⲡⲉ
ⲉⲕⲃⲁⲥⲁⲛⲓⲍⲉ ⲙ̀ⲙⲟⲓ̈ ⲉ̀ⲁⲕⲁⲁⲧ ⲙ̀ⲙⲉⲗⲟⲥ ⲙⲉⲗⲟⲥ ⲛ̀ϣⲟ
ⲙⲛ̀ⲧ· ⲛ̀ⲥⲟⲡ ⲙ̀ⲡⲉⲓⲥⲱⲧⲙ̀ ⲉⲛⲉⲓ ϣⲁⲍⲉ ⲉⲧⲥⲟⲗⲃ
ⲛ̀ⲧⲟⲟⲧⲕ̀ ⲉⲛⲉⲍ ⲛⲥⲁ ⲡⲟⲟⲩ. ⲁⲣⲁ ⲃⲉ ⲱ̀ ⲡ̀ⲣⲣⲟ ⲛ̀ $\overline{\text{ⲅ}}$ⲟⲟⲩⲛ
ⲁⲛ ⲍⲉ ⲡ̀ⲅⲉⲛⲟⲥ ⲛ̀ⲛⲉⲭⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ ⲙⲉⲩⲉ ϣⲙⲟⲟⲩ-

[1]) At the foot of this page, under the second column, is written in smaller letters ⁘ ⲡⲙⲉⲍ$\overline{\text{ⲁ}}$ ⲛⲥⲟⲡ ⲛ̀ϣⲱϣ ⁘

[2]) Memphitic version, p. 26.

ⲧⲟⲩ ⲉⲛⲉⲥ ⲁⲗⲗⲁ ⲉⲱⲁⲩⲃⲱ ⲉⲩⲧⲟⲩⲃⲉ ⲛⲱⲁⲁⲉ
ⲉⲧⲟⲩⲁⲱ ⲙⲙⲟⲟⲩ ⲛⲁⲩ. ⲧⲉⲛⲟⲩ ⲃⲉ ⲁⲕⲡⲣⲟⲧⲣⲉⲡⲉⲓ
ⲙⲙⲟⲓ ⲥⲛ ⲥⲉⲛⲓⲟⲗⲁⲓⲓⲁ ⲧⲛⲁⲧⲁⲗⲉ ⲑⲩⲥⲓⲁ ⲉⲥⲣⲁⲓ·
ⲙⲏ. col. I. ⲉⲛⲟⲩ ⲙⲡⲛⲟⲃ ⲛⲛⲟⲩⲧⲉ ⲡⲁⲡⲟⲗⲗⲱⲛ. ⲡⲣⲣⲟ ⲁⲉ
ⲁⲫⲧⲡⲉⲓ ⲉⲁⲛ ⲧⲉⲫⲁⲡⲉ. ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲁⲉ ⲣⲉⲱⲣⲓⲟⲥ
ⲁⲫⲛⲟⲁⲫ ⲛⲥⲁⲃⲟⲗ ⲙⲙⲟⲫ ⲉⲫⲁⲱ ⲙⲙⲟⲥ ⲁⲉ ⲙⲉⲛⲧⲉ
ⲛⲣⲁⲗⲓⲗⲁⲓⲟⲥ ⲥⲩⲛⲏⲑⲓⲁ ⲛⲧⲙⲓⲛⲉ ⲉⲧⲓⲡⲉⲓ ⲉⲁⲛ
ⲧⲉⲩⲁⲡⲉ ⲉⲓⲙⲏⲧⲉⲓ ⲛⲧⲁⲧⲁⲗⲉ ⲑⲩⲥⲓⲁ ⲉⲥⲣⲁⲓ ⲛⲱⲟⲣⲡ
ⲛⲛⲉⲕⲛⲟⲩⲧⲉ. ⲟⲩⲉⲥⲥⲁⲥⲛⲉ ⲃⲉ ⲉⲧⲣⲉⲩⲁⲥⲫⲁⲗⲓⲍⲉ
ⲙⲙⲟⲓ. ⲉⲡⲱⲉ. ⲉⲡⲉⲓ ⲁⲏ ⲁ ⲡⲉⲥⲟⲟⲩ ⲟⲩⲉⲓ ⲛⲉ ⲁⲩⲱ
ⲁ ⲡⲣⲏ ⲣⲓⲕⲉ ⲉⲥⲱⲧⲡ ⲁⲗⲗⲁ ⲭⲉⲕⲁⲥ ⲉⲓⲱⲁⲛⲧⲱⲟⲩⲛ
col. II. ⲉⲥⲧⲟⲟⲩⲉ ⲉⲣⲉ ⲡⲙⲏⲱⲉ ⲧⲏⲣⲫ ⲥⲱⲟⲩⲥ ⲁⲛⲟⲕ ⲁⲉ
ⲥⲱⲱⲧ ⲛⲧⲁⲧⲁⲗⲉ ⲑⲩⲥⲓⲁ ⲉⲥⲣⲁⲓ ⲛⲛⲛⲟⲩⲧⲉ. ⲡⲉⲭⲁⲫ
ⲁⲉ ⲙⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲭⲉ ⲛⲛⲉⲥⲱⲱⲡⲓ ⲱ ⲣⲉⲱⲣⲓⲟⲥ
ⲉⲧⲣⲁⲕⲱⲗⲁⲍⲉ ⲙⲙⲟⲕ ⲛⲕⲉ ⲥⲟⲡ ⲁⲗⲗⲁ ⲛⲕⲉⲥⲉⲱⲉ
ⲛⲧⲁⲓⲧⲁⲁⲩ ⲛⲁⲕ ⲉⲩⲥⲃⲱ ⲛⲑⲉ ⲛⲟⲩⲉⲓⲱⲧ ⲉⲫⲡⲁⲓⲇⲉⲩⲉ
ⲙⲡⲉⲫⲱⲏⲣⲉ. ⲧⲉⲛⲟⲩ ⲃⲉ ⲁⲙⲟⲩ ⲛⲓ ⲃⲱⲕ ⲉⲥⲟⲩⲛ[1]
ⲱⲁ ⲡⲡⲁⲗⲗⲁⲧⲓⲟⲛ ⲱⲁ ⲧⲣⲣⲱ ⲁⲗⲉⲍⲁⲛⲧⲣⲓⲁ ⲛⲓ
ⲙⲧⲟⲛ ⲙⲙⲟⲕ ⲱⲁ ⲥⲧⲟⲟⲩⲉ. ⲛⲧⲉⲣⲟⲩⲭⲓⲧⲉ ⲁⲉ ⲉⲥⲟⲩⲛ
ⲱⲁ ⲧⲣⲣⲱ ⲁⲗⲉⲍⲁⲛⲧⲣⲓⲁ ⲁⲫⲱⲧⲁⲙ ⲙⲡⲣⲟ ⲉⲣⲟⲟⲩ
ⲙⲑ. col. I. ⲁⲫⲉⲓ ⲉⲃⲟⲗ ⲣⲟⲩⲥⲉ ⲁⲉ ⲛⲧⲉⲣⲉⲫⲱⲡⲉ ⲁⲫⲕⲱⲗⲭ
ⲛⲛⲉⲫⲡⲁⲧ ⲁⲫⲱⲗⲏⲗ ⲉⲫⲭⲱ ⲙⲡⲉⲓ ⲯⲁⲗⲙⲟⲥ ⲭⲉ ⲛⲓⲙ
ⲡⲉ ⲡⲛⲟⲩⲃ ⲛⲛⲟⲩⲧⲉ ⲛⲑⲉ ⲙⲡⲉⲛⲛⲟⲩⲧⲉ ⲛⲧⲟⲕ ⲡⲉ
ⲡⲛⲟⲩⲧⲉ ⲉⲧⲉⲓⲣⲉ ⲛⲛⲉⲓⲱⲡⲏⲣⲉ ⲙⲁⲩⲁⲁⲫ· ⲁⲩⲱ ⲟⲛ
ⲭⲉ ⲁⲥⲣⲟⲟⲩ ⲛⲥⲉⲑⲛⲟⲥ ⲁⲩⲭⲓⲥⲉ ⲛⲥⲏⲧ· ⲁⲛⲗⲁⲟⲥ (sic)
ⲙⲉⲗⲉⲧⲁⲛ ⲛⲥⲉⲛⲡⲉⲧⲱⲟⲩⲉⲓⲧ· ⲁⲩⲁⲥ ⲉⲣⲁⲧⲟⲩ ⲛⲃⲓ
ⲛⲉⲣⲣⲱⲟⲩ ⲙⲡⲕⲁⲥ. ⲁⲩⲱ ⲁⲛⲁⲣⲭⲱⲛ (sic) ⲥⲱⲟⲩⲥ
ⲉⲩⲙⲁⲛⲟⲩⲱⲧ ⲉⲧ ⲟⲩⲃⲉ ⲡⲭⲟⲉⲓⲥ ⲙⲉⲛ ⲡⲉⲫⲭ̄ⲣ̄ⲥ̄· ⲛⲧⲉ-

[1]) Memphitic version, p. 27.

col. II. ρε ππετογααβ δε γεωργιος ογὼ εqϣληλ αqϯ
ⲙ̀ⲡⲥⲁⲙⲏⲛ. πεχας ναq ⲛ̀ⲃⲓ τ̀ρρω ⲁ̀λεⲝαν-
τριὰ χε παχοεις γεωργιος νιμ νε νειρρωογ
ⲛ̀ταγχισε ⲛ̀ⲥⲏⲧ ⲏ νιμ νε νει αρχων ⲛ̀ταγ-
μελετα ⲛ̀ⲥⲉⲛⲡετϣογειτ αγὼ ον ταμοὶ χε
νιμ πε πεχ̅ρ̅ⲥ̅ αγὼ ⲁ̀νοκ ϯνασωτⲙ̀ ⲉ̀ροq. ⲁ̀
ππετογααβ δε γεωργιος ογων ⲛ̀τεqταπρο
πεχαq χε σωτⲙ̀ ⲱ̀ τ̀ρρω αλεⲝαντριὰ τα
ϣαχε ⲛⲙ̀ⲙε· ⲙ̀ⲡⲉⲥⲟογ δε ⲛ̀τα ⲡ̀ογτε ταμιὸ
N̄. ⲛ̀ⲧⲡⲉ μⲛ̀ ⲡ̀καⲥ. ⲛ̀τερεqογὼ δε εqταμιὸ ⲙ̀ⲡ̀τηρq
col. I. αqχι ⲛ̀ογκαⲥ ⲉ̀βολⲥⲙ̀ ⲡ̀καⲥ. αqⲡ̀λαccε ⲛ̀ογ-
ρωμε αγὼ ⲡ̀καⲥ αqϣωπε ⲛ̀ογcαρⲝ μⲛ̀ ⲥεν-
ϣααρ ⲉ̀ρε ⲥⲉⲛⲙⲟⲩⲧ μⲛ̀ ⲥⲉⲛⲛⲉⲩρον μογρ
ⲙ̀ⲙοq αγⲥ̀τομαχος δε ϣωπε ⲛ̀ⲥⲏⲧq μⲛ̀ ⲥⲉⲛⲃⲁⲗ
ⲙ̀ⲛ ⲥⲉⲛⲙⲟⲩⲧ μⲛ̀ ογλας μⲛ̀ ογϣογὼβε· μⲛ̀
ⲥⲉⲛⲃⲓⲝ μⲛ̀ ⲥⲉⲛⲟⲩρητε· αγὼ ⲛ̀κεμελος τηρογ[1].
ναϣ ⲛ̀ⲥⲉ ⲱ̀ τ̀ρρω αλεⲝαντριὰ α τει ογcιὰ
col. II. ⲛ̀ογωτ ⲉ̀τε ⲡ̀καⲥ πε ϣωπε ⲥⲛ̀ ϯτεχνη ⲛ̀ογωτ
ⲛ̀τε πχοεις μη ογⲛ̀ⲃομ ⲉ̀ⲉιμε χε ⲛ̀ταqταμι
ⲉ̀ⲡρ̀ωμε ναϣ ⲛ̀ⲥⲉ. ται· ον τε θε μⲛ̀ ⲃομ
ⲉ̀ⲉιμε ⲉ̀τεγνογ ⲉ̀τερε ⲡ̀νογτε ναϣινε ⲛ̀cα
ⲡ̀ρωμε ⲛ̀ⲥⲏⲧc̀ ετρεqβωκ ϣαροq. ετβε πρ̀ωμε
γαρ ⲛ̀ταγπερϣ̀ τπε ⲉ̀βολ. αγω ετβηητq̀ ⲛ̀τα
πρη ρ̀ογοειν ⲉ̀ρε ποοⲥ λγτογργει ετβηⲛ̀τq̀
ⲛ̀ταγπωρϣ̀ ⲉ̀βολ ⲙ̀ⲡαηρ ⲉ̀ρε νεcτοιχιον ⲁ̀ⲥε-
NA̅. ρατογ ⲥⲛ̀ νεγααⲝις ετβηⲛ̀τq̀. ⲁ ⲥρωϊ̈ δε ει-
col. I. ϣαχε ⲱ̀ τ̀ρρω αλγⲝανδριὰ ⲉτβηητq̀. τ̀ρρω δε
ⲁ̀λεⲝανδριὰ πεχας ⲙ̀ⲡⲡετογλαβ γεωργιος χε

[1]) Memphitic version, p. 28.

ⲡⲁϫⲟⲉⲓⲥ ϯⲟⲩⲱϣ ⲉⲉⲓⲙⲉ ϫⲉ ⲛⲧⲁ ⲡϫⲟⲉⲓⲥ ⲉⲓ ⲉⲃⲟⲗ-
ϩⲛ̀ ⲧⲡⲉ ⲛⲁϣ ⲛϩⲉ. ⲡⲉϫⲁϥ ⲇⲉ ⲛⲁⲥ ⲛⲃⲓ ⲡⲡⲉⲧⲟⲩⲁⲁⲃ
ⲣⲉⲱⲣⲓⲟⲥ ϫⲉ ⲉⲡⲉⲓ ⲇⲏ ⲁϥⲛⲁⲩ ϫⲉ ⲁ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ
ⲧⲏⲣⲉ̀ ϫⲱ ϩⲙ̀ ϩⲛ̀ⲧⲉⲑⲩⲥⲓⲁ̀ ⲛ̀ⲛⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲛⲁⲓ̈
ⲉⲧⲉⲣⲉ ⲛ̀ⲣⲱⲙⲉ ⲱⲙ̀ⲱⲉⲛⲁⲩ ϩⲙ̀ ⲡⲧ̀ⲣⲉⲩⲕⲱ ⲛ̀ⲥⲱⲟⲩ
col. II. ⲙ̀ⲡⲛⲟⲩⲧⲉ. ⲡⲉϫⲉ ⲧ̀ⲣⲣⲱ ⲙ̀ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ϫⲉ ⲟⲩⲕ
ⲟⲩⲛ ⲛ̀ⲛⲟⲩⲧⲉ ϩⲛ̀ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲛⲉ· ⲡⲉϫⲉ ⲡ̀ⲡⲉⲧⲟⲩ-
ⲁⲁⲃ ⲣⲉⲱⲣⲓⲟⲥ ϫⲉ ⲉ̀ϩⲉ. ⲡⲉϫⲁⲥ ⲛⲁϥ ϫⲉ ⲛⲧⲁ
ⲡⲉϫ̅ⲥ̅ ⲣ̀ⲣⲱⲙⲉ ⲛⲁϣ ⲛ̀ϩⲉ. ⲡⲉϫⲁϥ ⲇⲉ ⲛⲁⲥ ⲛⲃⲓ
ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲣⲉⲱⲣⲓⲟⲥ ϫⲉ ⲥⲱⲧⲙ̀ ⲱ̀ ⲧ̀ⲣⲣⲱ ⲁ̀ⲗⲉ-
ϫⲁⲛⲧⲣⲓⲁ̀ ⲛⲑⲉ ⲛⲧⲁⲩⲡⲣⲟⲫⲏⲧⲉⲩⲉ̀ ⲉⲧⲃⲏⲏⲧϥ ϩⲙ̀
ⲡⲉⲡⲛ̅ⲁ̅ ⲉ̀ⲧⲟⲩⲁⲁⲃ ⲛⲃⲓ ⲛⲉⲡ̀ⲣⲟⲫⲏⲧⲏⲥ. ⲇⲁⲩⲉⲓⲇ
ⲙⲉⲛ ϫⲓⲱⲕⲁⲕ ⲉⲃⲟⲗ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲉⲧϩ̀ⲙⲟⲟⲥ
ⲛ̅ⲃ̅. ⲉϩⲣⲁⲓ̈ ⲉ̀ϫⲛ̀ ⲛⲓϫⲁⲓⲣⲟⲩⲃⲓⲛ ⲟⲩⲱⲛϩ̀ⲕ ⲛⲁⲛ ⲉⲃⲟⲗ
col. I. ⲁⲩⲱ ⲟⲛ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲙⲁⲧⲟⲩⲛⲉⲥ ⲧⲉⲕⲃⲟⲙ
ⲛ̀ⲣ̀ ⲉⲓ ⲉ̀ⲧⲟⲩϫⲟⲛ. ⲡⲁⲗⲓⲛ ⲟⲛ ϫⲉ ⲉϥⲛⲏⲩ ⲉ̀ⲡⲉⲥⲛⲧ
ⲛ̀ⲑⲉ ⲛⲟⲩϩⲱⲟⲩ ⲉϫⲛ̀ ⲟⲩⲥⲟⲣⲧ̀ ⲉ̀ⲧⲉ ⲧ̀ⲡⲁⲣⲑⲉⲛⲟⲥ
ⲙⲁⲣⲓⲁ̀ ⲧⲉ. ⲉϥϫⲱ ⲇⲉ ⲙ̀ⲙⲟⲥ ϩⲱⲱϥ ⲛ̀ⲃⲓ ⲁⲃⲃⲁⲕⲟⲩⲙ
ⲡⲉⲡ̀ⲣⲟⲫⲏⲧⲏⲥ· ϫⲉ ⲡ̀ϫⲟⲉⲓⲥ ⲗ̈ⲓⲥⲱⲧⲙ̀ ⲉ̀ⲡⲉⲕϩ̀ⲣⲟⲟⲩ
ⲗ̈ⲓ̀ϩ̀ⲣⲟⲧⲉ. ⲗ̈ⲓⲥⲟⲩⲛ̀ ⲛⲉⲕϩⲃⲏⲩⲉ̀ ⲗ̈ⲓ̀ⲣⲱⲡⲏⲣⲉ. ⲡⲉϫⲁⲥ
ⲇⲉ ⲛⲁϥ ⲛ̀ⲃⲓ ⲧ̀ⲣⲣⲱ ⲁ̀ⲗⲩⲝⲁⲛⲇⲣⲓⲁ̀· ϫⲉ ⲛⲧⲁ ⲡⲉ-
col. II. ⲡⲣⲟⲫⲏⲧⲏⲥ ⲥⲱⲧⲙ̀ ⲉ̀ⲣⲟϥ ϩⲛ̀ ⲟⲩ ⲁϥ̀ⲣϩ̀ⲟⲧⲉ ⲏ̀ ⲛ̀ⲧⲁϥ-
ⲛⲁⲩ ⲉ̀ⲛⲉϥϩ̀ⲃⲏⲩⲉ̀ ϩⲛ̀ ⲟⲩ ⲁϥ̀ⲣⲱⲡⲏⲣⲉ. ⲡⲉϫⲁϥ ⲇⲉ
ⲛⲁⲥ ⲛⲃⲓ ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲣⲉⲱⲣⲓⲟⲥ ϫⲉ ⲥⲱⲧⲙ̀ ⲱ̀
ⲧ̀ⲣⲣⲱ ϫⲉ ⲙ̀ⲡⲉ ⲡⲣⲟⲫⲏⲧⲏⲥ ⲱⲟⲃ̀ⲧⲁ .... ⲉϥⲱⲁϫⲉ.
ⲁϥⲥⲱⲧⲙ̀ ⲅⲁⲣ ϫⲉ ⲡ̀ϫⲟⲉⲓⲥ ⲛⲏⲩ ⲁϥ̀ⲣϩ̀ⲟⲧⲉ[1] ⲁϥⲥⲟⲩ-
ⲱⲛϩ̀ ⲇⲉ ⲟⲛ ϫⲉ ϯⲛⲁⲁ̀ⲛⲁⲥⲧ̀ⲣⲩⲫⲏ ⲙ̀ⲛ̀ ⲛ̀ⲣⲱⲙⲉ

1) Memphitic version, p. 29.

ⲁⲩⲱ ⲁϥⲣⲱⲡⲏⲣⲉ. ⲡⲉϫⲁⲥ ⲇⲉ ⲛⲁϥ ϫⲉ ⲛⲁⲙⲉ ⲡⲁ-
ϫⲟⲉⲓⲥ ⲕⲁⲗⲱⲥ ⲁⲕⲱⲗϫⲉ ⲁⲩⲱ ⲁⲛⲟⲕ ⲥⲱ ϯⲟⲩⲱⲱ
ⲉⲥⲱⲧⲙ ⲉⲣⲟⲕ. ⲱⲗⲏⲗ ⲃⲉ ⲉϫⲱⲓ ⲛⲧⲉ ⲧⲉⲡⲗⲁⲛⲏ
ⲛⲛⲉⲓⲇⲱⲗⲟⲛ ⲟⲩⲉⲛ ⲥⲁⲃⲟⲗ ⲙⲙⲟⲓ. ⲡⲉϫⲉ ⲡⲡⲉⲧⲟⲩ-
col. I. ⲁⲗⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲡⲓⲥⲧⲉⲩⲉ ⲉⲡⲉⲛⲧⲁⲩⲥⲧⲁⲩⲣⲟⲩ
ⲙⲙⲟⲩ ⲁⲩⲱ ⲛⲉⲩⲛⲁⲣⲱⲣ ϫⲟⲉⲓⲥ ⲉⲣⲱ ⲁⲛ ⲛⲃⲓ ⲡⲣⲉⲩ-
ⲥⲱⲣⲙ ⲛ ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲡⲉϫⲁⲥ ⲇⲉ ⲛⲁϥ ϫⲉ ϯⲡⲓ-
ⲥⲧⲉⲩⲉ ⲁⲗⲗⲁ ϯⲣⲅⲟⲧⲉ ⲅⲛⲧⲏ ⲙⲡⲉⲓⲣⲣⲟ ⲛⲁⲛⲟⲙⲟⲥ
ϫⲉ ⲟⲩⲗⲟⲓⲙⲟⲥ ⲡⲉ ⲛⲟⲩⲁⲙⲥⲁⲣϫ· ⲉⲧⲃⲉ ⲡⲁⲓ ⲅⲁⲣⲉⲅ
ⲉⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲅⲁ ⲅⲧⲏⲕ ⲱⲁⲛ ϯⲙⲡⲱⲁ ⲛⲧⲉ ⲡⲉⲡⲛ̄ⲁ̄
ⲙⲡⲧⲟⲉⲓⲥ ⲉⲓ ⲉⲅⲣⲁⲓ ⲉⲧⲱⲓ ⲁⲗⲗⲁ ⲕⲁⲁⲧ ⲧⲗⲟⲃⲱ
col. II. ⲛⲟⲩⲕⲟⲩⲓ. ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲫⲕⲁⲁⲥ
ⲙⲡⲉϥ ⲱⲁⲧⲉ ⲛⲙⲙⲁⲥ· ⲁⲫⲕⲱⲗⲧ ⲇⲉ ⲛⲛⲉϥⲡⲁⲧ
ⲁⲫⲱⲗⲏⲗ ⲉϥⲧⲱ ⲙⲙⲟⲥ ⲧⲉ ⲡⲧⲟⲉⲓⲥ ⲥⲱⲧⲙ ⲉⲡⲁⲱⲗⲏⲗ·
ⲙⲁⲣⲉ ⲡⲁⲥⲟⲡⲥ ⲅⲱⲛ ⲉⲅⲟⲩⲛ ⲉⲣⲟⲕ. ⲙⲁⲣⲉ ⲡⲁⲧⲁⲉⲓⲟ
ⲉⲓ ⲉⲅⲟⲩⲛ ⲙⲡⲉⲕⲙⲧⲟ ⲉⲃⲟⲗ. ⲁⲩⲱ ⲁⲫⲃⲱ ⲉϥⲙⲏⲛ
ⲉⲃⲟⲗ ⲉϥⲱⲗⲏⲗ ⲱⲁⲛⲧⲉ ⲡⲟⲩⲟⲉⲓⲛ ⲉⲓ ⲉⲃⲟⲗ. ⲥⲧⲟⲟⲩⲉ
ⲇⲉ ⲛⲧⲉⲣⲉϥⲱⲱⲡⲉ ⲁⲫⲕⲉⲗⲉⲩⲉ ⲛⲃⲓ ⲡⲣⲣⲟ ⲉⲧⲣⲉϥⲉⲓ
ⲉⲃⲟⲗ ⲛϥⲃⲱⲕ ⲛⲙⲙⲁϥ ⲉⲡⲉⲣⲡⲉ. ⲡⲉϫⲉ ⲡⲡⲉⲧⲟⲩⲁⲁⲃ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲙⲡⲣⲣⲟ ϫⲉ ⲣⲱⲁⲛ ⲟⲩⲣⲣⲟ ⲛⲟⲩⲱⲧ ⲡⲣⲟ-
ⲉⲗⲑⲏ ⲱⲁⲣⲉ ⲟⲩⲛⲟⲃ ⲙⲓⲛⲏⲱ ⲉⲥⲱⲟⲩⲥ ⲉⲣⲟϥ ⲡⲟⲥⲟ
ⲛ̄ⲁ̄. ⲙⲁⲗⲗⲟⲛ ⲛⲉⲓⲣⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲩⲱⲁⲛⲉⲓ ⲉⲃⲟⲗ ⲱⲁⲩⲥⲉ
col. I. ⲉⲅⲛⲧⲃⲁ ⲛⲧⲃⲁ ⲉⲩⲥⲱⲟⲩⲥ ⲉⲣⲱⲟⲩ ⲁⲩⲱ ⲉⲩⲟⲩⲏⲥ
ⲛⲥⲱⲟⲩ. ⲁⲗⲗⲁ ⲛⲧⲱⲧⲛ ⲥⲙⲟⲟⲥ ⲛⲏⲧⲛ ⲅⲙ ⲡⲡⲁⲗⲗⲁ-
ⲧⲓⲟⲛ ⲁⲛⲟⲕ ⲇⲉ ⲙⲛ ⲛⲟⲩⲏⲏⲃ ⲧⲛⲛⲁⲃⲱⲕ ⲉⲡⲉⲣⲡⲉ
ⲱⲁ ⲡⲁⲡⲟⲗⲗⲱⲛ ⲛⲧⲛ ⲧⲁⲗⲉ ⲑⲩⲥⲓⲁ ⲛⲁϥ ⲉⲅⲣⲁⲓ.
ⲁⲩⲱ ⲁ ⲡⲣⲣⲟ ⲧⲣⲉ ⲡⲕⲩⲣⲓⲍ ⲱⲱ ⲉⲃⲟⲗ ⲉϥⲭⲱ
ⲙⲙⲟⲥ ϫⲉ ⲥⲱⲟⲩⲥ ⲧⲏⲣⲧⲛ ⲛⲧⲉⲧⲛ ⲉⲓ ⲛⲧⲉⲧⲛⲛⲁⲩ
col. II. ϫⲉ ⲉⲓⲥ ⲡⲥⲁⲥ ⲛⲉⲙ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛⲛⲅⲁⲗⲓⲗⲁⲓⲟⲥ ⲛⲁⲉⲓ

ⲉⲡⲉⲣⲡⲉ ⲛⲉⲫⲧⲁⲗⲉ ⲑⲩⲥⲓⲁ ⲉⲅⲣⲁⲓ ⲙ̀ⲡⲁⲡⲟⲗⲗⲱⲛ.
ⲛⲧⲉⲣⲉⲥⲥⲱⲧⲉⲙ[1] ⲁⲉ ⲛ̀ⲃⲓ ⲧⲉⲥⲅⲓⲙⲉ ⲛ̀ⲭⲏⲣⲁ ⲛ̀ⲧⲁ
ⲡⲉⲥⲱⲏⲣⲉ ⲛⲁⲩ ⲉ̀ⲃⲟⲗ ⲉ̀ⲧⲉⲥⲙⲏ ⲙ̀ⲡ̀ⲕⲩⲣⲓⲍ ⲉⲫⲱⲱ
ⲉ̀ⲃⲟⲗ. ⲁⲥⲉⲓ ⲛ̀ⲧⲉⲩⲛⲟⲩ ⲉ̀ⲧⲙ̀ⲙⲁⲩ ⲉ̀ⲣⲉ ⲡ̀ⲃⲱ ⲛ̀ⲧⲉⲥ-
ⲁⲡⲉ ⲃⲏⲗ ⲉ̀ⲃⲟⲗ ⲉ̀ⲣⲉ ⲡⲱⲏⲣⲉ ⲱⲏⲙ ⲛ̀ⲧⲟⲟ̀ⲧⲥ. ⲁⲥ- 5
ⲭⲓⲱⲕⲁⲕ ⲉ̀ⲃⲟⲗ ⲉⲥⲭⲱ ⲙ̀ⲙⲟⲥ. ⲭⲉ ⲟⲩⲟⲓ̈ ⲛⲁⲓ̈ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲡⲉⲛⲧⲁⲫⲧ̀ⲣⲉ ⲛⲉⲧⲙⲟⲟⲩⲧ ⲧⲱⲟⲩⲛ ⲁⲫⲧ̀ⲣⲉ ⲛ̀ⲃⲗ̀ⲗⲉ
ⲛⲁⲩ ⲉ̀ⲃⲟⲗ ⲁⲫⲧⲣⲉ ⲛ̀ⲃⲁⲗⲉ ⲙⲟⲟ̀ⲱⲉ. ⲡⲉⲛⲧⲁⲫⲧ̀ⲣⲉ
ⲛ̀ⲱⲏⲛ ⲉⲧⲱⲱⲟⲩ ⲉ̀ⲣ̀ⲱⲏⲛ ⲛ̀ⲕⲉⲥⲟⲡ. ⲡⲉⲛⲧⲁⲫⲧ̀ⲣⲉ
ⲧⲟⲩⲉⲃⲣⲱ ⲙ̀ⲡⲁⲛⲓ ⲭⲓⲛⲟⲩⲛⲉ ⲉ̀ⲃⲟⲗ. ⲡⲉⲛⲧⲁⲫⲉⲓ ⲉ̀ⲅⲟⲩⲛ 10
ⲉ̀ⲡⲁⲛⲓ ⲁⲫⲧ̀ⲣⲉ ⲡⲁⲛⲟⲩⲥ ⲭⲓ ⲟⲩⲟ̀ⲉⲓⲛ ⲉ̀ⲣⲟⲓ̈ ⲁ̈ⲓⲥⲟⲩⲛ̀
ⲡ̀ⲛⲟⲩⲧⲉ ⲛ̀ⲧⲁⲫⲧⲁⲙⲓⲟⲓ̈. ⲡⲉⲛⲧⲁⲫⲙⲟⲩⲅ ⲛ̀ⲧⲁ̀ⲧⲣⲁ-
ⲡⲉⲍⲁ ⲉ̀ⲃⲟⲗⲅⲛ̀ ⲁ̀ⲅⲁⲑⲟⲛ ⲛⲓⲙ. ⲡⲉⲛⲧⲁⲫ ⲧ̀ⲱⲓⲡⲉ
col. II. ⲙ̀ⲡ̀ⲇⲓⲁ̀ⲃⲟⲗⲟⲥ ⲙ̀ⲛ̀ ⲛⲉⲫⲇⲁⲓⲙⲱⲛ ⲭⲉ ⲙ̀ⲛ̀ⲛⲥⲁ ⲛⲁⲓ̈
ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲁⲕⲁⲁⲩ ⲙ̀ⲛ̀ ⲛⲓⲃⲟⲙ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲁⲩⲱⲱⲡⲉ 15
ⲉ̀ⲃⲟⲗⲅⲓ ⲧⲟⲟ̀ⲧⲕ̀ ⲉⲕⲛⲁ† ⲙ̀ⲡⲉⲕⲟⲩⲟⲓ̈ ⲉ̀ⲡⲁⲡⲟⲗⲗⲱⲛ
ⲛⲓ̀ ⲟⲩⲱⲱⲧ̀ ⲛⲁⲫ ⲛⲓ̀ⲱⲱⲡⲉ ⲛ̀ⲛⲟⲃⲛ̀ⲃ ⲛ̀ⲛⲉⲭⲣⲓⲥⲧⲩ-
ⲁ̀ⲛⲟⲥ. ⲡ̀ⲡⲉⲧⲟⲩⲁⲁⲃ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲫⲥⲱⲃⲉ ⲡⲉⲭⲁⲫ
ⲭⲉ ⲱ̀ ⲧⲉⲥⲅⲓⲙⲉ ⲕⲁ ⲡⲟⲱⲏⲣⲉ ⲉⲅⲣⲁⲓ ⲉⲧⲅⲛ̀ ⲡⲟⲩ-
ⲅⲁⲙⲏⲣ ⲛ̀ⲧⲟⲥ ⲇⲉ ⲁⲥⲕⲁⲗⲫ ⲉⲅⲣⲁⲓ. ⲁⲫⲙⲟⲩⲧⲉ 20
ⲉ̀ⲣⲟⲫ ⲛ̀ⲃⲓ ⲡ̀ⲡⲉⲧⲟⲩⲁⲁⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲭⲉ ⲉⲓⲭⲱ ⲙ̀ⲙⲟⲥ
ⲛ̄ⲋ. ⲛⲁⲕ ⲡⲱⲏⲣⲉ ⲱⲏⲙ ⲅⲛ̀ ⲡ̀ⲣⲁⲛ ⲙ̀ⲡⲭⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄.
col. I. ⲡⲉⲛⲧⲁⲫⲣⲟⲩⲟ̀ ⲉⲓⲛ ⲉⲛⲉⲧ ⲅⲛ̀ ⲡ̀ⲕⲁⲡⲉ[2] ⲧⲱⲟⲩⲛ ⲉ̀ⲅⲣⲁⲓ
ⲛⲓ̀ⲣⲁⲍⲉⲣⲁⲧ ⲛⲓ̀ⲫⲟⲃ ⲛⲉⲕⲟⲩ ⲉ̀ⲣⲏⲧⲉ ⲛⲓ̀ⲇⲓⲁ̀ⲕⲟⲛⲓⲛⲉⲓ
ⲙ̀ⲡⲱⲁⲭⲉ. ⲛⲧⲉⲩⲛⲟⲩ ⲇⲉ ⲉⲧⲙ̀ⲙⲁⲩ ⲁ ⲡⲱⲏⲣⲉ ⲱⲏⲙ 25
ⲫⲟⲃⲫ ⲁⲫⲁ̀ⲅⲉⲣⲁⲧⲫ̀. ⲁⲫⲡⲱ̀ ⲁⲫⲉⲓ ⲱⲁ ⲡ̀ⲙⲁⲣⲧⲩⲣⲟⲥ
ⲁⲫⲟⲩⲱⲱⲧ̀ ⲅⲁⲛⲉⲫⲟⲩⲉ̀ⲣⲏⲧⲉ. ⲡ̀ⲡⲉⲧⲟⲩⲁⲁⲃ ⲇⲉ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲡⲉⲭⲁⲫ ⲛⲁⲫ ⲭⲉ ⲉⲓⲭⲱ ⲙ̀ⲙⲟⲥ ⲛⲁⲕ ⲡⲱⲏⲣⲉ

---

[1]) Memphitic version, p. 30, l. 2. [2]) Memphitic version, p. 30, l. 8.

ϣнм вωк ѐгоγн ѐпερпе ннгλλнн нı̀ хоос
col. II. мпетоγωт παπολλων . . . . . .
моγте ѐрок· пϣнре ае ϣнм аqвωк ѐгоγн
ѐпερпе ннгελλнн пехаq мпетоγωт[1] па-
πολλων хе еιхω ѐрок нток пкофос нвλλе
ѐте мн̀ аιсθесιс нгнтϥ· бепн ѐмоγ ѐвол хе
пгмгал м̀ пноγте моγте ѐрок. пехаq нбι
пна ετϣахе гм̀ пеιδωλον хе ὡ іс пρмна-
ζ. ζαρεθ. аксек оγон ним ϣарок· нтакге ѐпеι-
col. I. ϣнре ϣнм тων. актоγносϥ ѐграї ѐхων аqеι
ае ѐвол нбι παπολλων еqоγнг нса пϣнре
ϣнм. нтереqеι ае ϣа ппетоγаав гεωргιос
аqа̀гερατϥ мпеqмто ѐвол. пехаq наq нбι
пδικαιος хе нθок пе пноγте ннгλλнн. аqоγ-
ωϣв нбι пепна мпонηрон етϣахе гм̀ пеι-
δωλον. пехаq наq хе бω ὡ гεωргιос тахω
нак нгωв ним. нтоq ае пехаq хе ϣахе.
col. II. пехаq наq нбι пδа̀имонιον хе сωтм̀ ὡ гε-
ὡргιѐ. мпеоγоеιϣ нта пноγте еιϣе нтпе.
аγω аqсмн̀ сенте мпкаг. аqтωбе нογпара-
δисос гн̀ ѐдем ката ммаǹϣа мпρн. а̀ пноγте
тамιо̀ нογρωме ката пеqеιне мн̀ теqгικων.
анон ае нтерен ρхасιгнт а̀ пноγте бωнт
ѐрон. аqнохǹ ѐволгм̀ пенѐооγ[2]. аqгвρ̀вωрн̀
ѐпеснт епноγн. еϣωп ебетеноγ нϣанеϣ
нн. бмбом ѐоγа̀ нтнρгал ммоq ϣаноп̀ нан
col. I. нογноб нгнγ. аγω он ϣαнтолман нтнвωк

---

[1]) Memphitic version, p. 31.

[2]) Memphitic version, p. 32.

ⲉϩⲟⲩⲛ ⲉⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙ̀ⲡⲛⲟⲩⲧⲉ ⲛ̀ⲧⲛ̀ ⲁϩⲉⲣⲁⲧⲛ̀ ϩⲙ̀
ⲡⲙⲁ ⲉⲧⲙ̀ⲙⲁⲩ ⲛ̀ⲧⲛ̀ ⲁⲡⲁⲧⲁⲛ ⲛ̀ⲣⲱⲙⲉ ϩⲛ̀ ⲟⲩⲙⲛ̀ⲧⲁ-
ⲡⲓⲥⲧⲟⲥ· ⲛ̀ϩⲟⲩⲟ̀ ⲇⲉ ⲉⲣ̀ⲱⲁⲛ ⲡⲟⲩⲛⲏⲃ ⲕⲁ ⲟⲩⲁϩⲓⲃⲟⲗ
ⲱⲁⲛⲥ̀ⲡⲟⲩⲇⲁϩⲉ ⲛ̀ⲧⲛ̀ⲥⲟⲕⲫ̀ ⲛⲁⲛ ⲙ̀ⲡⲣⲟⲧⲣⲉⲡⲉⲓ ⲙ̀ⲙⲟϥ
ⲉⲛⲉⲓⲛⲉ ⲉϩⲟⲩⲛ ⲉⲡⲉϥϩⲏⲧ ⲛ̀ⲛⲉⲧⲉⲙⲉⲱⲱⲉ ⲉⲧⲣⲉ-
ϥⲁⲁⲩ. ⲡⲉϫⲁϥ ⲇⲉ ⲛⲁϥ ⲛ̀ⲑⲓ ⲡ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ
col. II. ϫⲉ ὼ ⲡ̀ⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ ⲉⲥϫⲉ ϩⲛ̀ ⲧⲉⲕⲡⲣⲟϩⲁⲓⲣⲉⲥⲓⲥ
ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲕ ⲁⲕⲁⲁⲕ ⲛ̀ⲱⲙ̀ⲙⲟ ⲉⲡⲉⲕⲉⲟⲟⲩ ⲁϩⲣⲟⲕ
ⲉⲕⲟⲩⲱⲱ ⲉϫⲱⲱⲣⲉ ⲉⲃⲟⲗ ⲛ̀ⲛⲉⲯⲩⲭⲏ ⲛ̀ⲛⲉⲭⲣⲓⲥⲧⲓ-
ⲁⲛⲟⲥ. ⲡⲉϫⲁϥ ⲛⲁϥ ⲛ̀ⲑⲓ ⲡⲉⲡ̄ⲛ̄ⲁ̄ ⲙ̀ⲡⲟⲛⲏⲣⲟⲛ ϫⲉ
ϯϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲛⲁⲕ ϫⲉ ⲉⲛⲉ ⲟⲩ ⲛ̀ⲧⲁⲓ ⲉⲝⲟⲩⲥⲓⲁ
ⲙ̀ⲙⲁⲩ ⲉϩⲟⲩⲛ ⲉⲣⲟⲕ ⲛⲉⲓ ⲛⲁⲧⲁⲕⲟ ⲡⲉ ⲛ̀ⲧⲉⲕⲯⲩⲭⲏ
ⲙ̀ⲛ̀ ⲡⲉⲕⲥⲱⲙⲁ ϩⲓ ⲟⲩⲥⲟⲡ ⲡⲉϫⲉ ⲡ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲁϥ
$\overline{\text{ⲛⲑ}}$ ϫⲉ ⲟⲩⲕ ⲟⲩⲛ ⲧⲉⲛⲟⲩ ⲉⲕⲥⲣⲟϥⲧ ⲉⲣⲟⲓ ϩⲱⲱⲧ ⲟⲩ
col. I. ⲙⲟⲛⲟⲛ ϥⲓ ⲉⲣⲟⲕ ⲛⲉⲕⲛⲁⲩ ⲉⲧⲉⲕⲇⲩⲙⲟⲣⲓⲁ· ⲛ̀ⲧⲉⲕⲛⲟⲩ
ⲇⲉ ⲁϥⲗⲁⲕⲧⲓϫⲉ ⲙ̀ⲡⲕⲁϩ ⲁϥⲟⲩⲱⲛ ⲛ̀ⲣⲱϥ. ⲡⲉϫⲉ
ⲡ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲙ̀ⲡⲁⲡⲟⲗⲗⲱⲛ ϫⲉ ⲁⲙⲟⲩ . . . . . ⲕ
ⲛⲁⲕ ⲉⲡⲉⲥⲛⲧ ⲉⲡⲛⲟⲩⲛ ⲱⲁ ⲡⲉϩⲟⲟⲩ ⲙ̀ⲡⲛⲟⲃ ⲛ̀ϩⲁⲡ
ⲙ̀ⲙⲉ· ⲡⲁⲓ ⲉⲧⲉⲕⲛⲁ† ⲗⲟⲅⲟⲥ ⲛ̀ϩⲛⲧϥ ϩⲁ ⲛⲉⲯⲩ-
ⲭⲟⲟⲩⲉ ⲛ̀ⲧⲁⲕⲥⲟⲣⲙⲟⲩ. ⲛⲧⲟϥ ⲇⲉ ⲡ̀ⲙⲁⲣⲧⲩⲣⲟⲥ
col. II. ⲉⲧⲟⲩⲁⲁⲃ ⲁϥⲃⲱⲗ ⲉⲃⲟⲗ ⲙ̀ⲡⲉϥⲙⲟⲩⲥ· ⲁϥⲡⲱⲧ
ⲉϩⲟⲩⲛ ⲉⲡⲉⲣⲡⲉ ⲁϥⲙⲟⲣϥ ⲉⲡϩⲏⲧ ⲡ̀ⲙ̀ϩⲏⲣⲁⲕⲗⲏⲥ
ⲁϥⲥⲟⲕⲫ̀ ⲉⲡⲉⲥⲏⲧ ⲁϥⲟⲩⲟ̀ⲃⲡϥ ⲁϥⲧ̀ⲣⲉϥⲱⲱⲡⲉ ⲛ̀ⲑⲉ
ⲛ̀ⲛⲓⲉⲓⲧⲛ. ⲡⲉϫⲁϥ ⲇⲉ ⲉϩⲟⲩⲛ ϩⲙ̀ ⲡ̀ⲕⲉⲱⲟϫⲡ̀ ⲛ̀ⲛⲉⲓ-
ⲇⲱⲗⲟⲛ ϫⲉ ⲡⲱⲧ ⲛⲏⲧⲛ̀ ⲉⲃⲟⲗϩⲙ̀ [ⲡ]ⲉⲙⲁ ⲛ̀ⲛⲟⲩⲧⲉ[1]
ⲛ̀ⲛϩⲉⲗⲗⲏⲛ ϫⲉ ⲁⲓⲉⲓ ⲉⲧⲁⲕⲉⲧⲏⲩⲧⲛ̀. ⲛⲟⲩⲏⲏⲃ ⲇⲉ
ⲛ̀ⲧⲉⲣⲟⲩⲛⲁⲩ ⲉⲡⲧⲁⲕⲟ ⲛ̀ⲛⲉⲩⲛⲟⲩⲧⲉ ⲁⲩⲁ̀ⲙⲁϩⲧⲉ
ⲙ̀ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲣⲉⲱⲣⲓⲟⲥ ⲁⲩⲥⲟⲛϩⲥ̀ⲫ̀ ϩⲓⲡⲁϩⲟⲩ ⲙ̀ⲙⲟϥ

---

[1]) Memphitic version, p. 33.

ⲍ. col. I. ⲁⲩⲉⲛⲧⲏ ⲉⲣⲁⲧⲟ ⲛⲛⲉⲣⲣⲱⲟⲩ ⲁⲩⲭⲱ ⲉⲣⲟⲟⲩ ⲛⲛⲉⲛ-
ⲧⲁⲩⲱⲱⲡⲉ ⲧⲏⲣⲟⲩ ⲛⲛⲉⲩⲛⲟⲩⲧⲉ ⲛⲥⲟⲩⲟ̀ ⲇⲉ ⲛⲉⲛ-
ⲧⲁⲩⲱⲱⲡⲉ ⲙ̀ⲡⲁⲡⲟⲗⲗⲱⲛ. ⲡⲉⲭⲉ ⲡⲣ̀ⲣⲟ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ
ⲛⲁⲕ ⲭⲉ ⲱ̀ ⲣⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲕⲙⲡ̄ⲱⲁ ⲙ̀ⲡ[ⲙ]ⲟⲩ.
ⲙⲏ ⲙ̀ⲡⲉⲕⲥⲙⲛ̀ ⲧⲉ̀ⲛ .... ⲟⲩ̈ ⲉ̀ⲧⲁⲗⲉ ⲑⲩⲥⲓⲁ ⲉⲥⲣⲁⲓ̈ 5
ⲛⲛ̀ⲛⲟⲩⲧⲉ· ⲛⲓ̀ⲃⲉⲟⲩ ⲉ̀ⲡⲙⲁⲛⲣ̀ⲟⲩⲱⲱⲧ ⲛⲁⲩ ⲛⲓ̀ ⲧⲁⲗⲉ
ⲑⲩⲥⲓⲁ̀ ⲛⲁⲩ ⲉⲥⲣⲁⲓ̈· ⲁⲕ .... ⲇⲙⲁ ⲁⲕⲉⲓⲣⲉ ... ⲛ̀ⲥⲉⲛ-
ⲥⲃⲏⲩⲉ̀ ⲛ̀ⲧⲙⲉⲛⲉ· ⲛ̀ⲣⲥⲟⲟⲩⲛ ⲁⲛ ⲭⲉ ⲡⲉⲕⲥⲛⲟⲩ
col. II. ⲛ̀ⲛⲁⲃⲓ̈ⲭ. ⲡⲉⲭⲁⲩ ⲇⲉ ⲛⲁⲩ ⲛ̀ⲃⲓ ⲣⲉⲱⲣⲅⲓⲟⲥ ⲭⲉ ⲁⲛⲟⲕ
ⲅⲁⲣ ⲛ̀ⲛⲟⲩⲧⲉⲛ ⲧⲁⲓ̈ ⲥⲉ ⲉ̀ⲥⲟⲟⲩ ⲁ̈ⲓⲟⲩⲱⲱⲧ ⲛⲁⲩ. 10
ⲉⲱⲭⲉ ⲛⲓ̀ ⲡⲓⲟⲧⲉⲩ ⲉ̀ⲛⲁⲓ̈ ⲁⲛ ⲱ ⲡⲣ̀ⲣⲟ· ⲉⲓⲉ̈ⲃⲱⲕ
ⲁⲛⲓ̀ⲛⲉ ⲛⲁⲓ̈ ⲉ̀ⲡⲉⲓ̈ ⲙⲁ ⲙ̀ⲡⲁⲡⲟⲗⲗⲱⲛ ⲧⲁⲧ[ⲁⲗⲉ]
[ⲑⲩ]ⲥⲓⲁ̀ ⲛⲁⲕ ⲉⲥⲣⲁⲓ̈ ⲉⲡⲉⲕⲙ̀ⲓⲧⲟ ⲉ̀ⲃⲟⲗ; ⲡⲉⲭⲉ ⲡⲣ̀ⲣⲟ
ⲭⲉ ⲁ̈ⲓⲟⲩⲱ̀ ⲉⲉⲓⲙⲉ ⲉ̀ⲃⲟⲗⲥⲓ ⲧⲟⲟⲧⲟⲩ ⲛⲛ̀ⲟⲩⲏⲏⲃ· ⲭⲉ
ⲁⲕⲧ̀ⲣⲉⲫⲃⲱⲕ ⲉⲡⲉⲥⲏⲧ ⲉⲡⲛⲟⲩⲛ ⲉⲓⲉⲉⲕⲟⲩⲱⲱ ⲉ̀ⲭⲟⲟⲩ
ⲧⲥⲙⲱⲧ ⲉⲓⲡ .. ⲣⲧⲡ ⲙ̀ⲙⲁⲩ ⲛ̀ⲱⲛⲥ· ⲡⲉⲭⲁⲕ ⲛⲁⲕ ⲛ̀ⲃⲓ.

TRANSLATION.

IN THE NAME OF GOD.

The Martyrdom of Saint George[1], *the valiant martyr of our Lord Jesus Christ; who completed his strife on the 23rd of the month Pharmûthi*[2], *in the peace of God, Amen.* [1]

Now in times of old there arose a severe and terrible storm, and a great and mighty storm and persecution came upon the Church. In all places the governors had gone astray, and they dragged the preachers of the truth to the altars of the idols, and compelled them all to offer sacrifices to devilish idols. Thus also did the governor Dadianus[3], who had acquired dominion and had obtained the rule over the four quarters of the earth. When Dadianus had become chief, he sat upon the tribune, and wrote edicts to be proclaimed throughout the whole world; and these are the things that were written in them. "Inasmuch

---

[1] See *Acta Sanctorum*, April 23; Butler, *Lives of the Saints*, April 23, (Dublin edit. 1833, vol. i, p. 508); Smith, *Dict. Christ. Biog.*, ed. Wace, vol. ii, p. 645, and Baring Gould, *Curious Myths of the Middle Ages*, p. 266.

[2] I. e. ,April 18. For the proofs that all the churches accept April 23 as the day on which Saint George consummated his martyrdom, see Assemânî in *Kal., Eccles. Univ.*, t. vi, p. 284; and Malan, *The Calendar of the Coptic Church*, p. 28.

[3] Arab. دادیانس, Syr. ܕܕܝܢܘܣ, Ethiop. ዶዲያኖስ: The Greek version of Metaphrastes, the encomium of Andrew of Crete on S. George, and the discourse of Gregory of Cyprus, state that George was tortured and martyred by Diocletian. Peter Heylin makes Dadianus, or Dacianus, to be Galerius Maximinianus, or Galerius Caesar, who was by birth a Dacian, and who succeeded Diocletian in "all those parts that he commanded". See *The Historie of St. George of Cappadocia*, p. 173. Whoever Dadianus may have been, he, according to the Coptic text, was not Diocletian, for this emperor commanded ⲇⲩⲥⲓⲟⲥ to go to Palestine and destroy the shrine of Saint George "whose head Dadianus the Persian cut off several years ago". See p. 81. There was no king of Persia at this time called Dadianus.

as a rumour has come to my ears that He to whom Mary gave birth is the God who is alone to be worshipped, and that Apollo and Poseidon and Hermes and Astarte and Zeus and Ezabel[1] (*sic*) and Uranus and Scamandros and the other gods are not to be
[2] worshipped at all, ‖ but that Jesus Christ whom the Jews slew is to be worshipped,—I, therefore, write to every place, and to the governors of every land, and to all rulers under the authority of my government to come to me speedily that they may know the decision of my power."[2] Then seventy[3] governors from all parts of the world were gathered together there with so great and mighty a multitude, that the land could not contain them for their number.[4] And Dadianus the governor sat upon the tribune and made them bring forth all the instruments of the torture chamber and lay them before him; and these were they. The brazen bed, the bone smashing choppers, the iron rods (?), the wheels with knives fixed to them, the wooden horses, the wooden

---

[1] The Greek, Latin, Syriac and Arabic texts do not help us in translating the name of this god, and it is not to be found among the seventy gods and goddesses of Diocletian enumerated by Giorgi, *De Miraculis Sancti Coluthi*, p. cc.

[2] The Arabic version of this edict in the Oxford MS. is as follows:—

ان صوتًا جا الى مسامعى ان الذى ولدته مريم هو وحده الذى يُسجد له وان الابلّون وبوسيطون وهرمس واضين والشترى وبازولل وارناس وارسقيماس وبقيه الالهه لا يسجد لها لاكن يسوع المسيح فقط الذى قتله اليهود هو الذى يُعبد فلهذا كتبت الى كل الاماكن والملوك بكل كوره والرووسا الذى هم تحت سلطان ملك تعالوا الى عاجلا لتعلموا مشوره سلطانى

The inventor of the story of St. George was probably thinking of the first edict of Diocletian against the Christians published Feb. 24th A. D. 303. The idea that George was the nameless young man who tore down the edict, and who suffered martyrdom on the 23rd of April following is not supported by the Coptic or Syriac texts. For the arguments on this point see *Acta Sanctorum*, April 23, p. 108.

[3] The number of the governors is variously given as three, four, seven, seventy and seventy-two.

[4] In the martyrdom of Saints Pirôon and Athom we are told that Diocletian ordered the eparchs, dukes, counts and governors of every town to assemble at Antioch. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 149.

gloves, the iron gloves, the tongue slitting knives, the tools for drawing out the teeth, the iron bone borers, the sharp saws and other implements of cruel torture.[1] And Dadianus swore an oath, saying, "If I find any people of doubtful mind and refusing to worship the gods, I will reverse the commands of my fathers and will torture them with bitter sufferings, I will break in the towers of their hearts, I will smash their heads, I will cut out their brains with sharp knives, I will saw off their shin bones, I will tear open their bodies, and I will cut off their limbs from their bodies." When the multitude heard these things they feared the tortures greatly, and those who wished to become martyrs [refrained] when they considered the numbers ‖ of tortures which [3] they ran the risk of suffering; and three whole years went by without any one daring to say, "I am a Christian".

Now there was a young man whose name was George, the sun of truth and the glorious star betwixt heaven and earth[2]; he was a tribune in the imperial army[3], and came from Cappadocia. And when he had served his time as tribune and acquired much wealth, he came to the governor Dadianus and wished to be made a count by him. When Saint George had come to the city and saw the frenzied idolatry of the governors and that they had forsaken God, he straightway decided to give up his rank of tribune, saying, "I will become a soldier of my Lord Jesus Christ the King of heaven." And when he had distributed all his wealth and given what he had to the poor, he rushed into the presence of the governors and cried out, saying, "Cease your frenzy, O governors, and proclaim not to be gods the things which are not gods; let the gods who have not made heaven and earth perish! As for me, I will worship one God, the

---

[1] The Arabic runs:— اسّرة نحاس . وافواس لتكسر العظام . ومعاصير حديد . وبكر وحولها سيوف حاده . والهنبازين . وكفوف خشب . وكفوف حديد . وسكاكين لقطع الالسن وكلبتين لقطع الاضراس ومناقيب حديد تنقب العظام ومناشير حاده .

[2] Read ⲛⲧⲫⲉ ⲛⲉⲙ ⲡⲕⲁϩⲓ.

[3] Arab. وكان مستخدما فى طقوس المملكه.

Father of our Lord Jesus Christ and the Holy Spirit." The dragon [1] looked at him, and said, "Every person who has gone forth from the benevolent guidance of the gods perishes, and as for us, we worship things which are beneath [the heavens], for the gods Fire and Sun appear to us as mighty beings; [2] know now that thou hast not only despised us,[3] but thou hast also despised the righteous gods.
[4] Offer sacrifice then to the ‖ gods and to Apollo [4] who is the saviour of the whole world, and be convinced that the gods whom thou humblest know those who honour and obey them, and know how to punish those who disobey them. And now, tell me from whence thou comest? what is thy name? and for what purpose hast thou come hither?" Saint George answered, and said, "The chief name which I bear is 'Christian', I am by birth a Cappadocian, I was a soldier in a famous company, and I performed my duties of tribune satisfactorily in Palestine where it served. Who are the gods whom thou wouldst force me to worship, O king?" The governor said to him, "I desire thee to worship Apollo who hung out the heavens, and Poseidon [5] who made fast the earth." Saint George answered and said, "Neither for thy sake, O evil dragon, nor for that of the governors thy companions will I speak about the righteous ones and thy dead god, but for the sake of these multitudes here present. Whom wouldst thou compel me to worship, O king? Peter the chosen one of the Apostles, or Apollo who corrupts the whole world? To which of these wouldst thou have me offer sacrifice? to Elijah the Tishbite who was an angel
[5] upon earth and who walked upon earth and was taken ‖ up to the gates of heaven, or to Scamandros the sorcerer who worked enchantments by fire and who led many people astray, who com-

---

[1] Arab. التنين.

[2] Arab. ان من خرج عن احسان الالهه يهلك ونحن منحسوبين السفليات وهى الشمس والنار ونحن فنظهر لنا الالهه فى عظمتهم. According to the Arabic some word meaning 'to destroy' has dropped out of the Coptic text after ⲚⲦⲈ ⲚⲒⲚⲞⲩⲧ. The Coptic text of this passage is probably corrupt.

[3] Read ⲀⲔⲰⲞⲰⲦⲈⲚ ⲀⲚ?

[4] Arab. أَبَلّون.

[5] Arab. بوسيطن.

mitted adultery with Timetia (Demeter?), who begat Saar and Sarphat the *ophani* of the warrior of the city of Pontus, whose deeds were evil and who were cast into the abyss of the sea?[1] Tell me, O king, to which of these wouldst thou give judgment? to Samuel who prayed to God, or to Poseidon the destroyer of the ships of the sea? to Antaeus and Herakles[2], or to those of the Martyrs and Prophets who wear crowns? Tell me, O king, to which of these wouldst thou give judgment? to Jezebel the slayer of the prophets or to Mary the Virgin the mother of my Lord Jesus Christ? Be ashamed, O king, for the things which thou worshippest are not gods, but deaf idols."

When Saint George had said these things, the governor was greatly enraged and commanded them to hang him upon the wooden horse[3], and to torture him until his bowels flowed out upon the ground. After these things four quaternions of soldiers

---

[1] I have not been able to trace what the myth is which is referred to here. In the encomium by Theodotus of Ancyra CAPAΦIN takes the place of CAAP and CAPΦAT and the OΦANI are not mentioned. Perhaps CAPAΦIN is a corruption of Serapis. The Syriac has ܘܕܥ ܐܝܟ ܕܒܫ ܗܘ ܕܒܫ

laid him out and beat him with leather whips until the flesh of his body was torn in shreds; and they sprinkled salt upon him. And they brought hair sacks with which to excoriate his body until his blood ran like water; but he was patient under these sufferings.

And again Dadianus commanded, and they brought for him
[6] iron boots with holes bored ‖ in them, and they drove nails into the soles of his feet through the boots, and his blood flowed out like water; but he endured patiently as if they were not torturing him at all. After these things Dadianus made them build a high platform [1], and bring sixty very sharp stakes and lacerate the flesh of the righteous man with them. Then he commanded and they brought him down from the platform, and cast him into a cauldron of water and boiled him. And the soldiers beat his head with iron nails until they broke in the skull, and his brains poured out through his mouth white as milk; and his whole body was congealed with blood like lead. Then Dadianus commanded and they brought part of a pillar, and eight men rolled it along and laid it upon his belly, and he made them tie it to the saint and leave him until he decided what to do to him.

And it came to pass that during that night the Lord appeared to Saint George, and said to him, "Be strong and of good cheer, beloved George, for I will strengthen thee to bear all these sufferings which they have brought upon thee. And I swear by Myself, and by the holy angels, that among those born of women no one has arisen greater than John the Baptist, and that after thee there shall arise none like unto thee; for behold, I have made thee lord over these seventy governors, and whatsoever thou sayest shall happen unto them. Thou shalt die three times [2], and I will raise thee up again, but after the fourth
[7] time, I Myself will come upon a cloud, and will take thee away to ‖

---

[1] Arab. اتون عاليه.

[2] The account of Saint Macarius of Antioch bears a strong resemblance to that of Saint George. He endured many of the tortures which George endured, he was confronted by a magician called Alexander, whom he overcame, and he died three times. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, pp. 41 and 59.

the place of safe keeping which I have prepared for thee for thy holy dwelling; be strong and fear not, for I am with thee." And when He had embraced him He went up to heaven with His holy angels in great glory.

When it was morning the governor commanded, and they brought him before the tribune. Now Saint George was singing a Psalm, saying, "O God, hasten thou to my help, hasten thou to my defence.[1]" When he had come to the tribune[2], he cried out, saying, "O tribune, I and my Lord Jesus Christ have come to thee and thy stone Apollo." And they laid hold of him and tied him with four leather straps, and beat him with leather whips upon his back and belly; and they cast him back again into prison. And Dadianus the governor wrote a letter in which he thus said, "I write to the whole world, greeting. Let any enchanter or magician who can put an end to the magic of this Christian come hither to me, and I will give him much wealth and any territory that he shall ask for, and he shall be second in the kingdom." When this letter had been sent throughout the whole world, behold a man appeared whose name was Athanasius, and he came to the governor and said, "O king, live for ever! There is nothing which I am not able to perform in thy presence." The governor rejoiced, and said, "What sign wilt thou work before me that I may know that thou art able to put an end to the magic of the Christians?" Athanasius answered and said, "Let them bring me an ox." And when they had brought him he spake some words in his ears, [8] and he was rent in twain. Athanasius said to Dadianus, "Let them bring me a pair of scales," and they brought them to him; and he threw the one half of the ox into one pan of the scales and the other half into the other, and they were exactly equal, and there was not the least difference between the weight of the two halves. And the governor commanded and they brought Saint George to the tribune, and he said to him, "O George, it is for thy sake that I have summoned this man into my domi-

[1] Psalm xxii. 19. [2] Arab. المنبر.

nions; thou must vanquish his magic or he will vanquish thine, thou must slay him or he will slay thee." Saint George looked at the magician and said, "Hasten, my brother, and do unto me speedily whatsoever thou wishest to do, for I see grace drawing nigh unto thee." And straightway Athanasius[1] took a cup,[2] and washed his face in it,[3] and invoked the names of demons over the cup, and gave it to him to drink; and when he had drunk no evil happened to him at all. Athanasius answered and said to George,[4] "My lord, let me only give thee one other sign, and if no evil befall thee then I will believe upon Him Whom they crucified." Then he took another cup, and washed his face in it,[5] and invoked the names of demons more evil[6] than the first over it, and he gave him the cup to drink;[7] and when the saint had drunk no evil happened to him.[8] When Athanasius saw that no evil had happened to him, he said to him, "O Saint George, thou hast the cross of Jesus Christ the Son of God, who came into the world to save sinners; have mercy upon my
[9] soul, and give me the seal of Christ."[9] When Dadianus saw what had happened he was greatly enraged, and commanded them to take the magician outside the city and to slay him with the sword; so he consummated his martyrdom, and was esteemed worthy of everlasting life.[10] And the governor commanded them to throw Saint George into prison until he had decided what he should do with him.

---

[1] Athanasius intended to poison George by his mixtures, and we may see by the martyrdom of Saint Macarius of Antioch what such philtres were made of. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 59.

[2] D adds 'of cold water'. [3] Arab. وغسل وجهه فيه.

[4] D makes Athanasius address Dadianus.

[5] D 'and he mixed poisons in it'.

[6] D 'mightier names of devils.' [7] D, 'And he made the sign of the cross over it three times in the name of the Father and the Son and the Holy Spirit, and straightway drank it before the governor and the sorcerer.'

[8] Fragment A of the Sahidic version (D) of the martyrdom begins here.

[9] D adds that when George saw the faith of Athanasius he smote the earth, and water came forth, and he baptised him in the name of the Father and the Son and the Holy Spirit. After that the water returned to its place.

[10] According to D he was martyred on the seventh day of Tôbe.

When it was morning the governor commanded a huge wheel to be made with sharp nails and stakes fastened in it; and the wheel was made after the manner in which he commanded it to be made: the upper part of it was like the edge of a knife, and the lower part like a sharp two-edged sword. And the governor commanded them to bring Saint George out of prison and to throw him upon the instrument of torture. When Saint George turned and saw the shape of the cutting part of the machine, that the upper part of it was like the edge of a knife and the lower part a two-edged sword,[1] he said within himself, "Verily, I shall never come forth alive from this instrument." But again, afterwards, he said within himself, "Woe to thee, O George, why hast thou allowed this thought to enter thy heart? Consider the lot which has come to thee,[2] and remember that the Jews crucified thy Lord Himself." And after this he lifted up his eyes to heaven, and said, "O Lord, the unchangeable God, the Ruler of eternity, to Whom belongeth victory, Thou Who givest grace to the martyrs, Whose glory and crown Thou [10] art; Thou Who, before Thou hadst created anything, yea, before Thou hadst created the heavens and the earth, didst rest upon the waters, and now Thou restest upon the whole race of man, and knowest Thy place of rest; Who hast spread out the heavens like a chamber, and at Whose command the clouds pour out rain in their season; Who rainest upon the just and the unjust; Who hast weighed the mountains in a balance and the hills in a pair of scales; Who bringest the winds out of Thy store houses; Who hast cast the rebellious angels into the abyss of hell, where they are punished by evil dragons, and fettered and chained with indissoluble bonds; O Thou the least of Whose commands it is impossible to alter; O Lord God Who, in the last days, didst

---

[1] The Arabic of this passage runs:— فلما كان الصباح امر ان يصنع عجلةً عظيمةً جداً ويسمّروا فيها مسامير واقصاب كثيره وعملت البكره كما امر وعُمل اعلاها مثل حد السيف واسفلها سيوف ذو خدين مسنونه.

[2] Arab. اذكر ما حل بك من الشدايد. But read **κληρος** instead of **κληρος**.

send into the world Thy only begotten Son, Who took upon Himself flesh by the Virgin Mary, and became man, without any one being able to understand how to find out the manhood of Him, the Lord Jesus Christ, begotten of Thee in very truth; Who did walk upon the face of the sea as upon dry land; Who did feed five thousand men with five loaves of bread, and they were satisfied; Who did rebuke the waves of the sea and their crests were bowed down; come now, O my Lord, come Jesus, and help my infirmity, for I am a sinner; let these sufferings be light upon me, for Thine is the glory, and Thy name is full of glory for ever, Amen."

[11] When he had finished [his prayer and had said] 'Amen', they threw him on the wheel, and set it to work; and immediately his body was broken into ten pieces. Then straightway Dadianus lifted up his voice, saying, "Be strong and know, O ye governors, that there is no god save Apollo and Hermes and Zeus and Athene and Scamandros and Hephaistos and Herakles and Poseidon, who work good on the three parts of the sea, and from whose hands kings receive power. Where is now the God of Saint George Whom they call 'Jesus', Whom the Jews crucified and slew? why has He not come and delivered him out of my hands?" And the dragon[1] of the abyss commanded them to throw his bones outside the city into a dry pit, saying within himself, "Lest the Christians find a bone of his, and build a martyrium over it, and bring up his blood against us".

Now it was the hour for eating, and the governor, together with the sixty-nine governors who were with him, went to eat. And while they were eating there came a great earthquake, and suddenly the sky became overcast with clouds, and there was so great a trembling that mountains split asunder suddenly, the earth shook, and the sea was lashed into billows, and the

[1] Small bone plaques with a figure in relief of St. George slaying the dragon were worn as pendants by Coptic Christians. Two of these are to be seen in the British Museum, (Second Egyptian Room, No. 17639).

waves thereof rose to the height of fifteen cubits. And Michael[1] blew with his trumpet, and behold the Lord Jesus came upon His chariot of the Cherubim, and stood on the edge of the pit. And He said to the archangel Michael, "Go down into the pit, and gather together the bones of my son George, for this valiant [12] George thought in his heart, 'I shall not escape from this instrument (into which I had allowed him to fall) this time'; that he may believe with all his heart, and know that I alone am able to deliver him. And Michael went down into the pit, and put together the holy body of Saint George: and the Lord took hold of his hand, saying, "O George my beloved, behold, the hand which formed Adam the first man is now about to create thee anew;" and the Lord breathed upon his face and filled him again with life, and He embraced him, and went up to heaven with His holy angels.

And Saint George arose in haste from the dead, and went through the squares of the city looking for the governors, and he found them afterwards sitting in judgment. Then he ran into their presence, and said to them, "Do ye not know who I am?" Dadianus the governor lifted his eyes guiltily, and said to the Saint, "Who art thou then?" The martyr of Christ replied, "I am George whom ye slew yesterday, because ye despised my God who could destroy you in a moment." Dadianus continued looking into the face of the saint, and said to him, "Thou art not he, but his shade," and one said to him, "Perhaps it is some one like him." And Anatolius the general knew him, and said, [13] "Of a truth this is George who has risen from the dead;" and he believed with all his company. Now the number of those [of the army] who believed upon Christ was three thousand and nine and one woman[2] from the multitude. And Dadianus the governor commanded them all to be cast forth outside the city in a desert place, and to be divided into four[3] divisions and to be slain. Thus they consummated their martyrdom at the ninth

[1] According to Coptic tradition Michael stands at the right hand of God, and Gabriel at the left. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, pp. 9, 144, 169. [2] D 3999. [3] D 'ten'.

hour of the Sabbath day on the fifteenth day of Phamenôth,[1] and went to Paradise in glory, and received pardon for their sins.

Then the governor commanded them to bring Saint[2] George to the tribune; and he commanded them to bring an iron bed to which they might bind the righteous man. Then he made them melt lead until it was liquid, and bring a vessel in the shape of an iron ladle and thrust it[3] [full of lead] into his mouth. Then they drove sixty nails through his head into the bed. And Dadianus made them bring a great stone chiselled[4] out to fit his head, and they thrust his head in it, and made it fast with lead,[5] and they rolled him down with the stone [from a high place] and severed his bones one from another; but he bore these tortures[6] with fortitude. Then Dadianus commanded them to remove the stone from him, and to hang him up head downwards, and to tie a large stone to him, and to light a huge fire under him.

After these things[7] the governor commanded to throw him
[14] into a bronze 'bull'[8] and to drive[9] sharp nails into it: then he commanded them to bring a machine to revolve inside the 'bull',[10] that the body of the saint might be broken to pieces[11] by the nails and his limbs become like the particles of dry summer dust; and Saint George bore all these things with fortitude. Then Dadianus commanded them to cast him into prison and to fasten him to the woodwork until he had decided what to do[12] with him or how he should destroy[13] him; now he was very handsome[14]

---

[1] I. e., March 11. D Mechir.

[2] B begins with the letters ⲢⲒⲞⲤ of ⲘⲠⲒⲀⲢⲒⲞⲤ. [3] B ⲚⲤⲈϩⲒⲦⲤ.

[4] B ⲉⲩⲫⲟⲛⲕ ⲕⲁⲧⲁ ⲧⲉϥⲁϥⲉ ⲉⲃⲣⲏⲓ ⲉⲣⲟϥ (sic).

[5] B rightly ⲚⲦⲀϩⲦ. [6] B ⲦⲀⲒⲂⲀⲤⲀⲚⲞⲤ. [7] B ⲚⲀⲒ ⲆⲈ ⲞⲚ.

[8] Saint Apater was *boiled* in a 'bull' of brass, ⲚⲞⲨⲤⲰⲘⲒⲞⲚ ⲚϩⲞⲘⲦ, and the water from it falling upon the people round about they at once became leprous. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 104.

[9] B ⲈⲦⲰⲤ. [10] Arab. عجله للعجل وان تدور عليه.

[11] B ⲚⲦⲞⲨⲃⲟⲗⲃⲉⲗ. [12] B ⲁϥⲛⲁⲉⲣⲟⲩ.

[13] B ⲁϥⲛⲁⲧⲁⲕⲟϥ. [14] B ⲞⲨⲤⲀⲒⲈ ⲢⲀⲢ and omits ⲠⲈ.

in appearance.[1] And in that night the Lord appeared to him, saying,[2] "Be patient,[3] O George My chosen one, be of good cheer and be not dismayed, for I am with thee, and there shall be great joy in heaven[4] for thy sake and for the sake of thy contest. Behold, thou hast died once and I raised thee up; thou shalt yet die[5] twice and I will raise thee up again. But the fourth time I Myself will come in the clouds, and I will bring thee to the place of safety which I have prepared for thy body.[6] It is I who give strength to thy holy body, and I will make thee to lie down with Abraham and Isaac and Jacob; be not sad of heart for I[7] am with thee. Thy martyrdom[8] shall be consummated before these seventy governors, and thou shalt testify of Me before[9] them. And they will torture thee for seven years for My name's sake, but be not sad of heart, but of good cheer." And the Lord saluted him, and went up to heaven with His holy angels, and the valiant martyr of Christ looked after Him,[10] and continued looking until the day rose;[11] and he rejoiced in the encouragement which the Lord had given him. [15]

When it was morning, the governor commanded them to bring Saint George to the tribune. When they had brought him, one of the seventy governors, whose name was Magnentius, said to him, "O George, I seek a sign at thy hands, and if thou do it before me, by our lord[12] the Sun, and by the seventy gods,[13] and by Artemis the saviour[14] of the whole world, I will believe on thy God, and will worship Him[15] nobly." Saint

[1] B ⲡⲉϥϫⲓⲛⲛⲁϥ. [2] B ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ.

[3] B ⲁⲙⲟⲛⲓ. I shall not notice such variants as this in future.

[4] B ϣⲟⲡ ⲛⲁⲕ ⲛ̀ϩⲣⲏⲓ ϧⲉⲛ ⲛⲓϥⲏⲟⲩⲓ̀. [5] B ⲉⲧⲉⲕⲛⲁⲙⲟⲩ.

[6] Arab. والوديعه التى اودعتها فى جسدك اخذها.

[7] B ⲁⲛⲟⲕ. [8] B ⲧⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ̀.

[9] B ⲙ̀ⲡⲟⲩⲙ̀ⲑⲟ ⲉⲃⲟⲗ. [10] B ⲥⲟⲩⲥ ⲛ̀ⲥⲱϥ ⲛ̀ⲑⲟϥ.

[11] B omits ϣⲁⲓ. [12] B ⲡⲁⲛⲏⲃ.

[13] See Giorgi, *De Miraculis Sancti Coluthi*, p. CC; Hyvernat, *Les Actes des Martyrs de l'Égypte*, pp. 78, 102. [14] B ⲉⲑⲛⲁⲛⲟϩⲉⲙ.

[15] B rightly ⲙ̀ⲙⲟϥ.

George said to him, "Say what thou wilt ask of me." Magnentius[1] the governor said to him, "Behold there are seventy thrones here, a throne for each of us, and the legs[2] of them are made of various kinds of wood, some fruit-bearing and some not. Now, if thou wilt make manifest that each wooden leg takes root and blossoms through[3] thy prayer; and that each one made of the wood of a fruit-bearing tree[4] gives fruit; and that each one made of the wood of a tree which does not bear fruit puts forth leaves[5] [only]; by this will I believe[6] on thy God." Then Saint George threw himself upon his face and prayed to God a long time,[7] and sighed. And it came to pass that when he had finished his prayer and said 'Amen', and was rising up, there was a great[8] trembling and shaking,[9] for the Spirit of God came upon the thrones, and they budded and the legs put forth roots and blossomed: those that were of fruit-bearing trees put forth fruit, and those that were not put forth leaves[10] only. Then Magnentius the governor said to him, "A great god is Herakles who thus manifests[11] his power in dry wood." Saint George
[16] answered and said, "Wilt thou compare[12] this blind and dumb idol Herakles with the God who made the heavens and the earth, who made to exist that which did not exist and who can destroy thee with him speedily?" Dadianus the governor answered and said to Saint George, "O excellent Galilean, I know how I will destroy thee."[13] Then he commanded them to bring a huge saw, and they sawed him in two,[14] and so he yielded up his spirit. And he commanded a large cauldron to be brought

1 B ⲘⲀⲄⲘⲈⲚⲦⲒⲞⲤ. 2 B ⲀⲚⲫⲀⲦⲤⲒ (sic).
3 B ϕⲓⲣⲓ ⲈⲂⲞⲖ ⲘⲂⲎⲦⲞⲨ ⲤⲒⲦⲈⲚ.
4 B ⲚⲢⲈⲫⲦⲞⲨⲦⲀⲤ ⲚⲞⲨⲞⲨⲦⲀⲤ ⲈⲫⲫⲞⲢⲓ ⲈⲂⲞⲖ.
5 B ⲈⲫⲫⲞⲢⲓ. 6 B ⲦⲈⲚⲚⲀⲚⲀⲤϮ. 7 B ⲘⲘⲀⲨ.
8 B ⲚⲀⲈ ⲞⲨⲚⲒⲰϮ. 9 B ⲞⲨⲰⲰⲞⲢⲦⲈⲢ. 10 B ϫⲰⲞⲨⲒ.
11 B ⲀⲨⲞⲨⲰⲚⲤ. 12 B ⲀⲔⲰⲈⲚⲰⲰⲚⲈ.
13 B ϮⲤⲰⲞⲨⲚⲞⲨ ⲀⲚ ϫⲈ ⲈⲒⲘⲀⲦⲀⲔⲞⲈ ⲚⲀⲰⲚⲢⲎϮ.
14 B ⲀⲨⲀⲒⲈ.

and to throw the two parts of the body of the holy man into it, together with lead, and pitch, and animal fat,[1] and bitumen;[2] and they heated them together until they melted, and the flames went up to a great height, and that which was melted flowed hither and thither by reason of the intensity of the flames which rose to a height of fifteen cubits. And they brought pieces from the cauldron to the king, saying, "This (wretched man)[3] has come to an end and is burnt up." And Dadianus commanded them to bury the cauldron and the pieces of the saint which were in it[4] in the earth, lest the Christians should find his remains and build a martyrium over them. When the attendants had finished burying the righteous man and were going away, there was a great trembling in the air and the earth shook to its foundations: and behold the Lord Jesus Christ came down from heaven with His holy angels, and stood over the place wherein the cauldron was buried. And He said to Zalathîêl[5] [17] the angel, "Bring up hither the cauldron", and when he had brought it up he laid it down upon the ground. And the Lord, in Whom is might, answered [and said], "O George, my chosen one, arise![6] For I am He that raised up Lazarus from the dead, and I now command[7] thee to arise and come forth from the cauldron and stand upon thy feet; I am the Lord thy God." And straightway the nobly valiant man rose up in great power as one who had suffered no pain[8] at all; and every one who saw him marvelled. The Lord said to him, "Be strong and of good cheer, George, my beloved, for there shall be great joy to thee in heaven and upon earth, and before My Good Father, and before My angels on account of thy contest; be strong, for I am with thee." And He went up to heaven with His holy angels.

---

[1] B omits ⲛⲉⲙ ⲟⲩⲱⲧ. [2] B ⲟⲩⲉⲣⲡⲣⲉϩⲓ.

[3] B ⲛⲧⲉ ⲡⲓⲃⲉⲣⲱⲟ. Arab. فنى الزفت الذى فيه.

[4] Leaf no. 39 is wanting in B. [5] I. e., שאלתיאל.

[6] B fol. 41*a*, begins with ⲧⲱⲛⲕ.

[7] B ⲁⲛⲟⲕ ⲡⲉ ⲉⲧⲟⲩⲁϩⲥⲁϩⲛⲓ. [8] B ⲛⲉⲙⲕⲁϩ.

And Saint George arose and walked, and sent to the governor, saying, "Behold, I am going about the city, teaching." And the governor straightway commanded them to seize him and to bring him to him[1] to the tribune; and as he was coming he cried out, saying, "O tribune, O tribune, I and my Lord Jesus Christ, the Son of the living God come to thee[2] and thy Apollo."

And behold, a woman whose name was Schollastikê[3] cried out to[4] Saint George the martyr of Christ, saying, "O my lord George, my son was yoking his ox in the field, and the ox fell
[18] down and died. O my lord, help my poverty, for I know that my lord is able to do so through God." The saint said to her, "Take this staff from my hands, and go to the field and lay it upon the dead ox, and say, 'Thus saith Saint George in the name of Jesus Christ, Arise and stand up';" and the woman did as he had told her, and the ox arose straightway. And the woman glorified God, saying, "Blessed is the hour in which thou didst come into[5] this city, verily thou art a prophet and God hath visited His people."

And again Dadianus sent after the martyr. When he had come, Trakiali[6] the governor spake to him, saying, "Concerning the dry wood which budded, we know not of a certainty whether it was thy God who made it bud, or our god. Now behold we have here[7] a sepulchre cut in the rock on the road to the cemetery, and no man knoweth where it is, nor where the opening[8] of it is: but if through thy prayers the bones of those

---

[1] The fragment of the martyrdom given by D ends here. The other parts of the text are fragments of the miracles of Saint George.

[2] B ⲁⲓ̀ ϩⲁⲣⲟⲕ ⲟⲛ.

[3] B ⲥⲭⲟⲗⲗⲁⲥⲧⲓⲕⲏ. Arabic كستيكا. The Greek has ἐν οἷς καὶ τις ἀνὴρ, Γλυκέριος τοὔνομα. *Acta Sanctorum*, Appendix to April 23. p. xi.

[4] B ⲟⲩⲃⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅ ⲉⲥϫⲱ ⲙ̀ⲙⲟⲥ.

[5] B ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲧⲁⲓ.

[6] The form given by Theodotus is ⲣⲁⲕⲗⲓⲗⲟⲥ. Arabic اطراقيالى, Syr. ܛܪܩܠܝܐ. [7] B ⲃⲁⲧⲟⲧⲉⲛ ϩⲱⲥ ⲉ̀ⲃⲟⲩⲛ. [8] B ⲡⲟⲩⲣⲟ.

who are buried therein arise, I swear by my lord the Sun, and by the Moon and by Artemis the mother of the gods, that I will believe[1] upon thy God and become a Christian." The blessed George answered and said. "There come to me the words which I have heard in the Gospel, saying, If ye[2] have faith like a grain of mustard seed ye shall say to this mountain, Depart hence, [and it shall depart], and there shall be nothing impossible[3] to you.[4] But now arise, thou and Dadianus and the governors[5] of [19] Egypt, and open the door of the tomb and bring[6] hither to me the rotten bones of those who are dead, together with their dust." Then the three governors went straightway to the place of the sepulchre and opened the door, but they found no bones at all of the dead; and they took up the bone dust which they found, and brought it to Saint George: and Saint George threw himself down upon his knees, and prayed for the space of an hour.[7] When he had finished his prayer and said 'Amen', there was a mighty[8] trembling, and flashes of lightning shone upon those bones. And there came forth immediately from them five men and nine women and three[9] little children; and when the governors saw what had taken place, they marvelled. Then the governors cried out to one of those who had risen from the dead, and said to him, "What is thy name?" And he that had risen from the dead answered and said, "My name is Boês."[10] Dadianus said to him, "How many years is it since thou didst die?" and he replied, "More than two hundred years."[11] Dadianus said to him "Had Christ come into the world at that time, or not?"[12] and he that had risen from the dead said, "I do not know, nor

[1] B ⲉⲓϯⲛⲁϩϯ. [2] B ⲉ̀ⲱⲱⲡ ⲟⲩⲛ. [3] B ⲛ̀ⲉⲣⲁⲧⲥⲟⲙ.

[4] S. Matt. xvii. 20. [5] B ⲛⲓⲕⲉⲟⲩⲣⲱⲟⲩⲓ̀. [6] B ⲁ̀ⲕⲓ.

[7] B ⲱⲗ ⲫⲟⲩⲱⲱ. [8] Read ⲟⲩⲛⲓⲱϯ. [9] B ⲓ̄ 'ten'.

[10] Arab. سابون, Syr. ܒܘܣ, B ⲃⲓⲟⲩⲃⲏⲛ. Theodotus gives the name as ⲃⲟⲏⲥ. [11] B ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲓⲥ ϩⲟⲩⲟ ⲥ̄ ⲛ̀ⲣⲟⲙⲡⲓ.

[12] Pisentios asked this same question of a mummy who complained to him of the tortures he suffered. See Amélineau, *Étude sur la Christianisme en Égypte*, p. 147.

did I ever hear that He had come." Dadianus said to him "On what god dost thou believe?"[1] and he that had risen from
[20] the dead said to him, "Do not force me,[2] O governor, for I am ashamed to say what god I believed on. I believed on a god whom they called Apollo, a stupid, dumb, deaf[3] and blind [idol]. When I left the evil living[4] of this life, I went to live in a place in the river of fire, until I should go where the worm dieth not.[5] Hast thou never heard of the Scriptures of the Christians which say, 'Remember me in the day of terror in the place where there is no help,[6] but disquiet and fear.' There is no mercy there, neither can the Judge be persuaded;[7] but the work which every man hath done shall be laid before His eyes. Then[8] the Judge[9] will answer and say, 'Show me each one his work that I may give him[10] his wages, according to that which he hath done;' hear then, O king, and I will tell thee. Every man who lives on earth, and confesses Him whom they crucified, if he bears many sins in his body when he departs[11] from this wicked world, will live in fetters on account of his sins, but on the Lord's day he will have rest because the Lord Jesus looks upon those who are punished on the Lord's day;[12] but as for me, there is no rest at all given to me on the Lord's day because I did not confess Christ's godhead when I lived upon earth. Why thenshould we confess[13] and worship idols and images which cannot move"? Dadianus the governor answered[14] and said to him, "Thy sense is destroyed through the length of the time of the two hundred years."[15]
[21] Then he that had risen from the dead looked upon Saint George

[1] B ⲭⲉⲓⲥ ⲁⲛⲟⲕ ⲛⲁⲥϯ. [2] B ⲁⲛⲁⲅⲕⲏ.
[3] B ⲛⲉⲃⲟ. [4] B ⲙ̀ⲡⲓⲭⲓⲛⲱⲛϧ.
[5] B ⲉ̀ϧⲣⲏⲓ ⲉ̀ⲣⲟⲟⲩ ⲁⲩⲉⲙⲙⲁⲩ ⲙ̀ⲛⲧⲉ ⲡⲓⲫⲉⲛⲧ.
[6] B ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲙ̀ⲃⲟⲏⲑⲓⲁ. [7] B ⲙ̀ⲡⲁϣⲱⲉⲧ ⲛ̀ϩⲏⲧ.
[8] B ⲓ̀ⲧⲁ. [9] Arab. القاضى. We should probably read ⲕⲣⲓⲧⲏⲥ here.
[10] B ⲙ̀ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⲛⲱⲧⲉⲛ ⲛ̀ⲧⲁϯ ⲙ̀ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⲙ̀ⲡⲉⲫⲃⲉⲭⲉ. [11] B ⲛ̀ⲧⲉⲫⲟⲩⲱⲧⲃ. [12] B ⲛ̀ⲧⲉ ϯⲕⲩⲣⲓⲁⲕⲏ.
[13] B ⲁⲛⲛⲁⲟⲩⲟⲛϩⲫ. [14] B ⲁⲫⲉⲣⲟⲩⲱ ⲁⲉ. [15] B ⲡⲁⲓ̅.

the martyr of Christ, and said to him, "O my lord the holy[1] martyr of Christ, we beseech thee to give us the holy baptism of Christ, that we may not fall back again into the punishment in which we were."[2] When Saint George saw their faith, he smote the earth with his foot, and water welled up, and he baptized them in the name of the Father, and the Son, and the Holy Spirit. And he said to them, "Depart in peace to Paradise," and they straightway disappeared and were not seen.[3]

And Dadianus the governor was stupefied for a time.[4] Then the governors who were with him said, "This man is a magician[5], and by his magic has made demons[6] rise up before us, saying, 'I have raised the dead'." Dadianus said, "I will now disgrace the whole race[7] of Christians." And he commanded, saying, "Choose me a poor widow woman whose like for poverty there is not in the whole world." And they went round about through the city and found a poor widow, and they put the righteous man with her, wishing to disgrace[8] the Christians. When they had brought[9] the righteous man into the widow's house, he said to her, "Give me some bread, for I am hungry." The poor widow woman answered and said to him,[10] "Master, I have no bread in my house." Saint George said to her, "What god dost thou believe on, that thou hast no bread in thy house?" The woman [22] said to him, "I believe in Apollo and Herakles[11] the mighty imperial gods." Saint George said to her, "Verily it is a just judgment of God that thou hast no bread in thy house."[12] And the woman looked upon his face, and saw that it was like that of an angel of God, and she said within herself, "I will go and beg bread from my neighbours and acquaintances, that I may set it before the man of God, and peradventure by reason of

---

[1] B adds ⲉⲑⲟⲩⲁⲃ. [2] B ⲉⲧⲉⲛϩⲏⲧⲟⲩ.
[3] B ⲙ̀ⲡⲉⲥⲗ̀ⲓ ⲛⲁⲩ. [4] B ⲛⲁⲩⲟⲩⲛ̀ⲟⲩ. [5] B ⲟⲩⲣⲉϥⲥⲓⲕ.
[6] Read ⲛ̀ⲥⲁⲛⲇⲉⲙⲱⲛ. [7] B ⲙ̀ⲡⲁⲓⲅⲉⲛⲟⲥ.
[8] B ⲉ̀ϯⲛⲁϣⲱϣ. [9] B ⲉ̀ⲧⲁⲩⲓ̀ⲛⲓ. [10] B omits ⲛⲁϥ.
[11] B ⲡⲓ̀ⲁⲣⲁⲕⲗⲏⲥ. [12] B ⲡⲁⲏⲓ.

his coming into my house I shall find favour in the sight of my neighbours." And it came to pass that when the poor widow woman had gone out the righteous man sat down[1] by the foot of the wooden pillar in her house; and it straightway took root[2], and put forth leaves, and became a large tree, and towered up fifteen cubits above the house. And behold Michael the archangel came[3] with a table[4] filled with all good things, and the saint[5] ate and was comforted; and the table was filled with bread and every good thing. When the poor widow woman came into her house, and saw the great marvels, that is to say, the table set out within and filled with all good things, and the pillar[6] of dry wood which had taken root,[7] she said in her heart, "The God of the Christians hath remembered the poverty of the widow, and hath brought His martyr into my house to help me the wretched in spirit;"[8] and she straightway[9] threw herself down at the feet of the saint and worshipped[10] him. Saint George
[23] answered and said to her,[11] "Rise up and stand[12] upon thy feet, for I[13] am not the God of the Christians, but only His servant,[14] and I endure sufferings for His holy name's sake." And again the woman said to him, "Master, if I have found favour before thee, let me venture to speak one word before thee." The holy[15] man said, "Speak." The woman said to him, "Master, I have here a little boy nine years old who is blind, deaf, dumb, and lame, and I am ashamed to show him to my neighbours: if now thou wilt make him see and hear and speak, I will believe[16] upon thy God." The righteous man answered and said, "Bring hither the child to me;" and she brought him from the third storey of

[1] B ⲛⲁϥϩⲉⲙⲥⲓ ⲡⲉ. [2] B ⲁϥⲃⲉⲡⲛⲟⲩⲛⲓ. [3] B ⲁϥⲓⲛⲓ.
[4] B ⲛⲟⲩⲇⲣⲁⲡⲉⲍⲁ. [5] B adds ⲅⲉⲱⲣⲅⲓⲟⲥ.
[6] B ⲛⲉⲙ ⲡⲓⲕⲉⲥⲧⲩⲗⲗⲟⲥ. [7] B ⲉⲧⲁϥⲃⲉⲡⲛⲟⲩⲛⲓ ⲛⲉ ⲟⲩⲱⲉ.
[8] B ⲧⲧⲁⲗⲉⲡⲱⲣⲟⲥ ⲛⲭⲏⲣⲁ. [9] B ⲥⲁⲧⲟⲧϥ.
[10] B ⲁⲥⲟⲩⲟⲩⲱⲱⲧ. [11] B adds ⲛⲁⲥ. [12] B ⲟϩⲓ ⲉⲣⲁⲧ.
[13] B omits the second ⲁⲛⲟⲕ. [14] B ⲟⲩⲃⲱⲕ ⲛⲧⲁϥ ⲁⲓⲃⲓⲥⲓ.
[15] B ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ. [16] B ⲧⲛⲁⲛⲁϩⲧ.

her house, and laid him in the bosom of the righteous man. And Saint George prayed over him with his head bowed down[1] over the child lying in his bosom, and he breathed upon him, and the scales fell from his eyes, and he saw straightway with his eyes.[2] The woman said to the saint, "Master, I beseech thee to make him to speak, and to hear with his ears, and to stand up and walk upon his feet."[3] Saint George said to her, "O woman, this is sufficient now, but when I need him[4] to serve me in a matter, I will call him and he shall hear me,[5] and shall go and serve me." And the woman was not able to answer[6] him a word, for she saw that his face was like the face of an angel of God.

And the lawless and impious governor, Dadianus, and the [24] sixty-nine governors who were with him, came out from their meal, and were walking about and enjoying themselves in the open spaces of the city. When the dragon of the abyss, that is to say, Dadianus the governor, saw the tree which had sprung up by means of the righteous man,[7] he asked one of his rulers,[8] "[Whence] is this new sight, this fig tree?" And he told him, saying, "This is the place into which George the mighty saint of the Galileans was cast."

Then the governor commanded to bring him and to set him before the public assembly,[9] and he made them flog him without mercy[10] until his flesh was cut to pieces, [and set fire under him] until his body was consumed through the intensity[11] of the flame; and he made them put vessels of fire upon his head. After these things he made them hang him up[12] to torture him, and they filled iron pots full[13] of fire and placed them under him,

---

[1] B omits ⲉϥⲧⲱⲃϩ ⲉϩⲣⲏⲓ ⲉⲭⲱϥ ⲛⲁⲣⲉ ⲭⲱϥ ⲭⲟⲃⲥ ⲉⲡⲉⲥⲏⲧ.

[2] B adds ϧⲉⲛ ⲛⲉϥⲃⲁⲗ.

[3] The next eight leaves in A have been paged and bound up in wrong order.

[4] B ⲓⲉⲣⲉⲛⲭⲣⲓⲁ. [5] B ⲛⲧⲉϥⲥⲱⲧⲉⲙ. [6] B ⲉⲣⲟⲩⲱ.

[7] Read ⲙ̀ⲡⲓⲑⲙⲏⲓ. [8] B ⲛ̀ⲛⲓⲉ̀ⲛⲁⲣⲭⲟⲥ. [9] B ⲇⲓⲙⲱⲥⲓⲁ.

[10] B ϧⲉⲛ ⲟⲩⲙⲉⲧⲁ̀ⲛⲟⲓⲁ (sic) ϧⲉⲛ ⲟⲩⲙⲉⲧⲁⲑⲛⲁⲓ.

[11] B ⲡⲁⲓϣⲁⲓ. [12] B ⲁϥⲉⲣⲟⲩⲃⲁϣ ⲟⲛ. [13] B ⲟⲛ ⲥⲉⲙⲉϩ.

until he yielded up his spirit. Then the governor commanded them to take his body and cast it[1] away upon a high mountain, and the dragon said in his heart, "The birds of heaven will come and devour his flesh." When they had taken away the body of the blessed[2] man to a mountain[3] called[4] Siris,[5] the attendants cast it away there, and returned. Now when these devilish attendants had come away[6] from the mountain a short distance, about thirty[7] stadia, there came mighty thunders
[25] and lightnings so that the whole mountain shook. And behold the Lord came upon a cloud, and said to Saint George, "O excellent and chosen one, rise up from where thou liest;" and straightway the martyr of Christ arose. And he ran after the attendants,[8] crying out after them, and saying, "Wait a little for me until I come up with you." When the attendants looked back, and saw the righteous man running after them, they glorified God, and threw themselves down at the feet of the saint, and besought him, saying, "Give us the seal of Christ," and the blessed and righteous man Saint George baptised them in the name of the Father and the Son and the Holy Ghost. Then they came and stood before the lawless governor, and they all cried out,[9] "We are Christians, openly;" and the kings were speechless with fear by reason of this thing. Then Dadianus commanded to bring[10] the attendants and to set them before him,[11] and he made them crucify one of them who was called Klaudane[12] and torture him;[13] two others called Lasiri and Lasirianê[14]

[1] B ⲚⲤⲈⲃⲈⲣⲃⲱⲣϥ. [2] B ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ. [3] B ⲡⲓⲧⲱⲟⲩ.
[4] E begins here with the letters ⲙⲟⲩⲧ.
[5] Arab. سيرين, E ⲁⲥⲏⲣ, Theodotus ⲁⲥⲟⲩⲣⲓⲟⲛ.
[6] B ⲉⲃⲟⲗ. [7] E a stadium.
[8] B ⲥⲁⲫⲁϩⲟⲩ ⲛⲛⲓϩⲩⲡⲉⲣⲉⲧⲏⲥ.
[9] B ⲉⲩⲱⲱ. [10] B ⲉⲑⲣⲟⲩⲓⲛⲓ.
[11] B omits ⲉⲣⲁⲧⲟⲩ ⲛⲁϩⲣⲁϥ.
[12] Arab. الكلودانا. [13] B ⲛⲥⲉⲧ ⲛⲧⲉϥⲇⲓⲙⲱⲣⲓⲁ.
[14] Arab. لاسيرى ولاسيريانا.

they put to the sword, and Klêkôn[1] they threw to the wild beasts.[2]

After these things the governors commanded them to bring Saint George. And Dadianus the governor answered and said to him, "O George, I swear to thee by my Lord the Sun, and by the Moon, and by the gods, and by their mother Artemis, that I will treat thee kindly like my beloved son, and that I will gladly give thee every thing that thou askest; only hearken to [26] me as a father, and agree with me only so far as to worship the gods." Saint George answered and said to him, "I marvel at the words which thou[3] hast just now spoken. I have been inthy power[4] until this day, why hast thou not spoken them before?[5] Behold, thou hast put me to the torture for the past seven[6] years, thou hast slain me thrice, I died three times, and three times did my Lord Jesus Christ raise me up; but I never heard these words before from thee until this present.[7] Knowest thou not, O governor, that this race of Christians is one that loves victory, and that it fights[8] against those who fight against it? But now I rejoice[9] that I can make thy mightiness glad, and I will offer sacrifice to thy great god Apollo whom[10] thou lovest." When Dadianus the governor heard these things, he rejoiced greatly and took hold of the head[11] of Saint George and kissed it. And the righteous man resisted him, saying, "Nay, nay, O governor, for it is not the custom of the Galileans to be thus treated unless they have first worshipped the gods; command[12] that they put me[13] in

[1] Arab. اكليكون. E calls these martyrs Glêgôn, Klêgatios, Lanasiarios and Mandrianos, and Theodotus Klêkôn, Lasiri, Dionysius and Joseph.

[2] According to E they suffered martyrdom on the ninth day of Pharmûthi.

[3] Read ⲉⲧⲉⲕϫⲱ ⲙ̀ⲙⲟⲥ?

[4] B ⲛⲁⲩⲭⲏ ⲛ̀ⲑⲱⲧⲉⲛ. Read ⲛ̀ⲧⲟⲧⲕ?

[5] B ⲛⲁⲓ ⲛⲏⲓ ⲓⲥϫⲉⲛ ⲱⲟⲣⲡ. [6] E six years.

[7] B ⲧⲛⲟⲩ. With reference tothe paging of the leaves in A read ⲛ̅ⲃ̅. ⲃ., ⲛ̅ⲅ̅. ⲁ. instead of ⲛ̅ⲍ̅. ⲃ., ⲛ̅ⲏ̅. ⲁ. [8] B ⲉⲥⲉⲧ.

[9] B ⲉⲧⲉⲣⲟⲩⲟⲧ ⲛⲏⲓ ⲛ̀ⲛⲉ. [10] B ⲫⲁⲓ. [11] B ⲛ̀ⲧⲁⲁⲫⲉ.

[12] B ⲟⲩⲁⲍⲥⲁⲍⲛⲓ. [13] B ⲙ̀ⲙⲟⲩ.

prison until to-morrow." The governor answered and said to him, "Far be it from me to punish thee henceforth; forgive me for all the sufferings that I have inflicted[1] upon thee, for I wrought them on thee in ignorance. Accept me now as[2] a father,
[27] and come, I will take thee into the interior[3] of the palace where Queen Alexandra is resting in her chamber." When the governor had brought him in, he put him in the chamber with Queen Alexandra, and he shut the door upon them both and went out, for it was evening. Then Saint George bowed his knees[4], and began to pray to God, saying, "O God, my God, there is none like[5] unto Thee among the gods;[6] Thou art the God who doest marvellous things.[7] Why do the heathen cry out and the people imagine vain things? All the governors and rulers of the earth are gathered together, and they speak against God and against His Christ."[8] Alexandra the Queen answered, and said to the saint, "O George, my master, I am listening unto thee attentively, and I like thy words. Who are these who 'cry out'? who[9] are these who 'imagine [vain things]' and who is 'Christ'? teach me, I pray thee, that I may know him." Saint George answered, saying, "If thou desirest[10] to know Christ and His words, O Queen Alexandra, listen. When God had created the heavens and the earth, He took a clod of earth and made a man like unto Him in His own form and likeness; thus He made flesh out of earth. Then again He created sinews in it, and He made the skin and the various other parts of the man, and the eyes, both seeing and unseeing[11] (?), the tongue,[12] the throat, the
[28] hands and every thing which is contained in man. Is not that which is within [us] of earth? And the Lord Christ took upon Himself flesh from the holy Virgin Mary, and became man: He

---

[1] B ⲉⲁⲓⲧⲟⲩ. [2] B ⲁⲗⲗⲁ ⲙ̀ⲫⲣⲏϯ.
[3] B ⲥⲁ ϧⲟⲩⲛ ⲙ̀ⲡⲓⲙⲱⲓⲧ. [4] B ⲙ̀ⲡⲉϥⲕⲉⲗⲓ.
[5] Ps. lxxxvi. 8. [6] B ⲡⲉⲉⲧⲟⲛⲓ. [7] Psalm lxxii. 18.
[8] Psalm ii. 1. [9] B ⲛⲓⲙ ⲛⲏ. [10] B ⲁⲣⲉⲉⲣⲉ̀ⲧⲓⲛ.
[11] The text is probably corrupt here. [12] ⲁϥⲑⲁⲙⲓⲟ̀ ⲛ̀ⲟⲩⲗⲁⲥ.

is the God who has raised me up from the dead, and it is for the sake of His Holy name and of His Good Father, and the Holy Spirit that I have endured sufferings. For Adam's sake, O Queen Alexandra, God made the heavens, and created the sun and the shining moon and the stars and the rest of creation." The Queen answered and said to him, "Explain this matter to me." Saint George said to her, "The idolaters who are in the world to-day worship[1] abominable things and not God, for they serve soulless[2] idols fashioned by the hands of man, and despise God the Creator of the universe." The Queen said to him, "Then are these gods, demons?" Saint George said to her, "Yes, they are demons." The Queen said to him, "How did the Son of God come into the world?"[3] Saint George answered and said[4] to her, "Hearken unto me, O Queen Alexandra. The Prophet David saith, 'Thou that sittest upon the cherubim, appear, show Thy strength, and come to help us.'[5] And again he saith, 'He shall come down like rain upon the mown grass'[6], that is, the blessed Virgin Mary. And again the prophet Habakkuk cried out, saying, 'O God, I heard the noise of Thee, and[7] I was afraid I considered Thy works and I was speechless.'[8] When the prophet Habakkuk spake these things, he spake truly, for he knew that Jesus Christ would come down into this world,[9] and [29] he feared. And he considered that it was God who would become man, that salvation might be ours, and that He might deliver us from the hand of the devil, the enemy of all truth,[10] who leadeth astray these seventy wicked governors." The Queen answered and said, "Verily thou speakest[11] well, and hast persuaded me that Christ is the God of the universe;[12] and now I

---

[1] B ⲉⲩⲟⲩⲱⲱ. [2] B ⲛⲁⲛ ⲙ̀ⲫⲩⲭⲟⲛ.

[3] The text of A is corrupt in this place, but that this is the question that Alexandra asked is certain from Theodotus (p. 145, l. 8) and E, p. 194. l. 8.

[4] Read ⲡⲉⲭⲁⲩ ⲛⲁⲥ. [5] Psalm lxxx. 1, 2. [6] Psalm lxxii. 6.

[7] B omits ⲟⲩⲟⲥ. [8] Habakkuk iii. 2. Saint George is quoting the Coptic version of Habakkuk. [9] B ⲙ̀ⲡⲓⲕⲟⲥⲙⲟⲥ.

[10] B ⲙⲉⲑⲙⲏⲓ. [11] B ⲕⲥⲁⲥⲓ. [12] B ⲙ̀ⲡⲓⲉ̀ⲡⲧⲏⲣⲥ.

beseech thee to pray for me, that all crafts and wiles of demons and idols may straightway flee away from me." Saint George answered and said to her, "If thou believest on Jesus Christ who was crucified, no blemish[1] of demons shall draw nigh thee at all." She said to him, "O George, my master, I believe, but I am afraid of the exceeding wicked governor, Dadianus, who devours flesh[2] like a wild beast. Keep the matter secret, and tell no one until I wear the crown of martyrdom in the kingdom of Christ; and now let me[3] rest until the morning.

When the morning had come the governor commanded the herald to cry out through the whole city, saying, "Gather together, [O ye people,] to see this mighty Galilean worship Apollo." And the governor commanded them to bring Saint George into the courtyard of the temple where he was to offer sacrifice to Apollo; but Saint George said to the attendants who had come after him, "Go ye to the governor, and I, and[4] the priests, and the ministers[5] of the temple will go to Apollo, and worship him."
[30] And the herald continued to gather together with diligence the whole city, both small and great, to see the sight.

When the poor widow woman whose son Saint George had healed, saw this, she straightway[6] uncovered her head and rent her clothes, and set out for the place where the saint was. And she said to him, "O thou who didst raise the dead; who didst make those blind from their birth to see;[7] who didst make to appear those who were dried up and gone to dust;[8] who didst make pieces of wood of fruit-bearing trees[9] to blossom beautifully; who didst make the pillar of my house to take root[10] and become a mighty tree, and didst cause a table[11] to be filled with bread and all good things; who didst manifest forth multitudes of miracles and didst put the devil to shame; wilt thou now[12] go to Apollo and worship

[1] B ⲚⲀⲦⲀⲂⲞⲚⲓ. [2] B ⲟⲩⲈⲙⲥⲀⲣⲍ. [3] B ϫⲀⲦ ϫⲈ ⲧⲚⲟⲩ.
[4] B ⲀⲚⲞⲔ ⲆⲈ ⲚⲈⲘ. [5] B ⲚⲓⲤⲀⲦⲎⲢⲞⲤ. [6] B ⲤⲀⲦⲞⲦⲕ.
[7] B ⲈⲦⲈⲢⲞⲚ (sic) ⲚⲚⲓⲂⲈⲖⲖⲈⲩ. [8] B ⲚⲓⲱⲈⲈⲦⲱⲟⲩⲱⲟⲩ.
[9] B ⲚⲱⲱⲎⲚ. [10] B ⲱⲈⲠⲚⲞⲩⲚⲓ. [11] B ⲚⲦⲀⲆⲢⲀⲠⲈⲍⲀ.
[12] B ⲧⲚⲟⲩ ϫⲈ.

him, and put to shame the whole race of Christians?" When Saint George heard these things he smiled upon her,[1] and said, "Put down thy child out of thy arms," and she put[2] him down. Saint George said to the little child, "In the name of my Lord Jesus Christ I wish thee to come and be my servant in this matter," and straightway the little boy heard with his ears, and came leaping towards Saint George. Saint George said to him, "Come, go into the temple of Apollo and say to his idol, 'George the servant of Christ calleth thee'."[3] And the child went quickly into the temple and said[4], "I tell thee,[5] O blind, [31] dumb and senseless idol, to come forth quickly, for George the servant of Christ calleth thee." And the evil spirit which sojourned[6] in the idol cried out within him, saying,[7] "O Nazarene, thou drawest every one to thee, and thou hast sent[8] this[9] little boy to me to disgrace me;" and straightway the idol of Apollo leaped down from his pedestal and came to Saint George. And Saint George answered and said to him, "Art thou the god of the heathen?" The demon who sojourned[6] in the idol said, "Bear with me a little, and I will tell thee[10] every thing before thou askest (?)[11] me;" and Saint George said to him, "Speak." And he began to speak and to declare everything, saying, "O master, and saint of God, thou art[12] not ignorant that of old time God made a Paradise in Eden,[13] towards the east, and that God put in it the man He had made in His own likeness. And God said, "Let the angels come and worship him;" and straightway Michael and all his army of angels came and worshipped him. But I would not worship the man whom God

---

[1] B ⲁϥⲛⲉⲧϥ ⲣⲱϥ. [2] B ⲁⲕⲭⲱ.

[3] Read ⲙⲟⲩⲧ ⲉ̀ⲣⲟⲕ. [4] B omits ⲛⲁϥ.

[5] B ⲁⲓⲃⲉⲣⲟⲕ. [6] B ⲉⲧⲃⲁⲗⲏⲟⲩⲧ.

[7] B omits ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ. [8] B ⲡⲉ·ⲉ̀ⲧⲁⲕⲟⲩⲱⲣⲡ.

[9] B ⲡⲁⲓⲕⲟⲩⲭⲓ. [10] B ⲡⲉⲑⲛⲁⲧⲁⲙⲟⲕ.

[11] We might read ⲙ̀ⲡⲁⲧⲉⲕⲧⲁⲕⲟⲓ 'before thou destroyest me'.

[12] B ⲕⲟⲓ. [13] B ⲉⲇⲉⲙ.

had created,[1] and I disputed[2] the command of God, saying, 'O righteous judge, whom the Cherubim[3] full of eyes overshadow, how can I who am more excellent than this man, worship that which is inferior to me?' Then God was very wroth with me,
[32] and He cast me forth from the glory with which I was surrounded, and He cast me forth from heaven like an eagle on a rock, and I was in fetters; and now I live in this idol,[4] and I lead astray the children of men. And I fly and mount up to the firmament of heaven, and I hear the angels praising God, and when I hear the sentence[5] pronounced that a man shall die and go forth from this world, I go to him and inflict sufferings upon him until he blasphemes God." Saint George answered and said to him, "Thou hast not spoken the truth, O creator[6] of

[1] Compare the following extract from the 'Cave of Treasures': (Brit. Mus. MS. 25,875 fol. 5, *b*. 1, and Bezold, *Die Schatzhöhle* text p. ١٦, translation p. 4.

ⲟⲩⲇⲉ ⲙⲡⲉ ⲇⲉ ⲉⲧⲉⲓⲉⲓⲛⲉ ⲉⲃⲟⲗ ⲛⲥⲁ ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ

lies. Thou wast cast forth from heaven on account of thy pride in having prepared a throne for thyself to sit upon, and for having made thyself equal[1] with Him that is more exalted than thou: and He drove thee suddenly forth from heaven, with all thy hosts, into the depths of the sea." When the spirit heard these things from him, he was speechless, and found not a word to say. And straightway Saint George smote the earth with his foot, and it opened its mouth, and he said to the idol, "Go down now into the abyss, O unclean spirit, and give speech to all the souls that thou hast destroyed;" and the unclean spirit went down straightway[2] into the abyss together with the idol[3] in which he dwelt. And Saint George smote the earth with his foot, and it closed up as it was before.[4] After these things Saint George unloosed his shoe-latchets, and went to the idol of Herakles, and pulled him down upon the ground, and broke him in pieces. And he said to the other idols, "Go down into the abyss, O gods of [33] the heathen, for I have come against you in anger and wrath." When the priests and the ministers and the attendants who waited upon the idols saw the destruction of their gods, they laid hold of Saint George, and tied his hands behind him, and took him to the governor, and showed him everything that had happened to the gods and to Apollo,[5] saying, "He has been thrown down into the abyss." And it came to pass that when Dadianus the governor heard these things, he was filled with fury, and said to Saint George, "O thou who art worthy of destruction, didst thou not say to me, 'I will worship the glorious gods where thou dost worship them'? and thou saidst that thou wouldst throw[6] incense to them, and yet thou dost use works of magic in this manner; knowest thou not that thy life is in my hands?" Saint George

---

[1] B ϩγcoc. [2] B catotϥ ογn.

[3] B πικεθογωτ ⲛ̀τε πιπⲛ̄ⲁ ⲛ̀ⲁⲕⲁθαρτον ετⲥⲁλhογτ.

[4] A martyr called Sarapamon also caused Apollo to sink into the earth. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 307.

[5] B ⲙⲁλιcτⲁ πινιⲱϯ ⲛ̀nογϯ πιⲁπολλον.

[6] B ⲛ̀τεκτⲁλο.

answered and said to him, "Go and bring[1] Apollo hither[2] to me, and I will worship him before thee." Dadianus said to him, "It has just[3] been told me by the priests that he has gone down[4] into the abyss, and now thou wishest to send me thither alive." Saint George answered and said to him,[5] "If Apollo was the mighty god in whom thou didst trust[6] to deliver thee in the evil day, how was it that he was unable to help himself,[7] and was the first of all thy seventy gods to go to destruction? When my Lord God cometh to change the heavens and the earth, what wilt thou and what will he in whom thou puttest thy trust, do?" Then the governor in great grief[8] for the destruction of his god Apollo, went into the palace to Queen Alexandra, and said, "I suffer by reason of this race of Christians, and especially through this Galilean[9] George." Queen Alexandra answered and said to the governor, "Have I not told thee many times to let alone this race of Christians? for their God[10] is the true God, and He will humble thee in thy pride." The governor[11] answered and said to the Queen,[12] "Woe is me, O Alexandra, for I fear[13] that the magic of the Christians has entered into thee;" and he laid hold of the hair[14] of her head, and dragged her along until he brought her to the sixty-nine governors who were with him, and he began
[34] to tell them everything that had happened. Then the governors commanded to bring her and to hang her upon the wooden horse to torture her, and she said never a word, but was looking up to heaven. And she looked in the face of Saint George, and said to him, "Pray for me while I suffer these tortures." Saint

[1] Read ⲁⲛⲓⲟⲩⲓ. [2] B ⲛ̀ⲛⲁⲓ and omits ⲛⲏⲓ.
[3] Read ⲛ̀ⲙⲡⲓⲣⲏϯ with B. [4] B ⲁⲕⲑⲣⲟⲩϩⲱⲗ.
[5] E comes to an end here with the word ⲛ̀ⲟ̄ⲓ. [6] B ⲉⲧⲉⲣϩⲉⲗⲡⲓⲥ.
[7] B ⲛ̀ⲉⲣⲃⲟⲏⲑⲓⲛ ⲉ̀ⲣⲟⲟⲩ. [8] B ⲛ̀ⲉⲙⲕⲁϩ ⲛ̀ⲧⲉ ⲡⲉⲩϩⲏⲧ.
[9] B ⲙⲁⲗⲓⲥⲧⲁ ⲡⲁⲓⲅⲁⲗⲓⲗⲉⲟⲥ.
[10] B ϫⲉ ⲟⲩⲏⲓ ⲡⲟⲩⲛⲟⲩϯ ⲛ̀ⲑⲟⲕ (sic). [11] B ⲡⲟⲩⲣⲟ.
[12] Read ⲛ̀ϯⲟⲩⲣⲱ. [13] Read ϯⲉⲣϩⲟϯ.
[14] B ⲟⲩⲟⲩϩ ⲁⲩⲁⲙⲟⲛⲓ ⲛ̀ⲙⲓⲩⲱⲓ.

George answered and said to her, "Bear them patiently for a little, O Queen, that thou mayest receive a crown from the hands of my Lord Jesus Christ." And she said to him, "O George, my master, what shall I do, for I have not received holy baptism?" Saint George said to her, "Go, and thou shalt receive baptism by the pouring out of holy blood." And while they were taking her away[1] to destroy her, she cried out, saying, "O my Lord Jesus Christ, behold I have kept the door of my palace open [to Thee], and have not closed it, do thou, O Lord, not close the [35] door of the paradise of joy against me." When Alexandra the Queen had said these things she nobly consummated her martyrdom on the fifteenth day of Pharmûthi[2] at the third hour, and she received her incorruptible crown.

After these things the governors called Saint George and said to him, "Behold thou hast destroyed the Queen, and now we will gain the mastery over thee."[3] And Magnentius[4] one of the governors said, "Let us pass sentence of death upon him," and the thing pleased[5] them all. Then Dadianus the governor sat down and wrote his sentence of death, saying, "I give George, the chief of the Galileans, who hath put the decrees of the governors behind his back, over to the sword; and know, O ye peoples, that we are innocent[6] of his blood this day;" and the sixty-nine governors who were with him[7] signed[8] the writing. Then Saint George went to the place where he should receive his crown,

[1] B ⲉⲅⲱⲗⲓ ⲟⲩⲛ ⲛ̀ⲙⲟⲥ ⲉⲃⲟⲗ.

[2] I. e., April 10. This is the Queen Alexandra mentioned in the Coptic Church Calendar whose identification the Rev. S. C. Malan has found difficult. See his *Calendar of the Coptic Church*, p. 77, note 23.

[3] Read ⲉ̀ⲣⲟⲕ with B.

[4] Some few lines of the Sahidic Text of the last part of this martyrdom have been printed by Bouriant from two or three badly preserved leaves in the Museum of Bûlâḳ. See *Recueil de Travaux*, iv. p. 155.

[5] Read ⲁ̀ ⲡⲓϩⲱⲃ ⲣⲁⲛⲁ with B.

[6] B ⲧⲉⲧⲉⲛⲧⲉⲛⲧⲟⲩⲃⲏⲟⲩⲧ ⲁⲛⲟⲛ ⲉ̀ⲃⲟⲗϩⲁ.

[7] Read ⲉⲑⲛⲉⲙⲁϥ with B.

[8] B ⲁⲩⲥⲃⲁⲓ ϧⲁⲣⲁⲧϥ ⲛ̀ⲧⲉϥ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲉ̀ⲭⲉⲛ.

rejoicing. When he had come to that spot he said to the soldiers who were holding him, "Brethren, bear with me[1] a little, that I may pray for the seventy governors who have tortured[2] me during the last seven years." Then Saint George looked up to heaven, and said, "O my Lord Jesus Christ who didst send fire from heaven by Saint Elijah to devour the two captains of fifty and their hundred soldiers, let now I pray Thee that same fire come down from Thee and devour[3] these seventy
[36] governors and those round about them, that not one of them may be left; for Thine is the glory for ever and ever, Amen." And while[4] he was praying, there straightway came forth fire from heaven, and it devoured the seventy governors and their hosts, in number about five thousand. And again the saint asked the soldiers to wait a little longer, and he prayed, saying, "O my Lord Jesus Christ, I see a multitude here wishing[5] to carry away my[6] body, but my body will not suffice for the whole world. I beseech Thee to grant a favour[7] to me, grant that my name may heal[8] all those afflicted by unclean spirits, who shall remember Thy servant George. O Lord my God, let every one who is greatly afraid in the place of judgement come forth in peace if he remembers my name; and do Thou write in the Book[9] of Life the name of every one who shall write down my martyrdom and the sufferings[10] which I have endured. If the heavens withhold their[11] rain from the earth, and men make mention of the name of the God of George, I beseech Thee grant that Thy help may support them speedily. O God of truth, for the sake of whose holy name I have suffered[12] these pains, remember all those who shall show kindness to the poor in my name, and forgive them the sins[13] which they have com-

[1] Read ⲛⲉⲙⲏⲓ. [2] B ⲁⲩⲥⲓ ⲥⲉⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ.
[3] B ⲛⲧⲉⲫⲣⲟⲕϩⲟⲩ. [4] B ⲉⲧⲓ ⲇⲉ ⲉϥⲧⲱⲃϩ.
[5] B ⲉϥⲟⲩⲱϣ. [6] B ⲡⲁⲥⲱⲙⲁ. [7] B ⲛⲉⲙⲱⲟⲩ ϩⲙⲟⲧ.
[8] B ⲉⲟⲩⲡⲉⲑⲛⲁⲛⲉϥ. [9] B ⲙⲡⲭⲱⲙ. [10] B ⲛⲓⲃⲓⲥⲓ.
[11] B ⲛⲛⲉⲥⲙⲟⲩⲛϩⲱⲟⲩ. [12] B ⲫⲏⲉⲧϣⲟⲡ. [13] B ⲓⲛⲟⲩⲙⲉⲩⲓ.

mitted." And when the saint had said these things in the fervour of his heart, behold the Lord Jesus Christ appeared to him, [37] saying, "Come up now into heaven, and rest thyself in the dwelling which I have prepared for thee in the kingdom of My Father which is in heaven. O excellent George, I will fulfil every thing which thou hast asked for, and many other things greater than these." Then Saint George said to the executioners,[1] "Come now, and perform that which has been commanded you;" and he stretched[2] out his neck, and they took off his holy head, and there came forth water and milk. And Jesus Christ took his blessed soul and embraced it[3] and took it up to heaven with Him, and gave it as a gift to His Good Father and the Holy Spirit. Then straightway the earth shook to its foundations, and there were suddenly thunders and lightnings so that no man passed that place for mighty dread. Now all those who became martyrs through Saint George were eight thousand, six hundred and ninety-nine together with Alexandra the Queen. And Saint George consummated his martyrdom on the twenty-third day of the month Pharmûthi, on the Lord's day, at the ninth hour of the day. I Pasikrates[4] the servant of Saint George was with my master until the end of his contest[5] by the sentence of death of the impious governors. I have written down his holy martyrdom, and have added nothing thereto nor taken any thing therefrom; and my Lord Jesus Christ helped me, to Whom together with His Good Father and the Holy Spirit be glory for ever and ever, Amen.

---

[1] B ⲛ̀ⲛⲓⲕⲉⲧⲱⲛⲛⲁⲣⲓⲟⲛ (sic).

[2] B ⲁⲫⲥⲱⲟⲩⲧⲉⲛ ⲛ̀ⲡⲉϥⲙⲱⲓⲧ (sic).

[3] B ⲙ̀ⲙⲟϥ.

[4] Arab. سكرادس, Syr. ܣܩܪܕܣ.

[5] B ⲡⲉϥⲁⲑⲗⲩⲥⲓⲥ.

[38] *These are the mighty deeds and miracles which God wrought by the hand of Saint George after his martyrdom and after the coming of his body into Diospolis his native city, and after the building of his shrine, which was completed and consecrated on the seventh day of the month Athôr, and after the laying of his body within it. Saint Theodosius,*[1] *Bishop of Jerusalem, recited the mighty deeds and miracles which God wrought by Saint George, and the gracious acts which took place in his holy martyrium*[2] *when he pronounced the following encomium on the day of his holy commemoration, which is the seventh day of Athôr, when there was gathered together a great multitude of the orthodox*[3] *to celebrate the festival of Saint George in his shrine and to praise our Lord Jesus Christ.*

"I will open my mouth in parables, I will declare the things which have been hidden from the beginning, which we have heard[4] and known, and which our fathers have declared unto us."[5] As

[1] As this Theodosius, Bishop of Jerusalem, is referred to by Theodotus of Ancyra in his encomium upon St. George (Coptic text, p. 163) he must either have been a contemporary of his, or have lived before his time, for there is no reason to suppose that the mention of him in the encomium of Theodotus is an interpolation, or that it refers to Theodosius the Bishop of Jerusalem who flourished about A. D. 869. See Cave, *Script. Eccles. Historia Literaria*, p. 557, and Le Quien, *Oriens Christianus*, iii, p. 370. The Theodosius here referred to is probably the Palestinian monk who caused such trouble at the Council of Chalcedon, and who afterwards came to Jerusalem and usurped the episcopal throne of Juvenal. Many crimes and murders were committed through his agency in Jerusalem, but he was eventually expelled from that city about the year 453. He fled away and took refuge in the mountains of Sinai and his end is unknown. For his history and a discussion as to whether he appointed himself Bishop or not, see Le Quien, *Oriens Christianus*, iii, col. 164; Tillemont, *Mémoires pour servir à l'Histoire Ecclésiastique*, xv, pp. 197, 380, 672, 731—737, 754—756, and Notes lvii and lviii on pp. 925, 926.

[2] B ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ. [3] B adds ⲉϥⲑⲟⲩⲏⲧ ⲛ̀ⲁⲥⲉ ⲟⲩⲛⲓϣϯ ⲛ̀ⲙⲏⲡ ⲛ̀ⲧⲉ ⲛⲓⲟⲣⲑⲟⲇⲟⲝⲟⲥ ⲉⲩⲉⲣϣⲁⲓ.

[4] B ⲛ̀ⲛⲏⲉ̀ⲧⲁⲛⲥⲟⲑⲙⲟⲩ. [5] Psalm lxxviii, 2, 3.

the Holy Spirit spake by the mouth of David the righteous king, so also will I show forth to you the gifts and the miracles which came to pass through Saint George the mighty martyr of Christ, and what happened to him in the city of Tyre where he consummated [his martyrdom] under Dadianus, the lawless [governor] of the Persians. Now Tyre was the city of king[1] Nebuchad- [39]
nezzar who was king of[2] all the Chaldeans, and he forsook his city Tyre, and went to Babylon,[3] and built it in a beautiful manner, and fortified it, and made it his royal city. And it came to pass that when they had taken off the head of Saint George it was separated from the body from the ninth hour of the day[4] until sunset; and Pasikrates the servant of Saint George stood[5] by it weeping over it and watching it. And behold God put it into the heart of two of his fellow-servants to come to the city to visit their master, and to learn what had become of him;[6] and [the people] told them, saying, "They have slain him to-day." And they wept and rent their garments, and came[7] to the body, and they found Pasikrates sitting and weeping; and they sat down and wept with him. After these things they rose up together and joined the head[8] of the saint to his body, and it united with it as if it had never been severed at all. And they took the napkin[9] which one of them had on him and wrapped his holy body smeared with blood in it: and they found a new sepulchre near to them outside the city, and they laid the body of the holy man in it until it was morning, and they sat outside the door. And it came to pass on the morrow that they rose up, and went into the city and bought incense and linen; and they brought them and put them around the body[10] of Saint George; and they found that the head had joined on to the body

[1] B ⲚⲀⲂⲞⲬⲞⲆⲞⲚⲞⲤⲞⲢ ⲠⲞⲨⲢⲞ. Thedosius appears to refer to the capture of Tyre by Nebuchadnezzar after a siege of thirteen years.

[2] B ⲈⲬⲈⲚ. [3] B ⲈⲦⲂⲀⲂⲨⲖⲰⲚ. [4] B ⲚⲦⲈ ⲠⲒⲈϩⲞⲞⲨ.

[5] B ⲚⲀϥϩⲈⲘⲤⲒ. [6] B ⲚⲦⲞⲨⲈⲘⲒ ⲤⲈ ⲞⲨ ⲠⲈ ⲈⲦⲀϥⲰⲰⲠⲒ.

[7] B ⲚⲚⲞⲨϩⲂⲰⲤ ⲀⲨⲔⲰϯ ⲞⲨⲞϩ ⲀⲨⲰⲒⲚⲒ ⲚⲤⲀ.

[8] B ⲈⲦⲈϥⲀⲪⲈ. [9] B ⲚⲀⲒ ⲤⲨⲚⲀⲰⲚⲒⲞⲚ. [10] B ⲘⲠⲤⲰⲘⲀ.

as if he were alive and there was no mark of the sword stroke[1] upon it at all. And the servants marvelled greatly[2], and believed
[40] with all their heart that God had received him to Himself, and that everything which He had promised[3] him while he was alive should in truth be done for him. Then they spread incense over him, and carefully prepared him for burial according to the custom of the country, and they buried[4] him in a sepulchre[5], and sealed[6] it with seals, and they set Pasikrates outside to watch it. And the two other servants went into the city to labour for their living, and to obtain money wherewith to carry the body[7] of the saint with them to their country. And it came to pass that after they had worked for two months the Lord sent to them there a merchant ship from Joppa[8] laden with merchandise: and when they had sold the cargo the servants of Saint George spake with the sailors, and they agreed[9] with them for a price to take them and the body of Saint George on board; and by the help of God they came to Joppa. When the sailors and the merchant[10] heard[11] that it was the body of Saint George of Melitene of Diospolis who had gone into the country of the Persians, they marvelled greatly at the[12] manner of his martyrdom; and they all arose and worshipped him, and glorified God that they were esteemed worthy of carrying[13] Saint George in their ship. And one of the sailors, Leontius[14] of Joppa, an acquaintance of Saint George, brought horses and laid the body upon them, and carried it[15] into Saint George's own house [at Diospolis]; and when he arrived there he found Saint George's mother and sisters had gone to their rest.

[1] B †ϣⲉⲛⲥⲏⲫⲓ. [2] B ⲛ̀ⲓⲙⲁϣⲱ. [3] B ⲫ† ⲭⲟⲧⲟⲩ.
[4] B ⲁⲩⲕⲱⲥ. [5] B ⲛ̀ⲓⲡⲓ̀ϩⲁⲩ. [6] B ⲁⲩⲧⲟⲡϥ.
[7] B ⲛ̀ⲓⲡⲟⲩⲥⲱⲙⲁ. [8] B ⲓⲟⲡⲡⲏ ⲁⲩⲓ̀. [9] B ⲁϥ†ⲛⲟⲩⲭ.
[10] B ⲡⲓⲡⲣⲁⲕⲙⲁⲧⲉⲩⲧⲏⲥ. [11] B ⲉⲧⲁϥⲥⲱⲧⲉⲙ.
[12] B ⲛⲁⲩⲉⲣϣⲫⲏⲣⲓ ⲛ̀ⲓⲙⲁϣⲱ ⲡⲉ ⲍⲉ ⲛ̀ⲁϣ ⲛ̀ⲣⲏ† ⲁϥⲉⲣⲙⲁⲣⲧⲩⲣⲟⲥ. [13] B ⲉⲧⲁⲗⲟϥ.
[14] Read ⲡⲉ ⲗⲉⲟⲛⲧⲓⲟⲥ, B has ⲗⲉⲟⲛⲧⲓⲛⲟⲥ.
[15] B ⲛ̀ⲓⲡⲉϥⲥⲱⲙⲁ.

Then the report spread abroad that they had brought the body [41]
of Saint George who had been martyred, and whom they had
not seen for the past seven years, into the house,[1] and because
they were Christians they threw themselves down and worshipped
him,[2] weeping and marvelling at the things which had taken
place; and again they rejoiced and glorified God that they were
worthy of such a gift. Then Pasikrates and the two other
servants[3] whose names[4] were Lukios and Kirinneos told the
people of the city everything that had happened to their master,
and they all marvelled. And they laid the body of Saint George
in his house for a week, and they all came and worshipped it.
When the great day of the festival[5] came they all assembled in
the church, and the martyrdom of Saint George was read to all
the believers, and they marvelled at him and especially at all
that had happened[6] to him, and they glorified God and His
holy martyr. And behold when a certain wealthy nobleman of
the city[7] called Andrew, who was of the family[8] of Saint George's
mother, heard his martyrdom read, God opened his heart and
he listened attentively to the passage [in the martyrdom][9] which
says, "And the Lord appeared unto him,[10] saying, I swear to
thee by Myself that no harm shall befall any man who shall con-
fess thy sufferings, for I know that he is flesh and blood. No
evil shall happen to any man who is in any necessity whatsoever,
whether[11] he be in peril by fearful judgments, or by many waters,
or on the mountains, or in any affliction, if he remembers
My name and the name of My Father which is in heaven, and [42]
the Holy Spirit, and My servant George, and I will deliver him
out of every trouble. I will write in the Book of Life the name

---

[1] B ⲉⲡⲏⲓ and omits ⲁϥϫⲟⲕⲟⲩ ⲉⲃⲟⲗ. [2] B ⲉⲟⲩⲱⲱⲧ.
[3] B ⲡⲓⲕⲉⲃⲱⲕ. [4] B ⲟⲩⲁⲓ ⲇⲉ ϫⲉ.
[5] B ⲛ̀ⲧⲁⲓ (sic) ⲱⲱⲡⲓ. [6] Read ⲛⲏⲉⲧⲁⲩⲱⲱⲡⲓ with B.
[7] B ⲛ̀ⲣⲁⲙⲁⲟ ⲛ̀ⲧⲉ ⲧⲡⲟⲗⲓⲥ ⲉⲡⲉϥⲣⲁⲛ ⲡⲉ ⲁⲛⲇⲣⲉⲁⲥ ⲟⲩⲟϩ.
[8] B ⲙ̀ⲡⲣⲉⲛⲟⲥ. [9] See page 36.
[10] B ⲉ̀ⲣⲟϥ ⲁϥⲥⲁϫⲓ ⲛⲉⲙⲁϥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ. [11] B ⲓ̀ⲧⲁ.

of any one who shall write down thy martyrdom and thy mighty deeds, and shall manifest forth thy day and the sufferings which thou hast endured in My name. I will never allow to want[1] any good thing in this world during his whole life, the man who shall make an offering or a charity in thy name, or who shall make a book on thy sufferings[2] and place it in faith in thy shrine; he shall be numbered with My saints. I am the Lord God, and that which I have said[3] will I do. I will take into My kingdom whosoever shall build[4] a shrine in thy name, and I will never forsake him. I will cause mighty miracles to take place where-[5] soever thy body shall be laid; I will make the nations of the earth[6] come to thy shrine and bring thee gifts; and I will gather together to thy shrine all the heathen of the earth, Jews, Samaritans, Persians, the children of Esau[7] and even the barbarians, and they shall bring thee gifts."

When the believing and truly God-loving man Andrew heard of all these cures with which God would benefit the people through him, he received great joy like Jacob when he saw the face of his son Joseph the ruler in Egypt, and he rose up quickly and wrote
[43] down his martyrdom and put it in his house, saying, "I will set the memorial[8] of my brother in my house, that his blessing and favour may abide with me for ever." And he cried out among the whole multitude, saying, "My brethren, as we have suffered great tribulation[9] for the sake of our brother who was slain with the sword, let us now rejoice exceedingly that he has received great honour in heaven, and verily, because he has thus received freedom of speech before God, he is able to entreat God on our behalf that He may show mercy and help to us in this world and in that which is to come.[10] And now, my brethren, hearken unto me, and let us build a little shrine to his name, and let

---

[1] B ⲚϢⲰⲦ. [2] B ⲚⲈϥⲃⲒⲤⲒ. [3] B ⲈⲦⲀⲒⲬⲞϥ.
[4] B ⲫⲒⲈⲐⲚⲀⲔⲰⲦ. [5] B omits ⲈⲦⲈⲘⲘⲀⲨ ϩⲈⲚ ⲠⲒⲘⲀ.
[6] B ⲠⲔⲀϩⲒ. [7] B ⲚⲒⲤⲀⲨ. [8] B ⲘⲠⲈⲔⲈⲢⲫⲘⲈⲨⲒ.
[9] B ⲚⲈⲘⲔⲀϩ. [10] B ⲫⲒⲒⲐⲚⲒⲞⲨ.

us lay his body in it, that his blessing[1] and favour may abide with us for ever." Then all the people answered with one voice, "Let be done what thou hast said. If thou wilt undertake the matter, we will undertake with thee, that the blessing of the saint may be with us and with our children, and that his blessing may abide in our city for ever." And it came to pass that when he heard these things he rejoiced.[2] And he rose up early in the morning, and brought his servants and labourers and the servants of Saint George, and he pulled down the walls[3] and the dwelling of Saint George, and said, "I will not lay my brother's body in strange ground," and the rest of the people of the city helped him and laboured at the holy place. And he deposited the body of Saint George in the church, until they had cleared the ground[4] [44] and could bring it back again. And it came to pass that when they had cleared the place they laid the foundations, and he marked out with straw where the walls should be[5] according to the size[6] of the little shrine, and he built it as well as he could[7] (i. e., according to his means).

The first miracle of Saint George.

Now the first miracle which Saint George wrought was in respect of the building of the shrine in which they were to lay his body, in the peace of God, Amen.[8] And it came to pass

---

[1] B ⲡⲉϥⲥⲙⲟⲩ.

[2] B ⲉⲧⲁϥⲥⲱⲧⲉⲙ ⲉⲛⲁⲓ ⲁϥⲣⲁⲱⲓ ⲟⲩⲟⲩ ⲁϥⲱⲱⲣⲡϥ.

[3] B ⲛⲥⲁ ⲛⲓϫⲟⲓ. [4] B ⲱⲁⲧ ⲟⲩⲉⲣⲕⲁⲑⲁⲣⲓⲍⲓⲛ ⲙ̀ⲡⲓⲙⲁ ⲉⲑⲣⲟⲩϫⲁ ⲥⲉⲛϯ ⲉ̀ⲃⲣⲏⲓ ⲁϥⲑⲣⲟⲩⲥⲟⲣⲧⲟⲩϩ.

[5] Arab. امر ان يُعلّم بالتبن على حد بنيان. [6] B ⲧⲙⲁⲓⲏ.

[7] B adds ⲁⲥϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉϥⲙⲁⲣⲧⲩⲣⲓⲁ ⲉⲧⲁϥⲕⲱⲧ ⲉϯⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲧⲉ ⲥⲟⲩⲍ̄ ⲙ̀ⲡⲓⲁⲃⲱⲧ ⲁⲑⲱⲣ ⲡⲟ̄ⲥ̄ ⲛⲁⲓ ⲙ̀ⲡⲓⲣⲉϥⲉⲣⲛⲟⲃⲓ ⲉⲧⲁϥⲥϧⲁⲓ ⲁⲙⲉⲛ. "His martyrium (?) was finished and dedicated as a church on the seventh day of Athôr. O God, have mercy upon the sinner who wrote [this book], Amen."

[8] B omits from ϯⲱⲫⲣⲓ to ⲁⲙⲏⲛ.

that Andrew, who had set himself to build[1] the martyrium of Saint George, was lying on his bed one night and thinking within himself,[2] saying, "I have erred in beginning this building, especially as up to this present I see no man who will help me; and I know[3] not whether I can finish it or not. If I do not finish it, men will laugh at me, saying, 'This man began to build, and was not able to finish', even as our Saviour said." And while he was meditating these things in his heart upon his bed, slumber overtook him and he slept. And behold Saint George appeared to him[4] in a dream, saying, "Andrew, Andrew, knowest thou me?" and he said, "What is it, master?" Saint George said to him, "Knowest thou not who I am?" and Andrew said, "No." When Andrew knew him in his dream, he was astonished, and rose up and cast himself down at his feet and worshipped him, saying,[5] "Art thou alive, O George, my master?" Saint George said
[45] to him, "Thanks be to God, my body is with you, but I live in God by the Holy Spirit. And now I see that thou art downhearted about the shrine which thou hast undertaken to build[6] in my name, in which to lay my body, and I have come to thee to show thee a little wealth belonging to my ancestors out of which thou mayest pay for the shrine. Be of good cheer, and be not faint of heart, for I will put it[7] into the hearts of the people of this city to help thee. Arise and follow me and I will show thee a place in the room of my house, which thou hast pulled down, wherein thou didst lay my body before thou didst take it into the church." Then Andrew, in his dream, rose up, and followed him. And Saint George took him into the room of his house, and showed him the place and set a mark on it with his finger,

[1] Add ⲉⲕⲱⲧ with B.

[2] B ⲛⲁⲃⲏⲧⲟ ⲉⲣⲉ ⲡⲉⲟⲗⲟⲅⲓⲥⲙⲟⲥ ⲫⲟⲛϩ ⲛⲁⲃⲣⲏⲓ ⲛⲁⲃⲏⲧⲟ.

[3] B ⲙⲡⲉϯⲉⲙⲓ.

[4] B ⲉⲟⲭⲱ ⲙⲙⲟⲥ ⲛⲁⲟ ⲍⲉ ⲁⲛⲇⲣⲉⲁⲥ ⲁⲛⲇⲣⲉⲁⲥ ⲥⲟⲩⲱⲛⲧ.

[5] B ⲉⲟⲭⲱ ⲙⲙⲟⲥ. [6] B ⲉⲧⲁⲕϩⲓⲧⲟⲧⲕ ⲉⲣⲟⲥ.

[7] B ϯⲛⲁⲧⲏⲓⲥ ⲉⲡϩⲏⲧ.

and said to him,[1] "Rise up early in the morning and come here,[2] and dig down into this place one cubit, and thou shalt find the blessing which God hath set apart for thee." And when Andrew woke[3] up from his vision he roused his wife, and told her everything[4] which he had seen in his vision, and they marvelled greatly. His wife said to him, "Rise up now this very night, and let us light a lamp, and go to the place of which he told thee, and thou wilt see if we find the mark or not. If we find the mark as thou hast seen in thy vision, then of a certainty it is Saint[5] George who has appeared to thee,[6] and we may in truth believe that we shall find the money[7] even as he hath shown[8] thee." So they two arose, and lit[9] a lamp which the woman carried, and [46] Andrew took a spade in his hand and went to that place at midnight, and when he looked upon the ground he found the mark which the saint had made with his finger[10] in the vision; and Andrew and his wife marvelled greatly, and believed with all their hearts that it was Saint George who had made it.[11] Then the valiant Andrew bound a napkin round his loins, and took the spade in his hand and dug into the earth, and when he had gone down a little way he found a jar having its mouth sealed up with clay (?), and he dug it up and found it untouched. And Andrew and his wife threw themselves upon their faces, and worshipped God and Saint George; then they arose and lifted it up, and carried it into their house, glorifying God. And they made the light[12] to burn brightly, and went into[13] their storehouse that no one in the house might know of their matter, and the woman lighted him with the lamp while he uncovered the jar[14],

---

[1] Read ⲛⲁϥ ⲭⲉ. [2] Read ⲉⲡⲁⲓ ⲙⲁ ϣⲱⲕⲓ.
[3] B ⲉⲧⲁϥⲉⲣⲛⲏϥⲓⲛ. [4] B omits ⲉⲣⲱⲟⲩ.
[5] B ⲓⲉ ⲁⲗⲏⲑⲱⲥ ⲛ̀ⲡⲓⲁⲅⲓⲟⲥ. [6] B ⲉⲣⲟϥ.
[7] B ⲛ̀ⲧⲁⲓⲭⲣⲓⲁ̀. [8] B ⲉ̀ⲧⲁⲩⲧⲁⲙ̄ⲕ.
[9] B ⲁϥⲃⲉⲣⲟ ⲛ̀ⲟⲩⲕⲁⲣⲁⲡⲧⲏⲥ ⲁ̀ ⲧⲥϩⲓⲙⲓ ⲧⲱⲟⲩⲛⲟⲩ ⲛ̀ⲙⲟϥ.
[10] B ⲡⲉϥⲧⲏⲡ. [11] B ⲡⲉⲉⲧⲁϥⲑⲁⲙⲓⲟϥ.
[12] B ⲛ̀ⲡⲓⲃⲏⲃⲥ. [13] B ⲉ̀ϩⲣⲏⲓ. [14] B ⲛ̀ⲧⲕⲟⲩⲗⲗⲁⲑⲓ.

which he found to be filled to the top with gold; and they arose and threw themselves upon their faces, and worshipped God and Saint George for the great favour that he had wrought for them. And the man brought out a measure of two hins[1] of gold wherewith he might complete the building of the shrine, and he buried the remainder again, and kept it hid in his house. Now when the morning had come he wished to give a feast to all the city[2] in the name of Saint George, saying within himself, "It is right to give the first-fruits to the Lord;" and he made
[47] a great feast for all the poor and infirm and widows and orphans in the city, and he stood up and ministered unto them and rejoiced with them all. And on the morrow he invited all the nobles of the city, and made another great feast for them in the name of Saint George, and he sat at meat with them, and rejoiced with them because of the blessing which the Lord had vouchsafed to him. While they were eating he arose[3], and spake with them saying, "Since[4] God hath put it into your hearts to help me, let each one of you give a little, according to his means, that we in our generation may do this great blessing which God hath considered our city worthy[5] of, and build the martyrium of Saint George in our city." And they all answered him with one voice, saying,[6] "We tell thee that we will act according to our power, and, by the will of God we will come to thee, and that which each one of us shall find, according to his power, he shall bring to thee." And they all, from the least to the greatest did so each one according to his power, and they counted what came in in the name of Saint George and they found two thousand pounds[7] in gold and one thousand silver *sathêri*.[8] After these

---

[1] B ⲛⲍⲓⲙ. [2] B ⲛ†ⲡⲟⲗⲓⲥ. [3] B adds ⲁⲫⲧⲱⲛⲫ.

[4] B ⲍⲁⲣⲁ ⲭⲉ. [5] B ⲫⲏ ⲉⲧⲁ ⲫ† ⲑⲣⲉⲛⲉⲣⲡⲉⲙⲡⲱⲁ.

[6] B ⲉⲛⲭⲱ ⲙⲙⲟⲥ.

[7] Arab. دينار. The Coptic word ⲗⲟⲩⲕⲟⲭⲓ or ⲗⲟⲩⲕⲟⲧⲧⲓⲛ, Greek λοκοτήνην, ὁλοκοτίνιν, ὁλοκοτίνος, is a word of uncertain origin. See Du Cange, *Glos. Med. et Infim. Graecitas*, i. 1038. The Sahidic form is ⲍⲟⲗⲟⲕⲱⲧ-ⲧⲓⲛⲟⲥ. See Zoega, *Catalogus*, p. 538.

[8] Arab. درهم. See Zoega, *Catalogus*, p. 625, note 9, and p. 513, note 7.

things he came to the place where the shrine was to be built to the name of Saint George, and they laid the foundations in the name of God and of Saint George, and[1] they built it well in three years; and they brought the holy martyr into the martyrium; and they brought the holy Bishop of Jerusalem and he consecrated[2] the shrine. And what a number of miracles took place then! What a number of people were cured[3] of their diseases! and what a multitude of unclean spirits came forth in the name of Saint George the holy martyr of our Lord Jesus Christ!

The second miracle[4] of the holy martyr Saint George. [48]

And it came to pass when the holy Bishop had consecrated the shrine of Saint George and was bringing up the holy offering,[5] a man came in who had an unclean spirit from his youth, and it used to bring him down to the ground, and inflict sufferings upon him and make him writhe and foam at the mouth; now this man came and stood among the congregation wishing to be blessed with the multitude. And it came to pass that when the Bishop pronounced the τρισάγιον[6] the spirit brought

---

[1] B ⲛⲉⲙ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩⲕⲟⲧⲥ.

[2] B ⲁⲥⲉⲣⲁⲣⲓⲁⲍⲓⲛ ⲙ̀ⲙⲟⲥ. [3] B ⲟⲩⲍⲱⲥ. [4] Read ϯⲱⲫⲏⲣⲓ. After ⲅⲉⲱⲣⲅⲓⲟⲥ B adds ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ.

[5] I. e. the elements. See Hammond, *Antient Liturgies*, p. 173, Note 1.

[6] I. e. Ἅγιος ὁ θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ελεησον ἡμας. This hymn was sung in connexion with the 'Little Entrance', and was introduced into the service by Proclus, Patriarch of Constantinople (A. D. 446). It comes in the Greek liturgy of St. Mark just after the Little Entrance, and it is actually found in some of the printed Coptic liturgies. See Malan, *The Divine Liturgy of Saint Mark*, p. 43; Renaudot, *Liturgiarum Orientalium*, i, pp. lxxx—cxii; Denzinger, *Ritus Orientalium*, ii, p. 367; Marquess of Bute, *The Coptic Morning Service for the Lord's Day*, p. 56; Rodwell, *The Liturgies of S. Basil, S. Gregory and S. Cyril*, p. 30; Evetts, *Rites of the Coptic Church*, pp. 34—35. The statement made by Hammond (*Antient Liturgies*, p. 381) on this point is incorrect.

the man down upon the ground[1] and made him writhe and foam at the mouth; then he rose up and stood before the multitude, and cried[2] out, saying, "What hast thou to do with me, O saint of God? I know who thou art, and that thou art not able to cast me forth from this man, for I am a lunatic,[3] and thou hast no dominion over me, O George." And he began to blaspheme God and Saint George. And Saint George inflicted sufferings
[49] upon him and brought him to a pillar. Then Saint George tied his hands behind him, and dragged him up the pillar with his hands tied behind his back, until his head was on a level with the top of the pillar. And all who saw him marvelled[4] and said, "We never saw any one like this, for behold, his back, with his hands tied behind it, clung to the pillar without fastenings of rope,[5] and his feet did not touch the ground, and he was dragged up the side of the pillar twice without any one touching him, and we have never seen such a miracle as this wrought by any of the martyrs." Now it was Saint George who held the body of the man[6] to torture him, and every one who saw him marvelled at him, and glorified God and Saint George the valiant martyr of our Lord Jesus Christ. After these things Saint George set him free, and he fell down[7] senseless to the ground from the top of the pillar, so that everyone said, 'He is dead'. And when the salutation of peace[8] had been given they pressed round about him, and marvelled at him, for he was[9] as one dead. And a certain man who had never walked, but was lame from his mother's womb, and who sat begging at the door of the shrine, came in at that moment with the multitude, crawling upon his hands and knees and dragging his feet[10] after him. And he crawled in among the feet of the people[11] until he came to the

[1] B ⲁⲅⲓⲛⲓ ⲛⲙⲟⲩ ⲉⲡⲕⲁⲍⲓ. [2] B ⲁⲫⲱϣ.

[3] B ⲟⲩⲡⲉⲣⲉⲙⲟⲩ ϫⲛⲁϣϫⲉⲙϫⲟⲙ. [4] B ⲉⲩⲉⲣϣϕⲏⲣⲓ.

[5] B ⲁϭⲛⲉ ⲛⲛⲟⲩ. [6] B ⲛⲓⲡⲓⲣⲱⲙⲓ. [7] B ⲛⲓⲡϣⲱⲓ.

[8] I. e., 'the kiss of peace', referring to the words ἀσπασώμεθα ἀλλήλους ἐν φιλήματι ἁγίῳ Romans xvi, 16. [9] B ⲉⲩⲟⲓ.

[10] B ⲛⲉⲫⲫⲁⲧ. [11] B ⲛⲉⲛϭⲁⲗⲁⲩϫ ⲛⲉⲛϣⲁⲗⲉ ⲛⲛⲓⲣⲱⲙⲓ.

man who was possessed of a devil. And the man who was possessed of a devil put out his hand and took hold of the neck of the lame man and drew it to him, wishing to take it in his hand,[1] and his legs gave a loud crack and became straight immediately. Then the people[2] took away his neck out of the hands of him that was possessed of a devil,[3] wishing to set him free, and said, "Go forth and depart," and he arose and stood [50] up trembling,[4] and his legs gained strength, and he went forth and departed.[5] And those who knew him ran out after him, but no one could catch him until he came outside the courtyard of the shrine. Then the Bishop commanded them to bring him, and the man who was possessed of a devil said, "Forgive me, O holy father, and I will tell thee what I have seen. From my youth[6] up I have been possessed of a devil until to-day, but I never saw him with my eyes except to-day, when, as he was coming to me,[7] I saw fire before me, and I was frightened[8] and fell down on the ground, and I knew nothing until the devil had gone out from me. When the people came to lift me up, it came to pass that [the devil] came to me when I was senseless, and I saw Saint George come in by the altar, and he took hold of my hands and comforted me, and I then saw with my eyes that devil before me in the form of a man, and Saint George inflicted great sufferings upon him. And he took him and dragged him up to the top of the pillar, and he inflicted sufferings upon him, and at last the devil cried out with a loud noise, and swore an oath saying, "I will go out of this man and never return to him again." Then I[9] saw Saint George take hold of him, and lift him up to the top of the pillar, and throw him down upon the

---

[1] B ⲁⲩⲥⲱⲕ ⲉⲣⲱⲟⲩ ⲉⲩⲟⲩⲱⲱ ⲉⲟⲗⲫ. [2] B ⲁ ⲥⲁⲛⲕⲉⲣⲱⲙⲓ.
[3] B ⲛⲧⲟⲧⲫ ⲙⲡⲓⲣⲱⲙⲓ ⲉⲧⲟⲓ ⲛⲁⲉⲙⲱⲛ.
[4] B ϧⲉⲛ ⲟⲩⲱⲑⲟⲣⲧⲉⲣ ⲁⲫⲟⲥⲓ ⲉⲣⲁⲧⲫ. [5] B ⲉⲣⲁⲧⲫ.
[6] B ⲓⲥϫⲉⲛ ⲧⲁⲙⲉⲧⲕⲟⲩϫⲓ ⲟⲩⲇⲉⲙⲱⲛ ⲉϫⲱⲓ.
[7] B ϧⲉⲛ ⲛⲁⲃⲁⲗ ⲉⲛⲉⲥ ⲉⲃⲏⲗ ⲉϥⲟⲟⲩ ⲁⲫⲱⲁⲛⲛⲟⲩⲓ ⲉⲓ ⲉϫⲱⲛ.
[8] B ⲛⲱⲁⲓⲱⲑⲟⲣⲧⲉⲣ. [9] B ⲁⲛⲟⲕ ⲇⲉ.

[51] pavement, and the devil uttered a loud cry through his nostrils, and came out, and departed. And I knew that I was relieved in my body, and I fell asleep and slumbered, and saw nothing until this lame man looked upon me. When I opened my eyes I saw Saint George holding[1] my hands, and embracing the neck[2] of the lame man, and he beckoned to me, saying, 'Hold him tightly.' And I held his neck and pulled, and Saint George held his legs and pulled, and his legs[3] gave forth a loud noise; and Saint George let go[4] his legs and beckoned to me[5] to let go his neck, and the man rose up and went away running; and Saint George went up to heaven, and I looked after him." When the Bishop and the multitude[6] who were standing round about him heard these things, they marvelled with a great astonishment, and glorified God and Saint George, saying, "Great are the mighty deeds and favours which[7] God works through him." And the men who were healed became[8] servants of the shrine of Saint George, and served him there day and night until the day of their death. And multitudes of men and women and children who were sick with divers diseases, and fevers, and burnings, and unclean spirits, were healed that day in the shrine of Saint George in the name of our Lord Jesus Christ.

[52] *The third miracle of Saint George the holy martyr of Jesus Christ.*[9]

And it came to pass that when the holy Bishop went into Jerusalem with all those[10] that were with him, they spake of the signs and miracles which had happened through Saint George in the midst of the people. And behold a certain Jew, who

[1] B ⲉⲕⲁⲙⲟⲛⲓ. [2] B ⲉ̀ϥⲙⲟⲩ. [3] B ⲁ̀ ⲛⲉⲕϕⲁⲧ †.
[4] B ⲁⲕⲭⲁⲩ. [5] B ⲛ̀ⲟⲩⲃⲏⲓ. [6] B ⲡⲓⲙⲏⲱ ⲅⲁⲣ.
[7] B ⲉⲣⲉ. [8] B ⲉⲩⲟⲓ ⲛ̀ⲓⲃⲱⲕ ϧⲉⲛ ⲡⲧⲟⲡⲟⲥ.
[9] B has ⲑⲟⲩⲁⲃ instead of ⲛ̀ⲧⲉ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅.
[10] B ⲉⲑ ⲛⲉⲙⲁⲕ ⲧⲏⲣⲟⲩ.

was a sorcerer and a thief, and who made men fall asleep by his enchantments[1] while he stole their goods, heard of the mighty deeds and miracles which Saint George wrought, but believed them not. And he said to the multitudes, "The Christians err in praying to this earthly being like ourselves, saying, 'Help us, and heal our sicknesses';" and many Christians strove with this man often, but he continued his great blasphemies after this manner. Now a certain feeble-hearted Christian heard[2] him, and he was very angry and rose up to contend with him, saying, "God will not allow thee to despise His holy martyr thus, and the saint will revenge himself upon thee and blot thee out;" and they cursed[3] each other with many curses. After these things the Jew answered and said, "Come now and lay a wager[4] with me, I will go into the shrine, and will plunder it and bring out[5] its possessions here without any one knowing it, and I will see what George will do to me." The Christian answered and said, [53] "Lay a wager with me for three pounds in gold. If thou carriest off anything from the shrine of Saint George and bringest it here, we will go into the shrine and make enquiries that we may know of a truth if thou hast carried off anything from the shrine. Then if thou work a month without any evil befalling thee,[6] I will believe thee and will give thee three pounds in gold; but if thou art not able to steal anything from the shrine, and some evil befall thee, thou shalt give me three pounds in gold, and shalt become a Christian." So the matter was thus arranged between them, and they procured witnesses.[7] Then the man who was a sorcerer arose and went into the shrine, and stole some things, and he came out while all were sleeping, and no one knew of the theft; and when he had come outside of the outer door of the shrine,[8] he spake within himself, saying, "Be ashamed

---

[1] B ⲛ̀ⲣⲉϥⲉⲣϩⲓⲕⲏ. [2] B ⲙ̀ⲡⲁⲓⲣⲏ† ⲁϥⲥⲱⲧⲉⲙ.
[3] B ⲁⲩ† ⲛ̀ϩⲁⲛⲛⲓⲱ† ⲛ̀ⲱⲱⲱ. [4] B ϫⲁ ⲁ̀ⲟⲩⲱ.
[5] B ⲉ̀ⲡⲁⲓⲙⲁ. [6] B ⲡⲉⲧϩⲱⲟⲩ ⲱⲟⲡⲓ ⲙ̀ⲙⲟⲕ.
[7] B ⲛ̀ⲛⲓⲙⲉⲧⲣⲉ. [8] B ⲉⲧⲥⲁⲃⲟⲗ ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ.

now, O Saint George, together with the man who laid a wager with me." And he took counsel with himself as he went along, saying, "I will sell these things for much money, and I will demand the three pounds in gold from the Christian, and I will make him forsake his faith and deny his baptism, and I shall see what this dead man George will do unto me." Now as he was pondering these things going along, behold the valiant martyr Saint George came to him in the guise of a soldier, holding a large ox-hide leather whip in his hand, and he said to the man,
[54] "My brother, what art thou carrying?[1] show[2] me." And the Jew was astonished and said, "Friend, I will hide nothing from thee. I have stolen a few things, and since God has led thee across my path,[3] come, take thy portion with me that thou mayest tell no man." Saint George said to him, "Since it is thus, come, let us go into the shrine and divide the thing between us as thou sayest." When he had come to the door of the shrine, Saint George gave him a blow on the head with the whip, saying, "Dost thou know who I am?" And the thief said to him, "Nay master, I am dead, I am dead, I know not who thou art." Saint George said to him, "I am George;" and when the thief heard this he trembled[4] and fell down upon the ground. Then Saint George took hold of him and dragged him along saying, "Why sayest[5] thou, 'I am dead, I am dead,' when thou art not dead? and now come hither and I will make thee to know who I am." Then Saint George bound[6] him in the shrine, and tied the things which he had stolen to him,[7] and suspended him from a beam at the height of three cubits from the ground, and he gave him severe lashes with the whip[8] which he held in hand. O what a number of miracles took place at that time! and O what a number of cries did the thief utter! And all those who were asleep woke

---

[1] B ⲈⲦⲦⲀⲒⲎⲞⲨⲦ. [2] Read ⲚⲦⲀⲨⲢⲈⲀ̀ ⲬⲎ.

[3] B ⲈⲂⲞⲨⲚ ⲈⲂⲢⲎⲒ. [4] B ⲀⲪⲰⲐⲞⲢⲦⲈⲢ ⲀⲪⲤⲈⲒ ⲈⲂⲢⲎⲒ ⲤⲒⲬⲈⲚ. [5] B ⲔⲬⲰ ⲘⲘⲞⲤ. [6] Read ⲀⲪⲤⲞⲚⲤⲪ with B.

[7] B ⲚⲂⲎⲦⲤ ⲀⲪⲒⲰⲒ. [8] B ⲠⲒⲘⲀⲔⲖⲀⲂⲒ.

up,[1] and arose, and came to him wondering what had taken place. And they asked one another, saying, "Who has suspended this man?" and they said, "Who could have reached up as far [55] as this from the ground?" and the thief confessed what he had done, and told every one what had happened to him. And they marvelled and said, "Let us fetch a ladder and let him down," but the steward answered, "As God liveth, no one shall let him down until he that suspended him let him down;" so they left him tied up thus until it was morning, that everyone might see him. And the thief confessed that he had laid a wager[2] with a Christian in Jerusalem, and he cried out, "O George my master, have mercy upon me and I will never put forth my hand to steal again from any man from this hour, but I will henceforth become a Christian, and I will never return[3] to the working of magic as of old;" and he wept[4] the whole of that day, being suspended from the beam, until the morning came and everyone saw him. When Saint George saw the fixedness of his intention, he had compassion upon him, and came in the night and let him down; and the thief gave the things that he had stolen[5] to the steward. And it came to pass that on the morrow he wrote a letter and sent it by the hands of a servant of the shrine to his wife and relatives in Jerusalem, and told them what had happened[6] to him. He wished moreover to become a Christian, but shame would not allow him to enter Jerusalem. When his relatives had received and read the letter, they marvelled at the mighty things which had happened through Saint George. And when the Christian who had laid a wager with him heard it, he rejoiced [56] greatly, and went[7] and announced in all Jerusalem what had happened to the Jew in the shrine of Saint George; and all who heard glorified[8] God. And his wife and children and all his

---

[1] Read ⲣⲱⲓⲥ with B. [2] B ⲙⲡⲁⲓⲣⲏ† ⲉⲧⲁⲩⲭⲁⲟⲩⲱ.
[3] B †ⲛⲁⲕⲟⲧ. [4] B ⲛⲁⲩⲣⲓⲙⲓ. [5] B omits ⲉⲧⲟⲧⲩ.
[6] B ⲉⲧⲁⲩⲱⲱⲡⲓ. [7] B omits ⲉⲙⲁⲱⲱ ⲁⲩⲙⲱⲱⲓ.
[8] B ⲁⲩ†ⲱⲟⲩ.

neighbours and a multitude of Jews[1] arose and came to him, and he told them everything that had happened to him, and they all feared greatly, and were baptized on that day in the shrine of Saint George in the name of the Father and the Son and the Holy Ghost; and they glorified God for ever.

The fourth miracle of Saint George the holy martyr.[2]

Now the name of Saint George and the report that he wrought mighty deeds and signs, and miracles, and cures, and that he cast out devils spread abroad everywhere. And there was a certain man in the land of the Persians, called Nicanor, who was ruler over the third part of the Persians, and he had a son called Anatolius, whose body and face[3] were covered with leprosy. And when he heard of the mighty deeds and miracles which God wrought by the hand of Saint George, he cried out with a cry, saying, "If God and Saint George heal the leprosy
[57] on the face of my son, I will dedicate a hundred pounds of gold[4] to the shrine of Saint George and I and all my house will become Christians." And it came to pass that when he had thus vowed he rose up on the morning of the morrow[5] and the face of his son was healed, and there was no trace of leprosy in it. When Nicanor the ruler of the Persians saw this great miracle which had taken place in his son, he rose up and took the gifts which he had vowed, and much money, and Anatolius his son and his brethren and the multitudes of Persians who came with him, and they rose up and embarked in ships and came to the shrine[6] of Saint George, and they washed his son in the bath and anointed

[1] B ⲛⲧⲉ ⲙⲡⲓⲟⲩⲇⲁⲓ. [2] B adds ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ.

[3] B ⲥⲁⲛⲕⲉⲟⲩⲟⲛ ϧⲉⲛ ⲡⲉⲕⲥⲱ.

[4] Arab. قنطار ذهب. For an account of the word ⲕⲟⲩⲛⲇⲓⲛⲁⲣⲓⲟⲛ or ⲕⲟⲩⲛ†ⲓⲛⲁⲣⲓⲟⲛ, Gr. κεντηνάριον, *Centenarium*, see Du Cange, *Glossarium Med. et Infim. Graecitas*, I, p. 634.

[5] B ⲙⲡⲉⲕⲣⲁⲥ†. [6] B ⲙⲡⲧⲟⲡⲟⲥ.

him with the oil in the lamp, and his whole body was healed straightway. And he made his gift, and was baptized with those who were with him in the name[1] of the Father and the Son and the Holy Spirit, and they glorified God and Saint George for the favour which had happened to them. And it came to pass that when they came to their own land they built a large church, and called it by the name of Saint George; and they sent to Antioch and brought the God-loving Bishop, and he consecrated the church in the name of the Father, and the Son, and the Holy Ghost and Saint George. And a multitude of Persians received holy baptism on that day, men, women, and children. When many of them that were sick saw the young man that had been healed of his leprosy in the shrine of Saint George, they believed, and went into the shrine, and were healed straightway; [58] and they glorified God and Saint George for ever.

The fifth miracle of Saint George[2] the holy martyr.

Now there were two Samaritans who were partners in business, and they wanted to buy[3] one hundred pounds worth of merchandise. And they rose up and saddled their asses, and took their money with them, and they mounted them wishing to go into Damascus to buy their merchandise. And while they were travelling along the road and were talking with each other about the mighty deeds and miracles which[4] Saint George wrought, the night fell upon them. And it came to pass that while they were talking and were yet two or three miles from the town[5], behold there came forth against them out of the wood,[6] two hungry, roaring and ravening lions, as it is written, "He maketh darkness[7], and it is night in which all the beasts of the earth go about.

---

[1] B ⲃⲉⲛ ⲫⲣⲁⲛ. [2] B adds ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ.
[3] B ⲉⲩⲃⲓϯ. [4] B ⲉⲣⲉ. [5] B ⲉⲟⲩϯⲓⲙⲓ ⲱⲁⲧⲉⲛⲙⲩⲗⲗⲓⲟⲛ.
[6] B ⲡⲓⲁϩ. [7] B ⲁⲕⲭⲱ ⲛ̀ⲟⲩⲭⲁⲕⲓ.

The young lions roar[1] and raven and seek after their food."[2] When the asses saw the wild beasts which were coming out against them, they ran away terror-stricken, and the men fell down off them half dead with fright.[3] And the wild beasts stood still near the men wishing to devour them, but they did not pursue the animals, neither did they come up to the men; and they stood still near them and glared(?) upon them. Then the men spake[4] with one another, saying, "If God and Saint George deliver us from the mouths of these wild beasts we will give this hundred[5] pounds in gold to Saint George's shrine, and become Christians."
[59] And it came to pass that when they had thus vowed their vow to God, that the Good God, who desires the salvation of all men, and who made the lions to be at peace with Daniel the prophet, inclined the hearts of these two lions, and they bowed down their heads, and turned into the woods[6] and departed. And the men whose minds had thus been quieted knew that it was Saint George[7] who had vouchsafed to them this gift, and they glorified God and His holy[8] martyr. When they had gone along the road a little they found their asses grazing and unharmed, and they got upon them and came into the town; and they spake with each other and with the people of everything which had happened to them. And every one who heard marvelled at the mighty deeds and miracles of Saint George; and the men of the city spake to them, saying, "These wild beasts have destroyed several[9] men, and multitudes of animals[10] of this district, but glory be to Saint George who hath delivered[11] you from this wrath." After these things the two merchants took counsel with each other, saying, "What we have vowed to the shrine[12] of Saint George let us

---

[1] B ϩⲁⲛⲙⲁⲥ ⲙ̀ⲙⲟⲩⲓ̀ ⲉⲩϩⲟⲕⲉⲣ. [2] Psalm civ. 20.

[3] B ⲁⲩⲉⲣⲫⲁⲱⲙⲟⲩ ⲟⲩⲟϩ ⲁ̀ ⲡⲑⲏⲣⲓⲟⲛ ⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧⲟⲩ ⲥⲁⲡⲱⲱⲓ ⲙ̀ⲙⲱⲟⲩ ⲉ̀ⲛⲁⲩⲟⲩⲱⲱ ⲉ̀ⲟⲩⲱⲙ ⲛ̀ⲛⲓⲣⲱⲙⲓ.

[4] B ⲉⲩⲥⲁⲁⲓ. [5] B ⲙ̀ⲡⲁⲓ ⲣ̄. [6] B ⲉ̀ⲃⲟⲩⲛ ϧⲉⲛ ⲡⲓⲁϩ.

[7] B ⲅⲉⲱⲣⲅⲓⲟⲥ ⲧⲉ. [8] B ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ. [9] B ϩⲁⲛⲙⲏⲱ.

[10] B ⲛ̀ⲧⲉⲃⲛⲏ. [11] B ⲡⲉⲧⲁϥⲛⲁϩⲉⲙ. [12] B ⲙ̀ⲡⲧⲟⲡⲟⲥ.

perform as a thanksgiving to the glory of God, and let us become Christians[1] in very truth and not turn back.[2] And as we have come so far let us go into Damascus, and buy our merchandise, that we may make a little profit wherewith to make a requital." When they had come to Damascus they saw some precious stones called diamonds which they bought[3] for one hundred pounds in gold; and when they came into Jerusalem they sold [60] them for two hundred pounds in gold before they reached their native city in Samaria.[4] Then the men spake with each other saying, "Thanks be to God that Saint George hath considered us worthy of this great favour." And it came to pass that when they had come into their city[5] they told their kinsfolk and all the people of the mighty deeds and miracles which God had done to them. And they arose and took the hundred pounds in gold which they had vowed to give to the shrine of Saint George,[6] and they proclaimed throughout the whole city, saying, "Let him that loveth God come into the shrine of Saint George with us;" and numbers of men and women in Samaria came forth with them. When they had come into the holy shrine they gave in their gift and saw the mighty miracles, and the many cures of the sick, and the many devils[7] which were cast out, and they all rose[8] up and received baptism in the name[9] of the Father and the Son and the Holy Spirit. And one hundred and fifty-three souls became Christians[10] that day in the shrine of Saint George in the peace of God, Amen.

---

[1] B ⲚⲞⲨⲬⲢⲎⲤⲦⲒⲀⲚⲞⲤ.

[2] B ⲘⲠⲈⲚⲐⲢⲈⲚⲦⲀⲤⲐⲞ ⲈⲪⲀϩⲞ ϩⲞⲤⲞⲚ. [3] B ⲀⲨⲰⲞⲠ.

[4] B ⲈⲦⲞⲨⲂⲀⲒ (sic) ⲚⲦⲤⲀⲘⲀⲢⲒⲀ. [5] B ⲈⲦⲂⲀⲔⲒ.

[6] B ⲢⲈⲰⲢⲒⲞⲤ ⲚⲈⲘⲀⲚ ⲞⲨⲞϩ ⲀⲨϩⲒⲰⲒⲰ.

[7] B ⲚⲀⲈⲘⲰⲚ ⲓ ⲚⲀⲫϩⲒⲞⲨⲒ ⲘⲘⲰⲞⲨ.

[8] B ⲀⲨⲦⲰⲞⲨⲚⲞⲨ ⲀⲈ. [9] B ⲘⲪⲢⲀⲚ.

[10] B ⲚⲬⲢⲎⲤⲦⲒⲀⲚⲞⲤ ⲤⲈ.

The sixth miracle of Saint George the holy martyr[1] *of Jesus Christ.*

Now there was a certain Christian[2] in Jerusalem whose name
[61] was Zôgratôr,[3] and he had a son who was a lunatic, and he himself was gouty;[4] and the man was very rich,[5] and had much wealth in gold[6] and silver and many herds of cattle. And it came to pass that when he heard[7] of the mighty deeds and miracles of Saint George, he vowed[8] a vow, saying, "If God and Saint George heal my feet and legs of this disease, I will give in return to his shrine, three meals and three pints of wine, every month. And if I can walk freely with my feet and can go along upon them by the twenty-third day of Pharmûthi, which is his great day, I will walk upon my legs to his shrine and will give one hundred pounds of gold to it." And when he had thus vowed, his legs[9] became smaller (?) little by little,[10] and his body became easier, and at the end of the appointed days he walked, and went into his house and into the church, and he prayed to God, saying, "I thank thee, O God of Saint George," and after two days his whole body was healed. When the day of the holy martyr, which is the twenty-third of Pharmûthi, drew near, he made ready everything which he would take with him, and his servants came to him, saying, "What animal shall we make ready for thee to ride?"[11] Zôgratôr answered and said, "As God liveth, I will walk on my legs from Jerusalem[12] to the shrine of Saint
[62] George the holy martyr." Then they arose and went to the shrine of Saint George, and they found so great multitudes gathered together there marvelling at the mighty deeds and graces of healing which

---

[1] B adds ⲉⲑⲟⲩⲁⲃ. [2] B ⲟⲩⲣⲱⲙⲓ ⲇⲉ ⲛ̀ⲭⲣⲏⲭⲧⲓⲁ̀ⲛⲟⲥ.
[3] B ⲍⲱⲣⲣⲁⲧⲏⲣ. [4] B ⲛ̀ⲁ̀ⲡⲟⲧⲁⲕⲣⲏⲥ.
[5] B ⲉ̀ⲙⲁⲱⲱ ⲡⲉ. [6] B ⲟⲩⲛⲟⲩⲃ. [7] B ⲉⲫⲥⲱⲧⲉⲙ.
[8] B ⲙ̀ⲙⲟⲩ ⲥⲱⲩ. [9] B ⲛⲉⲫⲫⲁϯ.
[10] B ⲛ̀ⲟⲩⲕⲟⲩⲥⲓ ⲛ̀ⲟⲩⲕⲟⲩⲥⲓ. [11] B ⲛ̀ⲧⲉⲕⲗⲁⲏⲓ ⲉ̀ⲣⲟⲩ.
[12] B read ⲓ̅ⲗ̅ⲙ̅.

had taken place through Saint George, that Zôgratôr[1] marvelled when he saw the mighty miracles and the healings which took place through Saint George, and he gave his gift to the shrine readily. And it came to pass that when the steward saw the marvellously great gifts which Zôgratôr gave, he took him into his house for two months, and he ate and drank with him joyfully. On the third day[2], by the good favour of God, the son of Zôgratôr arose and came to learn what had happened to his father, for he and those who had gone with him to the festival[3] had not returned. Now Zôgratôr was within,[4] talking to the steward of his son, saying, "I have a son possessed of an exceeding wicked devil who inflicts[5] such great sufferings upon him[6] that it has been said many times, 'It would be better for him to be dead[7] rather than live[8] and suffer such tortures as these.' If God and Saint George heal him by this time next year, I will bring him[9] to thee, and I will come hither to thee and will give greater gifts than these to his shrine." The steward said to him, "Dost thou believe that God is able to do everything?" [and Zôgratôr answered,] "I believe that the saints receive[10] everything which[11] they ask for, and that nothing is too hard for them[12] [to do] in God's name.[13] Moreover, it is written in the Gospel of John, 'Whosoever believeth on me shall himself do greater works than these that I do'."[14] And it came to pass that while they were talking to one another, behold the son of Zôgratôr [63] and a number of servants came up riding upon horses, and stood by the door of the shrine, and he enquired for his father and

---

[1] B ⲍⲱⲣⲣⲁⲧⲏⲣ ⲉⲕⲛⲁⲩ ⲉⲛⲓⲛⲓⲱϯ. [2] B ϩⲉⲛ ⲡⲓⲉϩⲟⲟⲩ ⲁⲉ.
[3] B ⲉⲧⲉⲙⲡⲉⲕϩⲱⲗ ⲛⲑⲟⲕ ⲛⲉⲙ ⲛⲏⲧⲁⲩϩⲱⲗ ⲉⲡⲓⲱⲁⲓ.
[4] B ⲥⲁⲃⲟⲗ. [5] B ⲁⲩϯ. [6] Read ⲛⲁⲕ ⲧⲱⲛ ⲁ? with B.
[7] B ⲉⲑⲣⲉⲕⲙⲟⲩ. [8] B ⲉⲕⲟⲛϩ.
[9] B ϯⲛⲁⲉⲛⲥ ⲛⲁⲕ ⲛⲧⲁⲓ ⲱⲁⲣⲟⲕ ⲡⲁⲓⲙⲁ ⲛⲧⲁϯ ⲛϩⲁⲛⲛⲓⲱϯ.
[10] B ⲧⲉⲧⲉⲛⲛⲁϭⲓⲧⲟⲩ. [11] B ⲉⲧⲉ ⲉⲣⲉ.
[12] B ⲛⲧⲉⲛⲑⲏⲛⲟⲩ. [13] B ⲡⲁⲣⲁⲛ.
[14] B ⲉϯⲓⲣⲓ. John xiv. 12.

found that he was with the steward; and he came to his father, and they spake with one another. And while they were talking with one another, behold the devil came into the boy suddenly, and tare him for a long time, and he foamed at the mouth, and the devil rose up and cried out with a loud voice,[1] saying, "What hast thou to do with me, O George? and why dost thou trouble me so much?[2] By Hercules,[3] I am a lunatic, and no one shall cast me out." And he uttered great blasphemies, saying, "By Hercules, thou shalt not cast me out, O George." Then Saint George smote him with severe smitings,[4] and again the devil cried out loud cries, saying, "O George, thou makest me suffer," and he sware mighty oaths, saying, "If thou wilt allow me to come forth I will never return[5] to him again." And when the devil[6] had cast him down in the midst he came out from him, and never returned to him again; thus he was healed immediately. When Zôgratôr saw that the devil had come out of his son, he gave many gifts to the shrine of Saint George, and returned thanks to God.[7] And he came to the shrine every year on Saint George's day[8], and made[9] a great feast to the poor and the widows and the orphans, and his son stood by them with joy; and they glorified[10] God and Saint George[11] until the day of his death.

The seventh miracle of Saint George[12] the holy martyr.

[64] And it came to pass that when the servants of the shrine of Saint George[13] had increased, the steward made them go out to collect and

---

[1] B adds ⲉⲥⲭⲱ ⲙ̀ⲙⲟⲥ. [2] B ⲛⲏⲓ ⲉ̀ⲛⲁⲱ.

[3] For other instances of the use of this interjection see Hyvernat, *Les Actes des Martyrs de l'Égypte*, pp. 35, 106.

[4] B ⲛ̀ⲱⲁⲱⲓ. [5] B ϯⲛⲁⲕⲟⲧ. [6] B ⲡⲓⲇⲉⲙⲱⲛ ⲇⲉ.

[7] B ⲛ̀ⲧⲟⲧⲕ ⲫϯ. [8] B ⲡⲉϩⲟⲟⲩ. [9] B ⲱⲁⲧⲉⲕⲓⲣⲓ.

[10] B ⲉⲩϯⲱⲟⲩ. [11] B ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲡⲉϩⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲉⲕⲙⲟⲩ.

[12] B adds ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ.

[13] B omits ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

gather in the first-fruits and gifts which were given to the holy shrine[1] of Saint George. Moreover, many people in the country vowed[2] and dedicated their sons and daughters[3] and cattle to[4] the shrine of Saint George, because of the mighty deeds and miracles which he wrought, and many barren women bore children after they had vowed cattle to the shrine. Whenever, too, a storm broke upon many ships at sea, so that they were suddenly in great danger,[5] and the sailors cried out to God and Saint George, saying, "Help us," straightway[6] the help of God strengthened them speedily and saved[7] their ship until they arrived in haven. And much cattle which had been vowed, but had not been given by their masters to Saint George's shrine, went of their own accord[8] until they came and entered into the shrine. But why should I mention the beasts which went of their own accord into the shrine, and omit the mighty miracles of soulless pieces of wood, and stones, and books, and pieces of gold which travelled through the air like birds until they came into the shrine of Saint George by the help[9] of the living God? If a ship[10] were in danger and pieces of wood, or writings, or pieces of gold, and other things were cast out of it into the sea in faith [65] in the name of Saint George, they would travel of their own accord through the air, until they came into the shrine. Now many people believed in the mighty deeds and the many miracles but a few did not.[11] And one of the servants[12] of the shrine rose up and stole some of the property of the shrine, and took it into his house, and the holy martyr bore with him until the end of five years, saying, "Peradventure he will repent[13] of his sins, and

---

[1] B ⲉⲡⲓⲧⲟⲡⲟⲥ. [2] B ⲟⲩⲙⲏⲱ ⲱⲱ. [3] B ϩⲁⲛⲱⲏⲣⲓ.

[4] B ⲉⲃⲟⲩⲛ ⲉⲡⲧⲟⲡⲟⲥ. [5] B ⲛⲧⲟⲩⲉⲣⲕⲩⲛⲁⲓⲛⲉⲩⲓⲛ.

[6] B ⲃⲉⲛ ⲧⲟⲩⲛⲟⲩ ⲉⲧⲟⲩⲛⲁⲱⲱ ⲉⲃⲟⲗ ϫⲉ ⲫⲧ ⲛⲉⲙ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲣⲓⲃⲟⲏⲑⲓⲛ ⲉⲣⲟⲛ ⲃⲉⲛ ⲧⲟⲩⲛⲟⲩ.

[7] B ⲡⲟⲩϫⲟⲓ ⲥⲉⲙⲛⲓ. [8] B omits ϣⲁⲣⲉ ⲛⲓⲧⲉⲃⲛⲱⲟⲩⲓ ⲙⲟⲱⲓ.

[9] B ⲃⲓⲧⲉⲛ ⲧⲃⲟⲏⲑⲓⲁ. [10] B ⲁⲣⲉϣⲁⲛ ⲟⲩϫⲟⲓ.

[11] B ⲛⲁⲧⲛⲁϩⲧ. [12] B ⲡⲓⲃⲱⲕ.

[13] B ⲫⲛⲁⲉⲣⲙⲉⲧⲁⲛⲟⲓⲛ ⲉϩⲣⲏⲓ.

I will forgive him;" but he did not cease to steal, and he acted[1] in this wise: everything that was given to him to take to the shrine, he took home to his wife like Judas, who when he stole from the Saviour out of the bag, took home to his wicked wife everything which had been given to the Saviour, Who put it into the bag[2] in the hands of Judas;[3] even so did the servant steal and give to his wicked wife.[4] It was on account of his wife that great temptation came upon[5] Judas, and made him hang himself, for when God had set them apart for apostleship, all the Apostles, except Judas, forsook their houses, and wives, and children, and followed after the Son of the living God. Judas alone did not follow after his God, but lived with his wife, and was impure with
[66] her, and for this reason the devil found a resting place[6] within him until he made him an alien from God." And thus shall it happen to all who hearken unto their wicked wives until they make them aliens from God[7] who created them. Now this man who was a servant of the shrine[8] of Saint George and to whom things were given as to all his other fellow[9] servants, used to take them into his house, and did not cease to steal the property of the shrine. After these things the holy martyr put a very wicked devil in him, and inflicted great sufferings upon him day and night. And the devil brought him into the church[10] and spake from within him, saying, "I have taken much property[11]

---

[1] B omits ⲉⲫⲓⲣⲓ. [2] B ⲡⲓⲅⲗⲟⲥⲟⲕⲟⲙⲱⲛ.

[3] According to tradition Judas married his mother, who had cast him away when a baby to perish, without knowing it. See Migne, *Dict. des Légendes*, col. 719. The Apostle Paul saw Judas in hell and held a conversation with him, and Judas made a confession to him. See the translation of the Coptic text published by Dulaurier in his *Fragment des révélations apocryphes de Saint Paul*, Paris, 1835.

[4] B ⲛⲧⲉⲫⲥⲱⲙⲓ. [5] Read ⲧⲁϩⲟⲩ.

[6] B ⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ ϫⲉⲙϫⲟⲙ ⲟⲩⲟϩ ⲛⲁⲃⲏⲧⲩ.

[7] B ⲙ̀ⲫⲧ. [8] B ⲙ̀ⲡⲧⲟⲡⲟⲥ. [9] B ⲛ̀ⲛⲉⲩⲱⲫⲉⲣ.

[10] B ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ.

[11] B ⲛ̀ⲟⲩⲙⲏⲱ ⲛⲉⲙ ⲉⲛϫⲁⲓ ⲛ̀ⲧⲉ ⲡⲁⲓⲧⲟⲡⲟⲥ.

of the shrine into my house, go ye into it, and ye will find it there;" and they went and found it there. And after he had suffered[1] thus for two months Saint George had compassion upon him, and healed him, and the steward cast him forth from the shrine; and all who heard of it glorified God and Saint George.

The eighth miracle of Saint George[2] the holy martyr.

There was a certain rich man in Antioch whose name was Eulogios;[3] and he had a ship which went to sea,[4] and he was occupied in great business. And he was a kind man, and gave great charities to the poor and the infirm, and he gave gifts and [67] first-fruits to every church[5] in his city Antioch,[6] and he made a great feast to all the clergy of his city twice a year, and he ate and drank frequently with the Archbishop, and prayed to God always; moreover, he visited the prisons, and was very rich. And he frequented the shrine[7] of Saint George, and went there on the great[8] day of his festival, which is the twenty-third of Pharmûthi, and he prayed there,[9] and gave money[10] to the shrine, and he ate and drank with the steward, and returned to his house in peace. And it came to pass that when he had done thus for twelve years, the devil, who is the enemy[11] of every one that believes on Christ, was envious of him because of the kind deeds which he wrought, and raised up a great black darkness[12] on the sea, and a storm. Now the ship of Eulogios was keeping close

---

[1] B ⲁⲃⲟⲧ ⲇⲉ ⲃ̄. [2] B adds ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ.

[3] B ⲉⲩⲗⲟⲅⲓⲥⲙⲟⲥ. [4] B ⲉⲫⲉⲣⲥⲱⲧⲡ.

[5] B ⲛⲉⲙ ⲉ̀ⲕⲕⲗⲏⲥⲓⲁ̀. [6] Read ⲁⲛⲧⲓⲟⲭⲓⲁ̀.

[7] B ⲉⲫⲧⲁⲗⲉ ⲡⲧⲟⲡⲟⲥ ⲉⲫⲥⲏⲗ ⲟⲛ. [8] B ⲉ̀ⲡⲁⲓⲛⲓⲱϯ.

[9] B ⲛⲁⲫⲱⲗⲏⲗ ⲡⲉ ϧⲉⲛ ⲡⲓⲧⲟⲡⲟⲥ ϫⲟⲩⲟⲥ ⲛ̀ⲧⲉⲫϯ ⲛ̀ⲟⲩⲑⲉⲣⲙⲏⲥⲓ. [10] Also spelt ⲑⲉⲣⲙⲏⲥⲓ. See Zoega, *Catalogus*, 625, note 9.

[11] B ⲛ̀ⲭⲁⲭⲓ ⲛ̀ⲟⲩⲟⲛ.

[12] B ⲛ̀ⲟⲩⲣⲛⲟⲫⲟⲥ ⲛ̀ⲭⲁⲕⲓ ⲛ̀ⲟⲩⲭⲓⲙⲱⲛ ϧⲉⲛ ⲫⲓⲟⲙ.

to the shore, for the sailors feared to put out to sea lest it should be destroyed under them, and they rose up and brought the merchandise and all their necessary[1] clothing to land; and they passed the whole night sorrowfully while the wind carried away the ship, and they knew not where it had gone. When the morning had come, they tired themselves out in seeking for the ship of Eulogios, but they found it not, and they came and told him everything that had happened; and he and his wife wept and were sorrowful. After these things they thanked God, saying,
[68] "God's will be done, blessed be His name[2] for ever. If He wishes to be merciful[3] to us we will build another ship like unto this;" and saying these things to each other they comforted themselves in God, and were strong[4] in the property which they still had. But behold the devil raised up for them a greater trial than this. Now there was a certain Egyptian who was a very skilful thief, and when he was sought after[5] to be put to death he rose up and fled, and came down to the sea, and by Satan's luck he found a ship about to sail to Antioch, and he went on board, and came thither,[6] and lived in the house of Eulogios. After he had been there a few[7] days he became a labourer for two years, and knew[8] everything that was in the house of Eulogios,[9] who knew not that he was a thief,[10] but trusted him. And the thief found two other transgressors like[11] unto himself and made companions of them, as the Scripture saith, "Every man cleaveth to him that is like unto him," and they took counsel together to rob the house of Eulogios. And it came to pass that when the day[12] of the martyr drew near, that is to say, the twenty-third of Pharmûthi, Eulogios and many other people with

---

[1] B ⲛⲁⲛⲁⲛⲕⲉ ⲟⲛ ⲟⲩⲟⲥ ⲁⲩⲓ ⲉⲡⲓⲭⲣⲟ.

[2] Read ⲙⲁⲣⲉ ⲫⲣⲁⲛ with B. [3] B ⲟⲩⲱⲱ ⲛⲁⲉⲣⲡⲓⲛⲁⲓ.

[4] B ⲛⲁⲩⲧⲁⲭⲣⲏⲟⲩⲧ. [5] B omits ⲇⲉ.

[6] B ⲉⲙⲁⲩ ⲁⲫⲱⲟⲡⲓ ⲇⲉ. [7] B ⲥⲁⲛⲕⲟⲩⲭⲓ ⲇⲉ.

[8] B ⲁⲫⲓⲛⲓ (sic). [9] B ⲡⲓⲉⲩⲗⲟⲅⲓⲟⲥ. [10] B ⲟⲩⲥⲟⲃⲛⲓ.

[11] B ⲙⲡⲁⲓⲣⲏ†. [12] B ⲡⲓⲉⲥⲟⲟⲩ.

him made ready to go to the shrine. And it came to pass that while they were there, the mother-in-law of Eulogios fell sick,[1] and, according to the will of God, died; and his wife and her kinsfolk went to weep for, her leaving the Egyptian alone in the house. Then he rose up and went quickly with his companions [69] to the house, and took them in with him, and they ate and drank, and spent the whole day[2] in robbing the house of Eulogios. And they carried off the gold and silver and all the other valuable things, and finding an Alexandrian ship[3] they embarked, and came to Alexandria; and they set out all the property of Eulogios in the market, and sold it for much money, and the share of each one amounted[4] to three thousand pounds in gold. And it came to pass that when Eulogios came back from the shrine of Saint George, he found his wife and kinsfolk sorrowing; and they told him what had happened, and he grieved for many days. After these things he took consolation in God and glorified Him, saying, "God's will[5] be done." Meanwhile those[6] who had stolen his property went into Egypt to Peremoun,[7] and lived there; and one of them fell sick (?),[8] and became possessed of a devil, and went away, and no one knew whither he had gone. After a few days there was anger between the remaining two, and they quarrelled with each other, and at midnight the Egyptian rose up, and took a sword, and slew[9] his insensible companion, and took all the gold and went to the country of Palestine where he toiled in business, and ate and drank with the money of Eulogios a long

---

[1] Read ϣⲱⲛⲓ. [2] B ⲁⲩⲡⲓⲉϫⲱⲣϩ.

[3] B omits ⲟⲛ ⲙ̀ⲡⲁⲓⲣⲏϯ. [4] B ϩⲱ ⲧⲉ ⲉⲑⲣⲟⲩⲉⲣ.

[5] B ⲫⲛ ⲉⲧⲉϩⲛⲁϥ. [6] B ⲛⲁⲓ.

[7] or Pelusium. See Champollion, *L'Égypte sous les Pharaons*, ii, 83, 135, 361; Quatremère, *Mémoires sur l'Égypte*, i, 259. The Arabic name is فارمه and the place is marked on Jacotin's great war map of Egypt. It is not mentioned in Maḥmûd Bey's map, but it must be near the ruins of the castle of Tîna اثار قصره الطينه.

[8] I do not know what ϣⲱⲣⲧ means here.

[9] B ⲁϥⲃⲱⲧⲉⲃ ⲙ̀ⲡⲉϥϣⲫⲏⲣ.

time. And Eulogios, the true Christian and his wife Euphemia,
[70] true to God, did not relax their offerings, and first-fruits, and charities on festival days[1] which they had been wont to give to the poor and the sick; and they did not cease their offerings, but continued them as formerly. And he gave away that which he had laid by, and when that had come to an end, he spent everything that he had. When the day[2] of the martyr drew nigh, Eulogios spake with his wife, saying, "Behold all the people of the city[3] are going to the shrine of Saint George, but we have no income this year to give; behold, O God, may Saint George look[4] upon our affliction." His God-loving wife answered and said meekly to him, "I know, brother, that we have nothing, and that there is none[5] to lend us anything,[6] for we are poor, but behold,[7] I have two garments,[8] take this good one and sell it for money, that our offering to the shrine may not cease." When Eulogios heard these things his eye filled with tears and they both wept. And again Eulogios spake with his wife concerning the cost and the carrying out of the journey. The blessed Euphemia answered and said, "O good brother, rise up and go to thy neighbours, perchance God will cause them to have compassion upon thee and to lend thee the money[9] wherewith thou shalt be able to supply thy wants and to go to the shrine in peace. If they will not lend thee money, then give this garment to the people who are going to the shrine, and God's will be done." And Eulogios hearkened to her, and rose up and went
[71] to a neighbour of his, and said to him, "I want to speak with thee on a certain matter;" and he replied, "Speak, beloved brother." Eulogios said to him, "Behold the day of Saint George

---

[1] B ⲛⲉⲙ ⲛⲟⲩⲁ̀ⲡⲁⲣⲭⲏ ⲛⲉⲙ ⲛ̀ⲟⲩⲉⲯⲟⲟⲩ.

[2] B ⲛⲓⲉ̀ⲯⲟⲟⲩ. [3] B ⲡⲓⲣⲱⲙⲓ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲧⲁⲓⲃⲁⲕⲓ.

[4] B ⲛⲁⲩ. [5] B ⲟⲩⲟⲯ ⲟⲛ ⲙ̀ⲙⲟⲛ.

[6] B ⲛⲁⲧⲉⲛⲯⲟⲩⲧ ⲛⲁⲛ ⲭⲉ. [7] Read ⲯⲏⲡⲡⲉ.

[8] B ⲛ̀ⲑⲏ ⲛⲏⲓ ⲉⲧⲧⲟⲓ ⲯⲓⲱⲧ.

[9] B ⲛⲁⲕ ⲱⲁ ⲡⲓⲑⲉⲣⲙⲏⲥⲓ ⲛ̀ⲧⲉ ⲧⲁⲓⲱⲑⲏⲛ.

draweth nigh, and I do not wish to cease this year from giving the little gift which I am accustomed to give to his shrine; but behold I have[1] nothing at all this year to give, for thou knowest all that has happened to me. And now, neighbour, perhaps I may borrow[2] some money from thee until God show me a way in which I can work and make it up." And while Eulogios was speaking,[3] his neighbour's eyes filled with tears, and he said to him, "O good brother, why sayest thou such things as these[4] to me who have been thy servant until this day? and why speakest thou such things as these to me about money? As God liveth,[5] hadst thou asked me for ten pounds in gold I would have given them to thee that I might obtain the blessing[6] of the martyr. But behold[7] now, I have here three pounds in gold, take them, and if thou needest[8] more I will give it to thee." And Eulogios took them and brought them to his wife, saying, "I believe on God and Saint George, and if we cast all our care upon God, he will have mercy upon us again." His wife said to him, "God hath set apart the money for thee." And he said, "Thanks be to God and His holy martyr[9], for when I went to such and such a man and told him[10] everything, he said to me, 'If thou art in need[11] of more, come hither to me, and I will give thee what thou needest;'"[12] and she rejoiced greatly, and thanked God. Then Eulogios rose up and embarked with those who were with[13] him, to go to the shrine of Saint George. And behold, [72] the man who had stolen the property of Eulogios meditated within himself, saying, "I know that I have sinned from my youth up, without counting the great sin which I committed when I

---

[1] Read ⲚⲦⲞⲦⲈⲚ ⲀⲚ. [2] B ⲘⲠⲞⲨⲰⲀⲠ.

[3] B ⲥⲞⲤⲞⲚ ⲚⲀⲫⲤⲀⲬⲒ. [4] B ⲚⲚⲀⲒ ⲘⲎ ⲥⲀⲚⲔⲈⲞⲨⲞⲚ.

[5] B ⲫⲞⲚϨ ⲆⲈ. [6] B ⲥⲒⲚⲀ ⲚⲦⲈ ⲠⲤⲘⲞⲨ.

[7] B ⲒⲤ ⲥⲎⲠⲠⲈ. [8] B ⲀⲔⲰⲀⲚⲈⲢⲚ̈ⲬⲢⲒⲀ̀.

[9] B ⲠⲈⲫⲘⲀⲢⲦⲨⲢⲞⲤ. [10] B ⲀⲫⲦⲀⲘⲞⲫ.

[11] B ⲚⲦⲈⲔⲈⲢⲚ̀ⲬⲢⲒⲀ̀. [12] B ⲘⲠⲈⲦⲈⲔⲈⲢⲬⲢⲒⲀ̀.

[13] B omits ⲈⲐⲚⲈⲘⲀⲫ.

rose up against my neighbour and slew him craftily, and I shall suffer everlasting punishment for the sake of the things belonging to other people. Behold now[1] the day of the martyr draweth nigh, I will arise and go to his shrine, and will pray there and make a small offering that peradventure he may receive me favourably before God, and show mercy to my miserable soul." And it came to pass that when Eulogios came to the shrine of Saint[2] George he with those who were with him, prayed; and they came to the steward and handed in their gifts to him. And the steward knew Eulogios from his being accustomed to come to the shrine year by year, and he ate and[3] drank with him. When it was morning they came into the shrine and prayed, and they stood up until the service (σύναξις) was ended, and Eulogios and his fellow citizens came out and walked to the market place. And behold the Egyptian who had robbed the house of Eulogios came in through the door of the shrine dressed[4] in the dress[5] of Eulogios with the money tied up in it; and they knew him immediately and ran upon him and laid hold of him, for he wished to flee away. Then they bound him and carried
[73] him to the steward, who said to him, "What hast thou done with the things thou hast stolen?" and he said, "I have stolen nothing. O my master Eulogios, thou knowest[6] that I served thee for two years, and that I never stole anything from thy[7] house; and this dress (?) is one which I bought in[8] the market." The steward said to him, "If thou wilt come in with me to the altar of Saint George, and wilt swear to me in the name of God and Saint George, saying, 'I have not stolen',[9] thou shalt depart." And the thief was glad that he was going to escape, and he cried out, saying, "I will swear wherever thou pleasest,

---

[1] B ϯⲛⲟⲩ ⲁⲉ. [2] B ⲙⲡⲓⲁⲅⲓⲟⲥ.

[3] B omits ⲟⲩⲟⲥ. [4] B ⲧⲟⲓ ⲉϫⲱⲫ.

[5] B ⲕⲁⲥⲟⲩⲗⲁ. I do not know the exact meaning of this word.

[6] B ⲥⲱⲟⲩⲛ. [7] B ⲡⲉϥⲏⲓ. [8] B ⲉⲃⲟⲗϩⲓ.

[9] B ⲁⲛ ⲡⲉ ⲉⲧⲁⲓⲕⲟⲗⲡⲟⲩ.

and in whatever manner thou pleasest;" and the steward took him [in] that he might take the oath. And the steward said, ". . . . . this man chooseth death rather than life. For I say unto you that when a man takes an oath[1] it is received in the presence of God before he can smite[2] the earth thrice with his foot. As for me, Saint[3] George has already told me in a dream during the past night, saying,[4] 'They will bring to thee to-morrow a man who has stolen what belongs to me, do not let him go, but punish him until he gives up to thee everything that he has stolen'; but I did not understand the vision[5] until this moment." And he commanded two new whips to be brought[6] to him, and when they were brought they beat the Egyptian with many stripes; but the thief kept his mouth shut and did not[7] speak at all. Then the steward took an oath, saying, "Thou shalt either be beaten with these whips[8] until thou shalt die, or thou shalt restore the things thou hast stolen." And he commanded them to strip his clothes off him, and to beat him with [74] many stripes; and when they had taken off his clothes they found money[9] inside. They said unto him, "What are these?" and he cried out, saying, "Master, I have sinned," and he admitted [his theft] before the multitude[10] in the shrine[11] of Saint George, and confessed everything that had happened to him; and when they had beaten him with many stripes they cast him into a dungeon, and they left him without food[12] and water to die. When Eulogios had received the money he gave[13] sixty pounds in gold to the shrine, and made a great feast to the poor and the sick, and he rejoiced, and thanked God and Saint George who worked mighty deeds and miracles. Now the money which they had

---

[1] B ⲁⲫⲛⲁⲱⲣⲕ. [2] B ⲡⲓⲣⲱⲙⲓ ϯ ⲣ̄. [3] B ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ.
[4] B ⲛ̀ⲛⲏ̀ⲧⲁⲫⲕⲟⲗⲡⲟⲩ ⲧⲏⲣⲟⲩ. [5] B ⲙ̀ⲡⲓⲍⲟⲣⲟⲙⲁ.
[6] B ⲁⲫⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉⲩⲓ̀ⲛⲓ ⲛⲁⲫ ⲙ̀ⲙⲁⲕⲗⲁⲃⲓ.
[7] B ⲛⲁⲫⲥⲁⲁⲓ ⲁⲛ. [8] B ⲡⲉⲕⲥⲱⲙⲁ ⲛⲁⲥ ⲙ̀ⲡⲁⲓⲙⲁⲕⲗⲁⲃⲓ.
[9] B ⲙ̀ⲡⲓⲛⲟⲩⲃ. [10] B ⲙ̀ⲡⲓⲙⲏⲱ. [11] B ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲛⲉⲙ.
[12] B ⲛ̀ⲁⲑⲟⲩⲱⲙ. [13] B ⲁⲩϯ.

found with the thief amounted to more than five thousand pounds in gold. After these things Eulogios besought the steward and the man was set free,[1] and Eulogios gave him three pounds in gold and the dress which he had worn, and sent him away in peace. When the man saw the compassion of Eulogios and the mighty deeds and miracles of Saint George, how that he had told the steward [about him] in a dream, he gave the three pounds in gold to the shrine of Saint[2] George, and ministered unto the sick until the day of his death; and Saint George received him favourably and forgave him his sins.

After these things Saint George appeared to Eulogios by night, and said to him, "God hath heard thy prayer and hath accepted thy alms, saying, 'I know of thy charity to the poor
[75] and the sick, and I will show mercy unto thee in this world and in that which is to come'.[3] When thou shalt wish to return to thy house thou shalt find another ship, greater than thine which was lost, laden with stores[4] and wood; take it to thy city that thou mayest build[5] a shrine in my name, and I will bless thee, and thou shalt lack no good thing during thy life." And it came to pass that when it was light Eulogios told the people everything that Saint George had told him during the night, and they marvelled greatly; and they embarked in their ship and sailed to Antioch. And behold Saint George brought the ship of Eulogios to meet them laden with cypress wood and many good things. And Eulogios and those that were with him knew it, and they rose up and went up into it rejoicing, and they brought the ship to Antioch, and told the whole city; and when the people heard it they glorified God and Saint George. Then Eulogios gave great charities to the poor and the sick and the orphans on the day of Saint George, and his prayers and offerings and first-fruits continued in the church always. And he built a glorious shrine in the name of Saint George the holy martyr, and he and his wife and children ministered therein

---

[1] B ⲁⲫⲭⲱ. [2] B ⲘⲠⲓⲀⲢⲓⲟⲥ. [3] B ⲫⲏⲉⲑⲛⲏⲟⲩ.

[4] B ⲛⲉⲙ ⲑⲏⲕⲏ. [5] A break occurs in B here.

until the day of his death. And Saint George received him favourably before God, who made him a partaker in the heavenly Jerusalem, the place which he desired greatly, and he kept the festival with all the saints.

The ninth miracle of Saint George. [76]

And it came to pass during the reign of Diocletian the lawless idolater who destroyed the whole earth, that there was a certain general under his authority whose name was Euchios; and he was savage in appearance and of an exceeding wicked disposition. And the emperor Diocletian appointed him three thousand soldiers, and sent them into Egypt to overthrow the churches and to build temples to polluted idols in every place. When this man had come into the country of Egypt he appointed governors in every city and counts and dukes, and commanded them to bind all the Christians throughout their dominions; and he inflicted great punishments and fearful tortures upon them, and finally cut off their heads with the sword; and they became martyrs and died for the name of our Lord Jesus Christ. And he sent an edict throughout the whole land[1] of Egypt, and all the churches were overthrown, and temples of idols were built, and devils worshipped in them.

After all these things it came to pass that the Good God remembered all the evil which the impious emperor Diocletian had wrought, and the innocent blood of the saints, the holy martyrs which he had poured out. And when his end drew nigh, he called to Euchios the general, and said to him, "I know that [77] thou art a prudent man, and that thou dost perform the decrees and commands of the emperors. Rise up now and take soldiers and the edict of the emperor to help thee, and depart quickly into Syria of Palestine, and go first to the shrine of him that is called George, and overthrow it to its very foundations. For I cannot bear to hear tell of the mighty deeds of magic which are

[1] Read ⲕⲁⲥ.

wrought[1] in the name of him whose head Dadianus the Persian cut off several years ago. And the Christians have built a shrine to his name, and they perform mighty deeds and signs by works of magic so that his name may be magnified in all the land, and many people have forsaken the glorious gods and follow after the mighty deeds of that man, and become Christians." So Euchios the general made obeisance to the emperor and took the edict, and the emperor appointed him three thousand soldiers and sent them to Syria,[2] and commanded him, saying, "Thou shalt first destroy the shrine of Saint[3] George. Then thou shalt pull down all the churches and[4] bind all the Christians and cast[5] them into prison. And thou shalt punish them and inflict fearful[6] sufferings upon them, and thou shalt cut off with the sword the heads[7] of those who will not worship our gods,[8] and shalt spare them not."[9] Then the general took the soldiers with him, and
[78] he embarked them in ships and sailed to Syria. When they came to the port of Saint George, they all went quickly[10] into the city with swords, and weapons,[11] and bows and arrows[12] in their hands, and the whole city was disturbed by the multitude of the soldiers. And Euchios, like Holofernes[13] of old who was the chief general of Nebuchadnezzar, went into the shrine of Saint George in great pride holding a staff in his hand, with a

---

[1] Read ⲈⲦⲀⲨⲑⲀⲘⲓⲱⲟⲨ.

[2] B begins again here with the letters ⲣⲓⲀ.

[3] B ⲘⲠⲓⲀⲢⲓⲟⲤ ⲚⲱⲣⲠ ⲠⲀⲓⲢⲏ† ⲞⲚ ⲈⲔⲈⲱⲢⲰⲢⲈⲢ ϧⲈⲚ ⲠⲓⲘⲀ ⲈⲦⲈⲘⲘⲀⲨ. [4] B omits ⲞⲨⲞⲤ.

[5] B ⲈⲔⲈⲤⲒⲦⲞⲨ ⲈⲠⲓⲰⲦⲈⲔⲞ ⲞⲨⲞⲤ ⲚⲦⲈⲔ† ⲚⲰⲞⲨ.

[6] B omits ⲈⲨϧⲞⲤⲒ ⲞⲨⲞⲤ. [7] B ⲈⲔⲰⲖⲒ. [8] B ⲚⲚⲈⲒⲚⲞⲨ†.

[9] B ⲘⲠⲈⲢ†ⲀⲤⲞ ⲈⲢⲰⲞⲨ. ⲦⲞⲦⲈ ⲠⲒⲤⲦⲢⲀⲦⲨⲖⲀⲦⲎⲤ ⲚⲈⲘ ⲚⲎⲈⲐⲚⲈⲘⲀⲈ ⲀⲈⲦⲀⲖⲎⲞⲨ ⲈⲚⲒⲈⲬⲎⲞⲨ.

[10] B omits ⲚⲬⲰⲖⲈⲘ and has ⲚⲐⲰⲞⲨ ⲆⲈ.

[11] B omits ⲚⲈⲘ ⲤⲀⲚⲤⲀⲢⲘⲀ.

[12] B omits from ⲚⲈⲘ ⲤⲀⲚⲤⲞⲐⲚⲈⲈ to ⲞⲨⲈⲤ ⲚⲤⲰⲈ.

[13] Judith ii. 4.

multitude of soldiers following after him.[1] When he had come into the shrine[2] and saw the lamp burning to Saint George, one said [to him], "Look at this senseless thing," and he said, "I see the folly of the Christians, and if the god of this people were not blind the sun would give him light and he would have [no] need of a thousand lamps to give him light." And he took the stick in his hands and smote the lamp, saying, "What is this?" and the lamp broke and fell in fragments upon him and some of the soldiers; and a little piece of glass stuck in his head without his knowing it, and every part of his body which the oil from the lamp touched became leprous. And he thought that that was all that would happen to him, and said to the soldiers, "Until to-day we have heard only with our ears that there is a magician in this place, but to-day we have seen [that there is] with our eyes, for look and see[3] what has happened to my hands and feet;" and the multitude of the soldiers round about him marvelled at the power of the holy martyr who had [79] made him leprous. And his head pained[4] him exceedingly and he said to the soldiers, "Let us rest here until the morning;" and he was greatly ashamed because of the multitude of the soldiers round about him. And since all the people of the city were Christians, none of them would take him into their house, for they were angry with him on account of the lamp of the shrine which he had broken; and they went out and left him there. Then he rose up and went forth ashamed, and when he reached the door of the shrine and was coming out, his head became dizzy and he fell headlong on the ground, and his whole body trembled and he was unable to stand. Then the soldiers

---

[1] B omits from ⲉⲧⲧⲉ to ⲟⲩⲟⲥ.

[2] B ends with the words ⲉⲧⲁⲭⲱⲉ ⲉⲃⲟⲩⲛ ⲉⲡⲓⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ-ⲣⲓⲟⲥ ⲡⲉⲭⲁⲩ ⲭⲉ ⲁ̀ⲛⲁⲩ ⲉⲡⲁⲓⲁⲧϩⲏⲧ ⲭⲉ ⲣⲉⲱⲣⲓⲟⲥ ⲟⲩⲟⲥ ⲛⲁⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲁⲓⲛⲁⲩ ⲉⲑⲙⲉⲧⲁⲧϩⲏⲧ ⲛ̀ⲛⲓⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲛⲏ ⲉⲣⲉ ⲛⲁⲓⲛⲟⲩⲧ ⲛ̀ⲧⲱⲟⲩ.

[3] Read ⲛ̀ⲧⲉⲧⲉⲛⲛⲁⲩ. [4] Read ⲧⲕⲁⲥ.

came round him and carried him into their house, and they ate and drank, but he could taste nothing for his head was suffering great pain. When the evening had come the soldiers went to bed and slept, but Euchios saw a vision in this wise. He saw a soldier whose name was George shoot an arrow into the air, and the arrow stuck in his head, and he cried out with a loud voice saying, "George, George," and straightway awoke from his slumber. When those who were in the room with him heard the cries they said, "Master, to whom dost thou speak?" and he was ashamed to tell them his dream, and he kept his mouth shut, not wishing to utter the name of Saint George from his lips at all. When the morning had come he was suffering greatly from
[80] the piece of glass in his head, and he cried out with loud cries frightening the soldiers and saying, "Take me up, and let us go into our own country that I may not die in this foreign land." And all the soldiers rose up joyfully, and embarked in ships, and sailed to Antioch greatly ashamed; and the head of the general suppurated and became very putrid,[1] and on the third day God smote him and he died. And after five days his whole body became a mass of worms and very putrid, and the soldiers took him and buried him in the sea. When the soldiers had come into Antioch they showed the emperor everything that had taken place, and they told him of the mighty deeds and miracles which they had seen in the shrine of Saint George. But Diocletian the lawless and hateworthy apostate did not believe these things, for God wished to destroy him by an evil death on account of all the evil deeds he had wrought upon the saints. And he

[1] It is very probable that the writer of these miracles had in his mind the malady and death of Galerius of Dacia thus described by Lactantius, (*De Mortibus Persecutorum*, p. 64, Paris edit. 1710): Nascitur ei ulcus malum in inferiori parte genitalium, serpitque latius . . . . . Repercussis medullis, malum recidit introrsus, et interna comprehendit, vermes intus creantur. Odor teter non modo per palatium, sed totam civitatem pervadit. Nec mirum, cum jam confusi essent exitus stercoris et urinae. Comestus a vermibus, et in putredinem corpus cum intolerandis doloribus solvitur. Clamores simul horrendos ad sidera tollit, quales mugitus fingit saucius taurus.

hardened his heart like Pharaoh of old, and said to the soldiers, "Ye have slain this great general of the empire, and ye utter these foul lies, saying that George the Galilean worketh mighty deeds and miracles. Now by our glorious gods, I will go myself to the shrine, and if I find that ye have foully lied I will cut off all your heads with the sword. And I will take an army there with me and will put the whole city to the sword, I will uproot the shrine to its very foundations, and I will make the Christians [81] worship idols in it."

After these things Diocletian arose and gathered together all his army, and prepared ships for them to embark in and sail to Syria: and he made a herald proclaim throughout the whole city, saying, "Prepare yourselves, O soldiers, for we are going to Syria to overthrow the shrine of the arch-sorcerer of the Galileans." Now while the words were in the emperor's mouth, behold the holy archangel Michael and Saint George came down from heaven and overturned under him the throne upon which he sat, and the golden pomegranates which were on the top of it struck his eyes and crushed in his eye-balls.[1] And he cried out with a loud voice and wept, saying, "Woe is me, O my Lord, woe is me; O Lord God the Good, I have sinned, forgive me, for I have wrought great evil to Thy servants upon earth; O God, forgive me, for I am a sinner." Then the voice of the holy archangel Michael came to him straightway, saying, "There shall be forgiveness to thee neither in this world nor in the world to come: and now thy dominion has passed away and is given to Constantine who is more excellent than thee thousands of times." And all the multitude of the soldiers and all the senators who were assembled[2] in the royal presence heard the voice of the archangel Michael speaking, and they marvelled at what had

---

[1] It is said that Diocletian could neither eat nor sleep, that he wept and sighed continually and that he died of a lingering disease assisted by melancholy and despair. Some accounts say that he perished by his own hand. See Eusebius, *Hist. Eccles.*, viii. 17, and Tillemont, *Histoire des Empereurs*, iv, p. 54.

[2] Read ⲈⲦⲑⲞⲨⲎⲦ.

[82] suddenly happened from heaven. And they straightway arose and cast him forth from the royal office, and they brought in Constantine in his stead and robed him in royal apparel. And he was a lover of God, a lover of charity, a lover of man, a lover of goodness and of every person. He went to Church morning and evening every day; he made large assemblies at the Holy Communion, he prayed to God with great earnestness; he gave away large charities and gifts: and he, and his house, and his mother, the God-loving Queen Helena,[1] feared the Lord always, and they praised and blessed and thanked our Lord and God and Saviour, Jesus Christ, through Whom be all glory and adoration and honour meet for the Father and the Son and Holy vivifying and consubstantial Spirit with Him, now and always and for ever and ever, Amen.

[83] *The Encomium which the blessed Abba Theodotus,*[2] *Bishop of Ancyra*[3] *of Galatia, pronounced on the day of the glorious commemoration—which is the twenty-third of the month Pharmûthi*[4]*—of Saint George, the martyr of Diospolis*[5] *of*

---

[1] The True Cross was discovered by Helena in the year 326.

[2] Theodotus the twelvth Bishop of Ancyra in Galatia lived in the early part of the Vth century. According to our Coptic text he filled the office of Bishop seventy-five years and died at the age of one hundred and eighteen years (see page 171). He was present at the council of Ephesus (not Nicaea, as the Coptic text leads us to believe) in A. D. 431, and supported Cyril in his attacks upon Nestorius. Theodotus episcopus Ancyrae consentiens sanctae synodo, subscripsi. See Labbé, *Sacrorum Conciliorum Collectio*, t. iv, col. 1363; Le Quien, *Oriens Christianus*, i, col. 463, 464. For a list of the works extant of Theodotus see Cave, *Script. Eccles. Historia Literaria*, i, p. 325, ed. London 1688; Migne, *Dict. de Patrologie*, iv, col. 1606; Assemânî, Bibl. Orient. ii, pp. 295, 303; and for the extant Syriac versions of his works see Wright, *Cat. Syr. MSS. in the British Museum*, pp. 717, 776, 790.

[3] Ancyra or Angorah, Ἄγκυρα, was called Sebaste after Galatia became a Roman province about the year B. C. 25.

[4] I. e. April 18.

[5] Diospolis, 'the city of Jove', was the classical name given to the city לֹד *Lod*, Lydda, which was built by Shemed the descendant of Benjamin, 1 Chron.

Palestine, the sun of the truth, the star of the morning, the mighty man of the Galileans from Melitene and the valiant soldier of Christ; and he showed forth his family relationships and the mighty conflicts which he endured, and the honours which he received in heaven; in the peace of God, Amen.

It is meet and right and fitting for our souls, O holy beloved, that we should commemorate the sufferings and honourable contests of the saints, and more especially of Saint George the mighty, the most excellent and honourable athlete and warrior—whose festival we celebrate to-day in this glorious commemoration—who has shown himself to us approved by God and loveworthy before men, by reason of the righteous deeds which he displayed, through which he was worthy of being called into the healthful sufferings of Christ and of bearing wounds in his body for Christ's sake. He was perfect in great[1] endurance, and mighty valour, and a pure [84] heart, and in giving up his entire will to God through the great zeal which he had in his heart towards God, and in the fear of Him which he had within him, which bore fruit plentifully to Him a hundredfold, sixtyfold, and thirtyfold. Moreover, he forsook his own will, and the multiplying of his great wealth, and his servants, and all his riches, and hearkened unto the voice of God, and took up his cross, and walked after our Lord Jesus, following after Him with an upright heart. On this account he received so great honour from Christ that He spake to him with an oath, saying, "Among all the martyrs who have existed there shall not be one like unto thee in heaven, neither shall there be any like unto thee for ever."[2] He burned with the Holy Spirit and

viii. 12. It was inhabited by the Benjamites after the captivity (Neh. xi. 35; 2 Esdr. xi. 31, 34), and was destroyed by Cestius Gallus about A. D. 65. It is situated about 12 miles from Joppa and about 23 from Jerusalem. Its Arabic name to day is لد. See *The Survey of Western Palestine*, name list to sheet 13; and Le Quien, *Oriens Christianus*, iii, col. 581.

[1] Read ⲛⲓⲛⲓϣϯ, and in line 4 read ⲡⲓⲛⲓϣϯ.

[2] Read ϣⲁ ⲉⲛⲉϩ.

performed his daily life with zeal that he might be among those that are chosen and that benefit our souls. In short, he performed the whole will of God and put himself beyond the reach of every thought which could offend the soul. He lived in the service of God, and was remote from the vain sights of this life which are like dreams and which pass away quickly like shadows. For this reason he longed for heaven, remembering what the blessed Paul said,[1] "If ye be risen with Christ, seek after the things which are
[85] above, where Christ sits at the right hand of God," and "Remember the things which are above and not those which are upon earth." Neither his father's rank of Count, nor the high birth of his mother, nor the glory of his soldierhood could overcome the decision of the truly noble and holy Saint George, neither could any one of these lead him astray or seduce him to forsake his piety and firm decision and perfect faith. The grace of God protected him in every thing concerning which he was anxious, and he feared God who watched over him, and God strengthened him on every side, like a precious stone of adamant, that he might never be moved. On this account when the time of persecution came, the heart of the holy Saint George was ready, and when God called him into the holy contest he was prompt to obey. Moreover, he went to the holy contest and marched through it by himself: and when they tortured him he became valiant, and was firm and resisted his enemies. He fought with impious governors and received the crown incorruptible for ever, and an imperial sceptre and royal throne from the true
[86] and holy Bridegroom our Lord Jesus Christ. And not only himself, but multitudes of souls received crowns through him during the seven years in which they tortured him. If God in His true knowledge permit us, we hope to make manifest to you in this encomium the exalted honours of Saint George, the valiant athlete and soldier of Christ, the holy and noble man of Melitene. For the subject under discussion weighs upon us and compels us to show you everything truly. My heart rejoices greatly within me

[1] Colossians iii, 1, 2.

this day and urges me to speak more especially in honour of Saint George the great luminary, whose festival is celebrated to-day throughout the whole world. To him the Lord testified by oath, saying, "I swear by Myself and by My Holy Father, and the Holy Spirit, that among all those born of women there is not one like unto John the Baptist,[1] and that in the whole Army of Martyrs there is not one like unto thee, neither shall there be one like unto thee for ever. For thou shalt be more exalted than they all in the kingdom of heaven, and they all shall call thee 'George the beloved of God the Highest'." I am afraid, O my beloved, to begin to speak in honour of this great illuminator and warrior, for I know the poverty of my intellect and the feebleness of my halting speech and that I shall not [87] attain to the measure of his exalted and excellent contest. But I hope and trust that the Lord will send me the rays of the light of that valiant man to illuminate my heart and to quicken my halting tongue, that I may speak a few words in his honour to a Christ-loving congregation. And since the description of the honour of this valiant man, O beloved, is above the conception of every man upon earth, more especially of my humble tongue, I, who desire to speak in honour of holy Saint George, the valiant martyr, need wisdom from the Lord and a celestial tongue that I may not omit anything of the mighty and exalted contests of that noble and valiant man, which he fought before all people through his great[2] endurance and bravery. And also, he is honourworthy for each deed of valour which he wrought with great sufferings and a great number of contests: and if the Lord permit[3] we will set before you a few of them. But meanwhile we will set before you the qualities of which we have spoken of this brave soldier of Christ, Saint George. And what are these qualities? His upright and unwavering faith in God; his certain hope; his sincere love; his compassion for every one and the whole human race; his gentleness to all creatures, both great [88]

[1] S. Matt. xi. 11. [2] Read ⲧⲉϥⲛⲓϣϯ.

[3] Read ⲡⲱⲥ ϯ ⲙ̀ⲡⲁⲓⲣⲏϯ.

and small; his benignity; his goodness; his zeal; his patient endurance of the cares of this life; his good disposition and the joy of his soul; the blamelessness of his heart; his taking his stand at the tribunal boldly; his freedom of speech before the governors, entirely without shame or fear of man, as David the Psalmist said, "I will speak thy testimonies before kings, and will not be ashamed;"[1] his patient endurance of tortures with great[2] joy of heart; and the other sufferings which he bore for the sake of our Lord Jesus Christ. Of these contests we will set forth a few before you, as we promised to do in the beginning of the preface: the contests about which he heard that blessed voice of the Lord, saying, "As My Father has appointed Me a kingdom, so also will I appoint you who stand with Me in My temptation an unending and indestructible kingdom for ever."[3] And again, "Ye shall eat and drink with Me in my kingdom."[4] By reason of the words full of joy and every happiness Saint George
[89] was especially ready for the strife: and the remembrance of those good things made suffering light to him. He bore every thing with a ready will, for he was gladly prompt in every thing. Nothing stood in the way of his rigid resolution to suffer, for the sufferings of this world prepared him for the good things of the world to come, and patient endurance prepared for him the crown incorruptible for ever in heaven. We have extended our preface until now, O beloved, and have not as yet set forth before you the glorious and marvelworthy sufferings of Saint George the athletic martyr of Christ who warred and fought against impiety. But now we will proclaim to you the things which we have set down, together with those which we shall say after them.

Now it came to pass in times of old that when Dadianus, the great king of the Persians, had obtained sovereignty he ruled over the whole world. Now it is said of this tyrannical governor that he was lord of the whole world, but the true Lord of the world, Who is over all things and Who gave us this dominion was not known. And everyone carried his life in his hand for he

[1] Psalm cxxix. 46. [2] Read ⲟⲩⲛⲱϣϯ.
[3] S. Luke xxii, 28, 29. [4] S. Luke xxii, 30.

knew that the devil, the father of all wickedness, was envious of our race at all times. Now when the devil saw the faith of Christ increasing day by day throughout the whole world, he was filled with great envy, and entered into the heart of that [90] impious governor Dadianus, who was more wicked than any one else on the whole earth, and who hardened his heart like Pharaoh of old and raised up a great persecution against all Christians. And he sat down and issued an edict to all the world in which was written as follows. "Inasmuch as a rumour has reached my ears that He whom Mary bore, and whom the ravening wolves of Jews slew, is to be worshipped and served by all people, and that Apollo and Poseidon and Hermes and Zeus and Artemis and the rest of the gods are not to be worshipped, I write to you, O all ye governors of the whole world upon whose heads rests the authority of the empire, that ye may all come to me with your followers, counts, generals, soldiers, tribunes and rustics, that ye may know what I wish to ask of you." And he sent copies of the edict throughout the whole world. And sixty-nine governors, each with his retinue, were gathered together from all parts of the world, and came to him at the end of five years: and when they came to him, the whole country was in an uproar by reason of the greatness of the vast and innumerable multitude of those who were with them.

When that wicked tyrant saw that they threw themselves [91] down at his feet and worshipped him and gave him gifts, his heart was puffed up exceedingly, and he roared like a lion: and he feasted with them for seventy days, and did not sit in judgment at all, for he feasted every day. After seventy days Dadianus, the impious, godless, and senseless governor, (and sixty-nine other governors, making seventy godless governors in all), sat upon the tribune and caused them to bring before him all the instruments of the torture-chamber; the instruments for trial, the iron bars (?), the axes, the two-edged swords, the saws, the wheels, the iron hooks, the scrapers (?) of brass, the brazen cauldrons, the knives for splitting the tongue, the iron hands for splitting the bones, the large knives with saw-like edges, the workmen's

chisels into which were fitted sharp pieces of iron, and other instruments of torture which we cannot describe. Now all these had been prepared by the governor for those days. And the tyrannical governor swore an oath before the sixty-nine governors and the whole army, saying, "If my hands find any persons throughout the whole world who are doubtful about serving the gods concerning whom we have given commands, I swear by the might of my kingdom that I will torture them with all these
[92] instruments which lie before me, I will smash in their skulls, I will saw off their legs, and I will take out their brains through their nostrils. And as for you, O governors, and everyone who hears me to-day, go ye all and worship the glorious gods that ye may receive the more honours from my majesty. But as for those who will not obey me and who believe on Jesus Whom the Jews crucified, I swear by the might of my kingdom and the crown upon my head, that I will lave all these instruments in the blood of their own bodies and in the blood of their sons and tender daughters, that I will confiscate all their property, and that I will burn them alive;" and the governors and all the multitude cast themselves down and worshipped the polluted gods. When all those who believed in God heard of this oath they were dismayed and terrorstricken by reason of the storm which had risen up against the church of Christ.

Thus three years passed over the world without any one daring to utter from his lips the words, "I am a Christian;" and there was much tribulation of heart throughout the whole world, and no one uttered the name of the Lord from his mouth. But listen, O beloved, and I will declare to you what happened after these things, for it is time to lead you to this honourable man and champion of Jesus Christ; this valiant conqueror; this veritable pearl of God; this new David who destroyed Goliath, which is the devil and his wicked dragon; this sun of truth in the
[93] heavens; this [luminary] whose radiance and light illumined the whole world; this man whose festival is celebrated to-day throughout the whole world.

Saint George, the beloved of God and His angels, came

from the country of Cappadocia, and was the son of the governor of Diospolis. His father, an exceedingly orthodox man, died and left the righteous man, then ten years old, and his two sisters, one of whom was called Kasia and the other Mathrôna. Now they were exceeding rich in gold and silver; and they had menservants and maidservants in exceeding great numbers, and immense herds of cattle, and fine horses, and countless flocks of sheep. In short, there was none like unto them in all Palestine and its borders, and all the city loved them because of the good deeds which they wrought for everyone.

Shortly after the death of Saint George's father, a new governor was appointed over the country of Palestine in his stead; and he was a great lover of God. And he knew of the rank of the righteous man and of the good birth of his parents, and he had no child except a daughter two years old. When he came into the city with a mighty following, such as befitted his dignity and honour and greatness, he sent and fetched the holy youth, Saint George, and kissed him many times, and wept for the [94] removal of his father by death. And afterwards he entreated his mother to give him Saint George that he might be to him as a son, and that he might appoint him general over all the multitude that was with him; and she gave him. And he sent him to the king with one hundred soldiers, and he wrote to the king concerning him and showed him his rank and the good birth of his parents. When the king had read the letter he rejoiced in Saint George greatly, and immediately appointed him general over five thousand men, and wrote down that he should receive three thousand pieces of money every month besides his taxes for the public treasury which were remitted to him; and the king sent him back to the eparch with much royal pomp.

When Saint George came back to his house, the whole city and the eparch came out to meet him, and they carried him into his house with great joy. On the morrow his mother spread out a feast for the whole city, for rich and poor alike, male and female, small and great; and she distributed much money among the widows and orphans. Then she invited the eparch and all

his company and made a great feast for them three whole days. And the eparch wrote down Saint George as his son and the heir of everything that he possessed, and he betrothed his daughter to him, and made him lord over all his house: and he was associated with him in the affairs of the government, and lived with him until ten years were ended. When Saint George had com-
[95] pleted his twentieth year he was so exceeding strong and valiant that he was the leader in the fight, and there was no one among all the company of soldiers who could be compared with him for strength and beauty. And the grace of God was with him, and He gave him such beauty and strength that all those who saw him marvelled at his power and youth. When he went into battle he was a terror to those who saw him and to those who stood up against him, and when he rushed upon the battle array of the enemy [seated upon] his horse, he carried his drawn sword in his hand, and cried out to them, "I am George of Melitene, and I come against you in anger;" and straightway the weapons of battle fell from their hands, and he destroyed them all, and carried away their spoil. In short, God was with him in all his ways.

When Saint George had completed his twentieth year, the eparch was anxious that he should celebrate his marriage with his daughter; but he did not know that Christ was keeping him a pure virgin bridegroom for Himself. While the eparch was meditating these things in his heart, he went to his rest in God, and left every
[96] thing that he had to Saint George. And the good God wished to lead this very valiant man to Himself that His holy name might be glorified in him, and He made this suitable counsel come into his heart, saying, "Behold, I hear that Dadianus the governor has gathered together a number of governors to him in the city of Tyre in respect of the boundaries of the empire. I will arise and take gifts and money, and will go and give them to them, and will ask them to make me eparch in the place of my fathers who have passed away." So he arose straightway, and took much money and many gifts, and put them in a ship with himself and his servants, and went to the governors.

When the saint had come to them he left his servants in the ship with all the baggage, and came up to the governors at once. And he met the lawless Dadianus, and saw the idols before him and people offering up sacrifices to them with great zeal. And he was stupefied entirely for a long time and said within himself, "Why did I leave my own house and the beauty of a Christ-loving city in which they worship the Lord of heaven and earth by day and night, and come to these profane and lawless ones who have forsaken God and worship Satan? Why did I seek the rank of count from the hands of these godless and lawless ones? Cursed be these polluted lawless governors and [97] their dominion, which shall pass away in a moment, with them! I know that the Lord will receive me to Himself, and I will not seek a destructible kingdom of this world, but I will seek the kingdom of my Lord Jesus Christ which endureth for ever; and I will not return to my native city to my mother. And now enough of my life in this world, for I will rely upon my Lord Jesus Christ, who endureth for ever, in His goodness to give me strength to die for His holy name, and to take my bones again to my place of sojourning upon earth, and to lay them in the sepulchre of my dead ancestors." When Saint George had meditated these things in his heart he returned to the ship to his servants, and told them everything that was in his heart. And they entreated him, saying, "Master, if it is to be so let us return to our city with the ship, and let no one know for what purpose we came hither." Saint George said to them, "Far be it from me to return to my house to look upon the face of my mother again, but I will die in this place for the holy name of my Lord Jesus Christ, the king of heaven and earth and that which is beneath the earth, the Lord of all things. And now receive ye your freedom and your wages, and swear to me by God the true Almighty that ye will not return to my house again while I am [98] alive, lest my mother and my sisters know of my condition, and bring only death upon themselves. But now receive ye your wages and take each one of you three pounds of gold and ten changes of raiment. and go wheresoever ye please in the whole

world, my city alone excepted. And if ye are alive and hear that I am dead, do me the kindness for Christ's sake to take my body to my native city and bury it." When the servants of the blessed man George had heard these things they wept a long time, but afterwards they saluted him [and went their way]. Now one of them did not return to Diospolis until the holy man consummated his martyrdom, and three of them dwelt with the holy man in the city of Tyre to witness his strife. And the blessed man distributed the great wealth which he had brought among the poor and the infirm, and the gifts which he had brought for the governors he gave away entirely to the destitute; and he gave away his very clothes to the naked.

Then Saint George leaped among the impious governors and cried out, saying, "I am a Christian openly, and I fear not your madness, O governors of violence, for your gods are devils; may the gods who have not made heaven and earth perish from under the whole heaven and let every one who worships them hold his peace!" When the dragon of death, the lawless Dadianus, [99] looked upon him and saw that he was refined in body and fair in face as the light of the moon when she shines, and that he was altogether handsome in his form like precious, pure, white alabaster, he knew straightway that he was well born and that he was the son of an eminent eparch; and he rose up speechless, marvelling at his youth and his gentle answers. And he answered and said to him, "All we upon earth are filled with all the good things of the gods, and we are very dear to them, and thou thyself art numbered with us in honour and majesty, and by thy noble bearing thou showest that thou art of exceeding high rank. And now be it known to thee, O beloved one, the beauty of whose countenance I love, that during the three years which I and the sixty-nine governors whom I have gathered together from all parts of the world, have been sitting here, during these three years I say, we have not heard such a word as 'Christian' uttered throughout the whole world until this moment. I know in my heart that thou art most noble, and that thou art mighty in thy strength and in the multitude of thy riches; but neither

the other governors, nor the multitudes which surround them will regard thee with the same respect. But now, let the matter be manifest to thee, O noble one, it is not only we and the gover- [100] nors that thou hast despised, but thou hast also despised the righteous gods themselves; it is meet therefore for thee to repent, and to be changed in heart, and to worship the gods that they may forgive thee thy first ignorance. As for us and the governors, we will take thee to ourselves as one of our beloved sons, and thou shalt receive from the gods and from us all the greatest honours and imperial rank; and thou shalt be ruler over ten fine cities with their suburbs from whatever part of the world thou shalt choose them." Saint George the truly blessed man answered and said to him, "Cursed art thou, and the lawless governors who are with thee, and the foul idols to which thou givest the name of gods! they are not gods but devils, perish thou and they together!" And the governor was enraged, and said to him, "I spoke to thee as a father speaking to his son, and I advised thee for thine own honour and welfare; and thou hast despised us like a stupid and silly man. But tell me, Whence comest thou? What is thy name? What is the name of thy god? What are the names of thy parents who brought thee into the world? Why hast thou come hither?" Now the blessed man did not wish to reveal his name nor the lofty rank of his parents. And the governor and all the other governors said to Saint George, "O beautiful youth, we adjure thee by Jesus Christ, whom thou [101] callest God, to tell us what is thy name, and the name of thy parents, and the name of thy city, if those who begat thee are alive, if thou hast brother or sister, what thou seekest and for what purpose thou hast come to this city?" Now because they had adjured Saint George by the name of Christ, he declared, saying, "Inasmuch as ye have adjured me by the name of my God I am unable to hide anything from you. I am a Christian, and the son of a Christian, and no one of my family was ever an idolator. My father was Anastasius the governor of Melitene, and was the son of John the chief governor of Cappadocia. When the emperor saw the valour of my father Anastasius, he demanded

him from his father John, the governor of Cappadocia, and appointed him governor over Melitene and the whole country of Palestine. My father Anastasius was twenty-five years of age when he received the office of governor, and the emperor gave him a company of three thousand armed soldiers for the maintenance of his authority over the whole country of Palestine. And Anastasius sought out a noble lady, after the superior rank of the people of Melitene, among the great ones of the town, whom he might take to wife in holy wedlock. And they advised him,
[102] saying, 'In all this city there is no one meet for thy rank and dignity and greatness except Kîra Theognôsta, the daughter of Dionysius, the count of Diospolis, who is associated with the rule of your majesty, for she is a virgin aged eighteen years, and there is no one [of like rank] in the whole country of Melitene except her father and his house.' And Anastasius commanded, and they straightway brought her father Dionysius, and he gave him her dowry—twice her weight in gold—and many presents, and male and female servants. To her he gave raiment and gardens and fields and vineyards which could not be confiscated, and he took her to wife, and he loved her exceedingly so that he forgot Cappadocia and his parents; and he lived in Palestine until God visited him there. When my mother, Kîra Theognôsta, the noble lady, bore me to him, he called my name George after his father's father. And again my mother bore him my two sisters, the name of the one was Kasiâ and that of the other Mathrôna. My blessed father, Anastasius the governor, went to his rest and left me when I was ten years old; one of my sisters was six years old and the other two. After this another governor whose name was Justus, was appointed in the room of my father, and he took the place of my blessed father to me; he moreover appointed me general over five thousand soldiers, and wrote my name to the king to receive three thousand pieces of
[103] money every month, and he knew nothing of what was in his house, except what he ate and drank, for it was I who ruled his possession and his house; and he betrothed me to his daughter that I might take her to wife in happy wedlock. And while he

was purposing to carry out our marriage the time of all men came upon him, and he departed from the sojourning of this vain life, and I buried him in the sepulchre of my blessed fathers; may God grant them everlasting rest, Amen! As for myself, I carried out my military duties satisfactorily, and by the skilful working of my lands and the generosity[1] of my mother, I acquired wealth, and with wealth came honours, and then in a ship of my own I came with my servants to this city to present gifts and offerings to you and the other governors that ye might make me governor in the room of my fathers who have passed away. But when I saw that ye had forsaken the God of heaven and earth who had granted royalty unto you and that ye served Satan, I said in my heart, 'Let every kingdom which proceedeth from Satan and his children—which ye are—perish'! And I gave all my gifts and possessions to the lesser brethren of my Lord Jesus Christ, who were more worthy of them than you, and I came to you to chide your folly, for the things which ye worship are not gods, but foul devils. Now, behold, I will inform you of the whole matter, I am a Christian boldly, and I believe [104] on my Lord Jesus Christ; whatsoever ye desire to do unto me, that do."

When the governors heard from him that he came from Melitene of Cappadocia, and that he was the son of the chief governor, they were afraid. And they spake to him with flattering words, saying, "O youth, we know thy rank and the good birth of thy ancestors, come now, listen to us, and let our advice be acceptable unto thee. Offer sacrifice unto the gods, that thou mayest receive from them not only the office of governor held by thy ancestors, but also the rulership over the whole world which we will give thee. Furthermore, next in order to these governors present, thou shalt appoint whomsoever thou pleasest to be counts in every province of the whole world, and they shall be generals and commanders and leaders under thy authority in every place." The just man answered, and said, "This counsel of yours is ex-

[1] Read ⲡⲧⲙⲁⲧ.

ceedingly wicked, for it would lead me to destruction with you. And now, O lawless ones, tell me to what god ye desire me to offer sacrifice?" Dadianus replied, "George, we wish thee to offer sacrifice to Apollo who spread out the heavens." The blessed man answered, "If Apollo had in truth spread out the heavens, thou couldst rightly have called him 'God'; and if Poseidon had in truth made fast the earth thou couldst rightly have called him 'God' likewise. Art thou not ashamed, O godless, wicked one and dragon of hell, to call this impure and diabolical idol by the name of 'God'? I will now make mention of some of the
[105] saints, not for thy sake nor for the sake of the godless governors who are sitting with thee, but for the sake of these multitudes who are here present. To whom, O governor, wouldst thou compare Apollo? Wouldst thou compare him to the great Peter, the Arch-apostle to whom were given the keys of the kingdom of heaven? Or wouldst thou compare him to the mighty Elijah the Tishbite who was an angel upon earth, and who was taken up to heaven in chariots of fire? Is he not more excellent than the wicked sorcerer Poseidon? or Smaraktos (Scamandros?) the profane who worked enchantment by fire? and who lived with the defiled one, whom they call Timetia (Demeter?) who gave birth to the Saraphin the sea warriors, who on account of their deeds were cast in to the abyss of the sea? In whom wouldst thou believe, O king, in Jezebel who slew the prophets, or in the most exalted Virgin Mary who bore us our Lord Jesus Christ? Be ashamed then, O foolish one, for thy wicked and impure gods are devils."

When Dadianus the governor heard these things he was greatly enraged, and he commanded them to strip off the clothes which he had on and to tie a girdle round his loins and to hang him upon the wooden horse and to torture him until his bones protruded through his skin. Now he was twenty-one years and
[106] three months old, and it was on the first day of the new moon of Pharmûthi that they began to torture the righteous man. And his holy body was disfigured with blood; but the blessed man bore such fearful sufferings as these with patience and fortitude.

And they forced iron boots upon his feet and drove iron nails into them; and his blood flowed forth like water. And again they threw him upon his back, and laid a stone weighing six hundred pounds (?) upon his belly until it burst asunder and his bowels poured forth upon the ground. And they beat upon his head with iron-headed bars until his brains poured out through his nostrils white like milk. But he was of good cheer in all these sufferings, for Christ strengthened his soul within him. And again they brought iron knives the edges of which were like saws, and they sawed his flesh into shreds with them; and Dadianus commanded them to bring salt and strong vinegar, and to pour them upon his wounds. Then he made them lacerate his body with hair bands until his bones protruded, and his flesh fell in pieces, on the ground; but the blessed man did not die, for God strengthened his spirit within him. And they threw him upon a wooden bed, and they drove twenty nails through his body into the wooden bed; and they lifted him up senseless, and carried him into the prison. And multitudes of those who were [107] standing by in those days wept for his beauty and his stature and his youth, saying to each other, "Alas for the beauty of this youth from Melitene, and the comeliness of his noble body which these lawless ones are destroying with fearful tortures, such as they have brought upon him this night." And when they had gone to their homes they spake to their wives and children, saying, "Verily we have to-day seen with our eyes in what manner and in what form . . . . . ."; and the whole city was talking about him that night.

And it came to pass that an angel of light appeared to him in prison in the middle of the night, and there was a great earthquake and the city was moved to its very foundations. And behold God came into the prison with thousands of his holy angels, and the whole place was filled with exceeding precious incense. And God called to Saint George, saying, "George, my beloved, rise up healed and without corruption, from the couch on which thou sleepest;" and he straightway leaped up without any pain in his body, and he was like one who had risen up

from a royal feast. Then he cast himself down and worshipped
[108] the Lord, but He took him by the hand and raised him up, and saluted him lovingly, and laid His hand upon all his body, and filled him with strength, and said to him, "O beloved one, be strong and of good cheer, for I will be with thee until thou hast put to shame these lawless kings. I swear by Myself, O George My beloved, that as there has never arisen among those born of women one greater than John the Baptist, so there shall never be any one among the martyrs that can be compared with thee, or be like unto thee. And behold these seventy lawless kings shall torture thee for seven years, and thou shalt do many mighty deeds, and shalt die three times, and I will raise thee up again: but on the fourth time I will come to thee on a cloud of light with the celestial hosts and the Prophets and the Apostles and the holy Martyrs, and I will bring thee to the place of safe keeping which I have prepared for thee." When the Saviour had said these words to him, He gave him the salutation of peace and filled him full of joy; and He went up to heaven with His angels. And the blessed man was looking after Him and rejoicing greatly and blessing God until day-break by reason of the words which God had spoken to him. When it was morning, the lawless governor and those who were with him commanded that they should go into the prison and see if the righteous man was alive
[109] or not. When they opened the door of the prison they saw the saint standing up praying, and his face shone like the sun, and they marvelled greatly and ran and told the governor everything; and they commanded them to bring him up on the tribune. While they were bringing him the saint said, "My God, my God, hasten to me, O my God, why hast thou forsaken me, my God, haste thee to deliver me." When he had come to the tribune, he said, "O tribune, O tribune, I and my Lord Jesus Christ have come to thee and thy Apollo." And when the lawless ones saw him they marvelled, and said to him, "How is it that no harm has come to thee? and who has healed thee?" The righteous man said to them, "O lawless ones, Ye are not worthy, to hear with your profane ears the name of Him that has healed me."

Then Dadianus was furious with rage, and commanded them to tie the saint to four high stakes and to give him four hundred lashes on his back, and after that to turn him round, and to give him four hundred lashes on his belly; and his lacerated flesh fell to the ground piece by piece and his blood ran like water. And Dadianus made them bring hot ashes and lay them on his body, and pour vinegar and naphtha over his flesh; and he caused eight soldiers and five military tribunes to watch over him in prison until the next day. Now the fire was kindling in [110] the whole body of the blessed man, and he was in great suffering. And the Lord Jesus Christ saw his sufferings and that he was unable to speak at all, and came down from the summit of heaven and spake with him, saying, "I am strengthening thee, O My beloved George, stand forth from all thy sufferings and be of good cheer, for I am with thee." And the righteous man arose, and God laid His hand upon all his body and healed him, and He gave him the salutation of peace, and went up to heaven in glory and honour; and the blessed man sang psalms in prison until the morning. When the soldiers and the tribunes who were guarding him saw what had happened to the saint and that he was strong they marvelled and told the governors. Dadianus the governor said, "George is an arch-magician, but I will hear no more of him until I can bring an arch-magician more powerful than he." And he straightway sat down and wrote a rescript, saying, "Dadianus the governor writes to the whole world, greeting. Let any magician who has power to put an end to the magic of the Christians come hither to me, and I will give him one hundred pounds of gold, and two hundred pieces of silver, and every sort of possession, and he shall be second in my kingdom;" and this [111] rescript was read in every place. And behold there appeared before the governor a magician, whose name was Athanasius, saying, "O king, live for ever! Command this man called George to perform something before thee, and I will destroy his magic." Dadianus rejoiced greatly and said to the magician, "What thing wilt thou do in my presence that I may know that thou canst overcome the magic of this Christian?" Athanasius said to the

governor, "Command them to bring me an ox;" and he commanded them to bring an ox. And Athanasius spoke some words into the ears of the ox, and he split asunder into two pieces. The governor laughed and said, "Verily thou art able to vanquish the magic of the Christians." Athanasius said to the governor, "Let them bring me a pair of scales." And when they had brought them they threw the parts of the ox into the two pans of the scales, and they came out equal to one another. Then Dadianus the governor caused them to bring Saint George to him, and he said to him, "It is for thy sake that I have summoned this arch-magician into my kingdom; thou must either overcome his magic or he will overcome thine." Saint George said to the governor, "The Christian who has taken refuge in Christ never works magic, O impious one." And the saint said to the magician, "Hasten, my son, and what thou desirest to do unto me, do speedily; for I see that the grace of God has drawn
[112] nigh unto thee." Then Athanasius took a cup and filled it by his magic, and invoked the powerful names of demons over it, and gave it to Saint George to drink; and when he had drunk it no evil happened to him at all. Athanasius said, "O George, I will give thee another cup, and if no evil happens to thee I myself will believe on thy God." And Athanasius the magician took the cup and pronounced the names of demons more evil than the first over it, and gave it to the righteous man; and he drank it, and no evil happened to him at all. Then Athanasius threw himself down at the feet of the saint, and said to him, "I conjure thee by Jesus Christ to give me the sign of the cross of Jesus Whom thou servest that He may open to me the kingdom of heaven." When the holy martyr saw his faith, he struck the earth with his foot, and there welled up a stream of water filled with an exceeding precious odour. And the blessed man prayed quietly, and Thomas the Apostle came and baptized Athanasius the magician in the name of the Father and the Son and the Holy Ghost, and he obtained the remission of his sins. And the Apostle gave them the salutation of peace secretly and hid himself from them; and straightway the fountain of water returned

to its place. When the governor and those who were with him [113] saw what had happened they were silent and marvelled. And Athanasius cried out before the governor, and said, "I am a Christian, and I thank God and His servant George, that He hath numbered me—the workman of the eleventh hour—among His servants, and I hope that His mercy will receive me through the prayer of George the holy and mighty martyr." And the lawless governors were enraged, and they commanded that Athanasius should be taken outside the city and have his head cut off with the sword: so he consummated his martyrdom on the 23rd of the month Tôbî,[1] on the Sabbath day; may his holy blessing be with us all for ever and ever, Amen.

And the righteous man turned to the governor, and said to him, "Do unto me whatsoever thou pleasest." The governor answered, "By the gods, O George, I will make an end of thee." And he made them gather together workmen and materials (?) to make an exceeding high wheel, and he made them fix in it one hundred sword blades, each a cubit long, and they filled it entirely with very sharp iron knives, and drove deadly iron spikes and hooks into the flat part of the rim of the wheel. And he caused two flat tables to be made [beneath] the wheel having parts filled with spear heads and nails, and parts filled with cooking knives having edges like saws; and there were two poles [114] of olive wood which fitted into cavities, and twenty men worked each pole [to turn the wheel].[2] Then Dadianus commanded them to bring the blessed man to him, and when they had brought him, he said, "Behold, George, if thou wilt worship Apollo thou shalt receive a sceptre of royalty from me; but if thou wilt still belong to Christ then look upon this machine which I have made, and into which I will cast thee in order to put thy body to the test, O thou valiant soldier!" The saint said, "I belong to Christ;

[1] I. e., January 18.

[2] I am not certain that my translation of the description of the wheel is accurate, for there are some words in the Coptic text which are not to be found in the dictionaries and the meanings of which I know not. For the description of the wheel according to Metaphrastes see *Acta Sanctorum*, April 23, Appendix p. xiii col. 2.

do unto me whatsoever thou wishest." Then Dadianus commanded them to put him on the wheel and that forty men should make it revolve. When the blessed man saw the instrument of torture which was fixed in the wheel, he feared for himself because he carried flesh which was exceedingly tender; and he said within himself, "I shall not escape with my life this time." Then he straightway spread out his hands and prayed, saying, "I praise Thee, O my Lord Jesus Christ, and I give thanks unto Thee that Thou hast esteemed me worthy of the wonderfulness of healthful sufferings, even as they crucified Thee, my Lord, upon the cross and set Thee between two thieves. And behold they have made a double tearing wheel of torture for me for Thy holy name's sake, O my Lord; Hearken now, O Saviour, to Thy servant George. O thou Being unsurpassed from all time, O Thou unchanging crown of the martyrs, Who hast spread out the heavens like a chamber, Who in wisdom pourest out
[115] dew upon all creation when it is parched and dried up; Who hast made the clouds drop down rain upon the earth, on the just and unjust alike; Who hast weighed the mountains and hills in a measure and scales; Who hast rebuked the disobedient, wicked, and lawless ones and hast cast them into the lowest and darkest part of Amenti, where they now are in the bonds and fire of Amenti and are tortured by wicked dragons, rebuke, O my God, all these impious ones, and let nothing stand against Thy command! O Thou Who in the last days didst appear to us upon earth und didst take flesh through the God-bearer, Mary the Virgin, by an unfathomable and unknowable mystery; the true offspring [of God]; Who didst walk upon the waves of the sea and Whose feet were not wetted by them; Who with five loaves of bread didst feed five thousand men, and they were satisfied; Who didst rebuke the sea and the waves and they subsided everywhere, and were obedient unto Thee, for all creation is Thine; let now Thy mercy come upon us and upon me, thy servant George, for with Thee there is mercy, and to Thee and to Thy Good Father and to the Holy Spirit belongeth the glory for ever, Amen."

When he had said, 'Amen', they threw him on the wheel and he fell down upon the cutting machine, and they dragged him [116] over it once, and he was speedily put an end to; and his bones and his flesh were destroyed. Then the tyrant cried out before the governors who were round about him, and said, "There is no god save Apollo and Hermes and Zeus and Herakles and Athene and Scamandros and Poseidon: these are they who have established the heavens, who give dominion to kings and who make the mighty to have power upon earth. Where is now Saint George's God, whom the magistrates of the Jews slew? why has He not come to deliver him out of my hands?" And Dadianus commanded them to take the fragments of his bones and flesh, and the earth which had drunk his holy blood, and to throw them into a dry, waterless pit; and they piled up dirt over it, saying, "Lest the Christians find a fragment of his body, and work miracles therewith." And Dadianus and the sixty-nine governors arose, and went in to eat, rejoicing that they had overcome their enemy.

Then straightway the whole air became black and the sky was covered with clouds, and there were thunders and lightnings, and the whole earth shook to its foundations. And the holy archangel Michael blew with his trumpet, and the Lord came upon a chariot of the Cherubim with thousands of angels, and stood by the pit. And the Lord said to Michael, "Speak unto this pit, saying, 'Give me the blood and the bones and the flesh [117] and the pieces of the righteous man George', for he said, 'I shall not escape with my life this time', that he may understand with all his heart that I am the God of Abraham, and the God of Isaac, and the God of Jacob;" and Michael laid them before Him. And the Lord took the bones in His hand, saying, "O my son George, the hand which fashioned Adam is now about to fashion thee, my beloved." And He breathed into him and gave him the breath of life; and Saint George arose from the dead; and the Lord embraced him and gave him the salutation of peace, and went up to heaven; and Saint George was looking after Him.

And he arose and came to the lawless governors and the soldiers who had thrown him into the pit, and said to them,

"Know, O lawless ones, that I am George whom ye slew and cast into the pit." When the impious Dadianus had considered him, he said to the soldiers, "It is his shade." Magnentius the governor of Armenia said, "It is not his shade, but it is like him." Anatolius the general said to them, "Are ye not ashamed, O godless ones, to hide the truth? Verily this is George, the servant of the living God, whom my Lord Jesus Christ, the
[118] Son of the living God, has raised up from the dead; and therefore I, and all the soldiers who march with me, believe on my Lord Jesus Christ." Then the impious Dadianus was enraged and commanded them to take them outside the city, and to divide them into ten parts, and to slay them with the sword. In this manner they consummated their martyrdom on the twenty-third day of the month Mechir, and received their incorruptible crowns. Now there were martyred three thousand soldiers and Anatolius the general and nine thousand people of the multitude who were standing by, male and female, and Saint George stood by comforting them all until they had nobly consummated their martyrdom: may their holy blessing be with us all for ever, Amen.

After these things Dadianus commanded them to throw him on to an iron bed and to fasten him to it by stakes driven through his back. Then he made them fill a brazen vessel with lead and heat it until the lead was as liquid as water, and he made them open the mouth of the Saint and pour it boiling hot into his belly; but no harm happened to him. Then the impious one commanded them to pull the stakes out of his body and to hang him up, head downwards, from the branch of a tree, and to tie a stone to his neck: and he passed ten days and ten nights hanging down until his blood ran out of his nose like water. When ten days had gone by Dadianus the tyrant took him down, and there was a little breath left in him. And he made them
[119] lay him upon the ground and hack his body with a sword from the sole of his foot to the crown of his head; and they hacked him to pieces. Then he made them beat his head with hatchets until it split asunder, and they cut off the top of his head and

his legs with axes. And he made them bring a large red-hot iron rod and thrust it through his right ear, and some servants came and drove it through his head until it came out on the other side: and they lifted him up like one dead to carry him to the prison. Now the righteous man was in prison, and was suffering great pain by reason of the tortures of his holy body, and at the third hour of the night when the holy man was in agony the Lord Jesus Christ came to him in prison with His holy angels, and the whole prison was full of light. And the Lord said to him, "George, behold I command thee to arise and stand upon thy feet healed;" and he straightway arose, and he was whole. And the Lord embraced him, and laid His hand upon his whole body, and filled him with comfort, and said to him, "Arise and go to these impious governors and put them and their gods to shame; be of good cheer and fear not, for I am with thee always. And I say unto thee, O beloved George, that there shall be joy in heaven over thy endurance, and the angels shall rejoice over thy good fight. Behold now thou shalt endure the tortures of these impious governors for six years, and shalt [120] die [thrice]; but the third time I Myself will come with My holy angels and will receive thy soul, and will make thee to lie down in the bosom of Abraham and Isaac and Jacob in the Paradise of their joy;" and when the Lord had spoken these things to him, He gave him the salutation of peace and went up to heaven in glory, and Saint George was looking after Him. And he passed the whole night in prayer until the day broke.

When the morning came, the lawless governors commanded them to bring Saint George to the tribune. Magnentius the governor said to him, "O George, I want to see a sign at thy hands, and [if thou do it] verily, by my lord the Sun and by the Moon and by Artemis the mother of all the gods, I will believe upon thy God, Jesus Christ." [Saint George said to him,] "I know that thou dost never speak the truth, but tell me what thou wouldst ask now." The governor said to him, "Behold there are seventy thrones here [made] of different sorts of wood, of which some bear fruit, and some do not. If these, through

thy prayer, bud and put forth roots, and the trees which bear fruit are distinguished from these which do not, I will believe on thy God Jesus." And straightway Saint George bowed his knees
[121] and prayed to God. When he had said 'Amen', the Spirit came upon the thrones and they budded and put forth roots. Those which bore forth leaves and fruit, and those which did not bear fruit sprouted with leaves [only]. When Dadianus and the other impious governors had seen what had happened through the righteous man, they were greatly ashamed, and they cried out saying, "A great god art thou, O Apollo, for thou manifestest thy power in dry wood."

And the lawless governor commanded them to put Saint George upon a brass bed and he made them bring two iron nails, each a cubit long, and make them red hot and drive them through his two shoulders into the bed; so the righteous man was pinned to the bed. Then he made them bring an artificer to split his head open with an iron axe, and he made them pour boiling pitch through the opening until it filled his belly and ran out through his *mouth* (?) and ears and from under him. And immediately the fire kindled in his head and in all his body he became as a dead man. And they drew the nails out of his shoulders[1] and cast him into a brass 'ox', and they heated the 'ox' which the blessed man was in for three days with vine and cypress wood. And the Lord looked upon the sufferings of the righteous man and came to him upon a cloud, and extinguished the fire under him, and healed all his body; and the brazen 'ox'
[122] split asunder. And the blessed George came forth like one who had been bathing in a bath, and the Lord embraced him, and filled him with strength, and gave him the salutation of peace, and went up to heaven in glory; and Saint George was looking after him. Then the blessed man stood up before the governors without any blemish upon him. And when the multitude saw what had happened they cried out, "One is the God of George, O Jesus Christ, help us." Then the governors caused the multi-

[1] Read ⲛⲉϥⲭϣⲱⲓ?

tude which stood round about them to be beheaded with the sword: thus five thousand souls consummated their martyrdom and received the crown of life on the tenth day of Phamenôth.[1] And the holy man was encouraging them until they consummated their martyrdom in the peace of God, Amen.

After these things the governors commanded them to bring bundles of thick vine stakes which they sharpened with knives, and when they had set the righteous man upon a stone, they stuck them into his holy body, and they gashed his thighs and stuck them in them. Then they pulled out the nails of his hands and feet, and pricked the places with the sticks, moreover the attendants thrust two sharp sticks up his nostrils into his head. Then they rolled him on the stone and the sticks went into his holy body until his blood ran down upon the ground like a stream of water; [123] and the righteous man suffered greatly during this torture. And then he made them fasten him by his back to a plank of wood and put another plank on his belly, and they nailed the two planks together and so held the saint fast between them; and they brought a huge iron saw and sawed him in two from his head to his feet; so he gave up the ghost. And immediately the governors saw he was dead they commanded a large brass cauldron to be brought, and the body of the saint with his blood and all his flesh and anything of it that had adhered to the sticks and the teeth of the saw to be thrown into it. Then they threw lead and asphalt and *pitch* (?) into it until the flames mounted up to a height of more than fifteen cubits. Now the cauldron was placed in a pit dug in the earth to the depth of thirty cubits. And the governors commanded them to pile up earth over the cauldron and the pit to the height of nine cubits, and they built a fortress for the governors over the pit, saying, "That the Christians may not find the least particle of one of his limbs, or they will build a martyrium over it." And when the attendants were going away, behold there was a great trembling in the air, the sun became dark and the stars appeared at mid-

[1] I. e., March 6.

day; and the Lord came down from heaven with thousands of angels, and the choirs of the saints, and the twelve Apostles were
[124] with them and David the king and all the Prophets. Now the whole place was filled with so great a light that all those coming into the city, and even the impious governors, saw the light which fell full upon their faces. And the Lord came to the place where the cauldron was and commanded the archangel Gabriel to cleave the earth and to bring up the cauldron. Then the Lord cried out over the ashes of the bones of the righteous man that were in the cauldron, saying, "George, George, I am the God who raised Lazarus from the dead, and I now command thee to stand up and come forth from the cauldron;" and the righteous man arose straightway and stood up perfect without any defect in him at all. And the Lord embraced him and filled him with power and consolation, saying, "O George, My beloved, be strong and endure; for I have established a throne for thee in the heavenly Jerusalem, the like of which there is not among the thrones of all the martyrs which have been from the beginning; and there shall never be any like unto thee among those who are yet to come, O George, My beloved." And all the multitude of the Prophets and of the Apostles came forward and saluted him, and said to him, "Verily thou art blessed, O George, the beloved of God and His angel and of the Cherubim and the Seraphim, and we glorify ourselves in thee and in thy great endurance, and especially because thyself alone hast confessed the name of God
[125] in boldness throughout the whole world and the fulness thereof: for this reason our Saviour will confess thee in heaven, and thou shalt dwell in unspeakable glory before the face of the whole creation of heaven and earth." And he was filled with joy, and the Lord gave him the salutation of peace, and He went up to heaven with His angels and all His saints in great honour and glory.

And the blessed man came into the theatre of the city with his face full of light, and he cried out, saying, "O all ye governors, and ye that are with them, O all ye soldiers and every person in this city, come forth all of you and look upon me, for,

by the might of God, I am alive. I am the Galilean George from Melitene; I am he whom the godless governors slew and buried in the earth; but my Lord Jesus Christ raised me up from the dead, for He is the God of heaven and earth." When the multitude knew that it was George they cried out, saying, "There is no God in heaven or earth except Jesus Christ the God of George of Melitene."

And a certain woman among the multitude whose name was Scholastike, who saw the miracle which had taken place, believed and cried out to the martyr, saying, "O my Lord George, my son was yoking his ox to plough in the fields when it fell [126] down and died; and now, O my lord, help us, for we are poor." The righteous man said to her, "Take this little stick which I now hold in my hand, and go to the field and lay it upon the ox, saying, 'George, the servant of the Lord God says, Rise up, O ox, from the dead';" and she did as Saint George had told her, and the ox lived. And she glorified God, and continued with Saint George.

Now there was a multitude of people standing round Saint George who was teaching them the knowledge of Christ; and they cried out, "One is the God of Saint George the valiant soldier of Christ the King." The governors said to the soldiers, "What are these loud cries which we hear?" and a soldier said to them, "It is for Saint George who has risen from the dead, and the multitude cried out, believing that his God has raised him from the dead." When the governors heard that George was alive again they were wholly stupefied[1] and feared greatly; and they said to each other, "Perhaps it is not he." The soldiers said, "Behold we will bring him to you that ye may know of a certainty that he is George the soldier." And they brought the saint to the throne with the whole multitude following after him and crying out, "We are Christians boldly;" and they cursed the governors, and were enraged at them. And the governors [127] commanded the soldiers to attack the multitude, and they slew

[1] Read ⲁⲩⲛⲟⲱⲡ in note 1.

them from the third hour of that day until the tenth hour of the next day; and the number of those who received the crown on that day was eight thousand five hundred souls, and they entered heaven with glory; may their holy blessing be with us all for ever, Amen!

After these things the governors turned to Saint George and said to him, "How didst thou rise from the dead?" The blessed man said to them, "My Lord Jesus Christ, for whose sake I have suffered all these tortures upon earth, raised me up from the dead." And one of the governors whose name was Raklilos (*sic*) answered and said to the righteous man, "Verily I marvel at thee how thou hast come forth from this cauldron when thou wast fragments, and hadst been buried in the earth. And now thou wouldst desire that I should believe on thy God in respect of the thrones which budded, but we do not know if it was thy God who wrought this miracle or our gods. And behold there is here, a rock sepulchre in which some of the ancients have been buried; now if thou prayest to thy God and He raises them up alive I myself will believe upon Him." The blessed George said, "I know that thou wilt not believe except by the fire which shall [128] consume you all, nevertheless, for the sake of the multitude standing here I will make manifest the glory of my Lord Jesus Christ. Arise then, thou and those whom thou wishest, open the tomb and bring hither before this multitude what is therein, that the name of my true king may be made manifest to-day." Then Rakillos (*sic*) the governor, and Dadianus the governor, and Dionysius the governor of Egypt arose and opened the stone tomb, and brought out the rotten bones of those who were dead. And the governors said to him, "O George, the bones are rotten and have fallen to dust by reason of the length of time[1] [they have been buried]. The righteous man said to them, "Bring hither the dust"; so the three governors made the attendants carry the bones and the dust which they found and bring them and lay them before Saint George. Then the blessed man bowed his

[1] Read ⲙⲡⲓⲭⲣⲟⲛⲟⲥ.

knees and prayed to God, and straightway there was a mighty earthquake and lightning and thunders, and the Spirit of God came over the earth and the bones and the dust. And there came forth from the dust five men and nine women and a little child: and great fear came upon the governors and the multitudes who were with them by reason of the miracle which took place, and they were all alike frightened. And the governors cried out to one of those who had risen from the dead, and said to him, "What is thy name?" He replied, "My name was Boês (*sic*)." The governor said to him, "How many years is it since thou didst die?" and he that had been dead replied, "Four hundred years." They said to him, "Had Christ come into the world when thou wast alive?" and he said to him, "Not yet." And [129] the governors said to him, "What god didst thou worship?" and he said, "I worshipped the god Apollo, a deaf and blind and soulless idol. And it came to pass that when I died they threw me into a river of fire [which flowed along] in the depths of hell and which consumed me mercilessly, and they kept me in its torturing waves for . . . . . years. And the idol Apollo was in it with me and inflicted great sufferings upon me, saying, "Know, O wretched creature, that I am not God, but a soulless idol. Why didst thou forsake thy God and worship Satan? for this reason thou shalt now receive everlasting punishment with me." And after a time Jesus the Son of the living God came down into Amenti, and a cross of light went before Him, and all Amenti shone with splendour. And He carried away all the captivity of those imprisoned with Him, and when it was the Lord's day, God looked upon the remainder of those who were being punished and gave them rest; but to us who served idols there was never any rest given at any time." When the governors and the multitudes had heard these things they were stupefied. And Dadianus the governor said to him, "By Apollo the mighty god, thy understanding has perished by reason of the strength of him which has passed over thee: come now, thou and thy brethren who have risen from the dead, and worship the great god Apollo." Jovinus answered and said to him, "Curses on thee, O profane

[130] dog, and upon thy polluted Apollo with thee." Then he that had risen from the dead threw himself at the feet of the saint, saying, "I beseech thee, O my lord George, the martyr of Jesus Christ, upon whom the armies of God have looked with desire to bring him to themselves in Jerusalem, the city of Christ, to give us all together the seal of Christ and the baptism of Christ; and I beseech thee, O my lord George, to pray for us that we may not return again to that place from which we have come." When the righteous man saw their faith, he stamped on the ground with his foot, and a fountain of exceeding clear water appeared, and they all received baptism in it by the hands of James the holy Apostle, the brother of John, in the name of the Father and the Son and the Holy Spirit. And Saint George made them go down into the sepulchre and they returned there; and they were perfect in peace and entered into the Paradise of their joy through the prayer of Saint George.

And after these things the governors said to each other, "What shall we do with this magician?" and they commanded to bring the Saint to the tribune. When they had brought him they said to him, "By thy sorcery thou hast shown us devils in the shape of men;" so they laid him down and beat him with spiked clubs until his blood ran down upon the ground.

Then Dadianus commanded search to be made throughout all the city until they found a poor widow woman whose like for poverty there was not in the whole city; and he made them put [131] the righteous man in her house, saying, "I will disgrace the Galilean race."

Now when it was morning the blessed George rose up, and found his body healed of its wounds, and the whole house was filled with light. When the soldiers who were with him in the house saw the great light they all fell upon their faces. And the Lord stayed His chariot over the place where the saint was and commanded the archangel Salathiel to minister to the righteous man; and the Lord filled him with strength and went up to heaven in glory. And Saint George took hold of the soldiers and raised them up and comforted them; and he sent them on their way in

peace. Then he stood up in the house of the poor widow woman, and said to her, "Give me some bread to eat, for I have eaten nothing for six days." The poor widow answered, "Forgive me, master, but I have no bread in my house." Saint George said to her, "What god dost thou believe on?" The widow woman answered, "I believed on Apollo." The blessed man said to her, "Verily it is for this reason that thou hast no bread in thy house;" and the woman saw that his face was bright and shining like that of an angel of God. Then she said, "I will go and seek after bread for this holy man of God, peradventure I may [132] find favour with my neighbours." When the widow had gone out the righteous man sat down and his face shone brightly, and his back leaned upon a wooden pillar close by him which supported one of the wooden beams that went into the roof of the house of the poor widow. And immediately the back of the righteous man touched the wood it took root, and budded, and forced its way up through the widow's roof, and towered up more than fifteen cubits above the greatest and highest buildings of the city, and the archangel Michael came to him and brought him a table of food, and the blessed man ate and placed the heavenly bread upon the widow's table, and it was filled with exceeding choice bread; and Michael blessed her house and filled it full of all good things like the palaces of governors. When the woman came in and saw the face of Saint George shining like the sun, and the table filled with bread and all good things, and the pillar of wood that had budded, she said in her heart, "The God of the Galileans has come into my house to the wretched in spirit, and has helped my poverty." And she hastened and threw herself down at the feet of the righteous man and worshipped him, saying, "Master, have mercy upon me." Saint George answered and said to her, "Rise up, for I am not the God of the Galileans, but only His servant." The woman said to him, "If thou art His servant, and I have found favour in thy sight, O Master, let me speak before thee." The saint said to her, „Speak." The woman said, "I have a child nine months old, [133] and he is blind, deaf, and lame, and I am ashamed to show him

to my neighbours. His father died and left him when he had been conceived in me four months, and since I gave birth to him I have never allowed my neighbours to see him; if now, O master, thy mercy will help me I will believe upon thy God." The righteous man said to her, "The grace of God shall appear to-day; bring[1] hither the child to me." And she brought the child from the third story of her house and laid him in Saint George's bosom. And he prayed over him and made the sign of the cross over him and over his eyes, and breathed into his face; and the scales fell from his eyes and he saw immediately. His mother said to the saint, "Master, let him hear with his ears and let him walk." The righteous man said to her, "O woman, this is sufficient now; when I call him, he shall hear my voice, and shall walk and perform my words;" and she was unable to answer him a word, for she saw that his face was like that of an angel of God.

Then the seventy lawless governors came out and walked about through the open spaces of the city: and when they saw the tree which, through God and Saint George, towered up fifteen cubits high above the city, they were all astonished together. Dadianus said, "What is this sight which has come to the city
[134] to-day? and why has this great and lofty tree put forth its leaves here?" They said to him, "This miracle has happened through George the Galilean;" and the governor commanded to call Saint George to him. Then he made eight executioners flog him with four fourfold leather whips until his flesh fell piece by piece upon the ground, and his blood ran through his nostrils like water to the ground; and he made them bring blazing torches and put under his body. And he made them bring a plank of wood and lay him upon it, and they nailed his body to it with seventy nails, and poured sulphur and pitch over it, and then set fire to it and made it blaze; so the righteous man yielded up his spirit; and his bones and his flesh were burned to ashes. Then Dadianus made them take his ashes up to a high mountain called

[1] Read ⲧⲟⲧⲉ ⲡⲉϫⲁϥ ⲛⲁⲥ ⲁⲛⲓⲟⲩⲓ.

Asûrion, and they scattered them on the mountain to the winds. And when the attendants had turned back and were coming to the city, suddenly there were thunders and lightnings and a mighty earthquake so that the earth shook to its foundations. And behold, our Lord Jesus Christ came upon a cloud of light with all His holy angels praising Him; and He commanded the four winds of the earth to gather together the dust of the body of Saint George. And He cried out with a divine voice, saying, "George, My servant and My beloved, rise up from the place where [135] thou liest, for it is I who command thee;" and straightway the blessed man arose like a bridegroom coming forth from his chamber. And the Lord embraced him, and gave him the salutation of peace and went up to heaven in glory.

Then the blessed George ran after the soldiers, saying, "Wait a little for me, O my brethren, that I may come with you to these godless governors." When the soldiers saw him, they feared and marvelled and said with one voice, "O our Lord Jesus Christ, Thou art a mighty God; for Thy holy name's sake, O Lord, Thou hast raised up alive again the man[1] who was burnt to ashes which were driven hither and thither by the winds." And they cast themselves down and worshipped Saint George, saying, "Master, give us the seal of Christ." When the blessed George [saw their faith] he commanded and there welled up a fountain of exceeding sweet water, and he prayed, and John the Evangelist came and baptised the ten (or twenty) soldiers; and the Evangelist blessed Saint George and the soldiers and disappeared from them.

Then Saint George and the soldiers came together to the governors, and they cried out, saying, "Be ashamed, O godless governors, for behold Jesus Christ our Lord and God has raised [136] up from the dead George whom ye scattered to the winds, and for this reason we all now believe on Him and are His soldiers." When the governors saw Saint George standing there they marvelled greatly and commanded to take him to prison until they

[1] Read ⲡⲓⲣⲱⲙⲓ.

had decided what to do with him. As for the soldiers, they gave Klêkôn and his three brothers, Lasiri and Dionysius and Joseph, to the wild beasts and they consummated their martyrdom; and they took off the heads [of the others] with the sword, and thus they consummated their martyrdom and received the imperishable crown on the second day of Pashons;[1] may their holy blessing be with us all for evermore, Amen.

After these things the governors commanded them to bring Saint George to them secretly that the multitude might not see that he was alive and despise them. When they had brought him they said to him, "George, we know now that thou art a mighty magician, and that there is no one like unto thee in all the world. But now, accept one hundred pounds of gold and go forth from this city secretly and let no one know it, that thou mayest escape these tortures and sufferings which thou hast suffered." The blessed man answered and said to them, "O filthy dogs, I forsook the great wealth that my parents left me, and which amounted to more than twenty thousand pounds of gold and forty thousand pounds of silver, my numberless cattle, my [137] male and female servants, my many horses, my ships, my large vineyards, my olive groves, and my houses beautiful according to the opinion of this vain world; I left all these and my mother and sisters for the name of my Lord Jesus Christ, and I endured all these sufferings at your hands for love of Him Whom I will never forsake. And now ye would advise me to take a thousand pounds of gold from you and to deny the God of the Christians that I might go into the pit of Amenti, like you who are doomed to everlasting fire, and the devil and all his angels, for ever." When the lawless governors heard these things they were greatly enraged and commanded them to bring a shoemaker and his knife, and they cut the skin of his head in pieces; they brought two red-hot nails and drove them into his eyes and they thus dug out his two eyeballs; they tore out his tongue; and they put his feet in wooden fetters and broke his ankle bones

[1] I. e., April 27th.

with axes. Then they took him up and laid him in prison while there was still a little life in him, and with one accord they went their way together.

And at midnight the Lord came into the prison with His holy angels and laid His hand upon his whole body, and healed him and established him. And He said to him, "Be of good cheer, My beloved and holy valorous one, for I, and My Good Father, and the Holy Spirit are with thee, and the day is drawing [138] nigh in which thou shalt receive the sceptre of the kingdom and the seven crowns incorruptible for ever and ever". When the Lord had said these things to him He embraced him and filled him with might, and He went up to heaven in glory and honour.

When Dadianus the governor rose up on the morrow, he said to the soldiers, "Go ye to the prison, and see what has become of this Christian sorcerer;" and when they had gone into the prison they found the blessed man as if they had not tortured him at all. And they cast themselves down and worshipped him, saying, "We beseech thee, O George, our master, to make us servants of thy mighty God." And he taught them concerning Christ, and through him they were worthy of the gift of holy baptism. Then they all came with Saint George to the governors, saying, "We are Christians and servants of Christ Jesus and God". When the multitudes saw Saint George standing there without any harm having happened to him, and his face shining like the sun, they cried out, saying, "Verily there is no God in heaven or earth except the God of George, Jesus Christ our Lord and God, and from henceforth we are His".

Then the lawless governors were greatly ashamed and enraged, and they commanded the soldiers to take them outside the city and to behead them with the sword: thus they consummated their martyrdom and received the crown incorruptible for ever and ever on the twenty-fifth day of the month Epiphi.[1] [139] Now they were two thousand four hundred and eight in number,

[1] I. e., July 19.

besides the eight soldiers who received baptism: may their holy blessing be with us all for ever, Amen.

Verily, my beloved, if I were to try to describe to you all the sufferings which Saint George the righteous and valiant soldier of Christ endured, time would fail me before I had recounted them all, for they are so many. Moreover a man who passed seven years in one place while seventy governors and their armies sat round him and tortured him is quite without parallel in all the world and the borders thereof. Verily I am astonished and I cross myself and I marvel greatly, O brethren, that I can narrate the marvelworthy contests of holy Saint George the great luminary, the beloved of God, the valiant man of Christ, who stood alone in the whole world, and whom none confessed save Christ. Saint George chid all the governors and rulers of the world and manifested that the Lord our strength is the God of every one. O George, my master, by what holy name shall I call thee? Shall I call thee 'Prophet' or 'Lawgiver' or shall I say 'Apostle' or 'Martyr' or 'Righteous man'? In very truth thou art worthy, O beloved of Christ, to be called by all thesenames, but if I call thee 'Prophet' thou excellest the Prophets, and if I call thee 'Lawgiver' thou art also more excellent than the Lawgivers.
[140] They sawed Isaiah[1] in twain with a wood saw once for the sake of the truth, and he died at once, so likewise with all the saints: but they sawed thee, O George, my master, with a two-edged sword [and they tortured thee] with the wheels, and the two-edged swords, and the axes, and for the truth's sake thou didst die [three] times. Moses the lawgiver saw but a little of the glory of God; but to thee, O George, my master, did God speak mouth to mouth in glory and honour. The Apostles who were twelve and seventy preached in all the world, each in his own country, and rebuked those who served idols and turned them to Christ: but thou, O brilliant star, hast by thyself rebuked the idolaters, and governors with their armies and the whole world, and hast overthrown them with the fire of heaven, and hast made

[1] See Epiphanius, *De Prophetarum Vitis*, ed. Migne.

the name of Christ to shine throughout the whole world. Thou art more exalted than all the martyrs together who have manifested forth works, and it is not I who say this but our Lord Jesus Christ the King of Kings Who testified concerning thee, saying, "O blessed one, as among those born of women there is none like unto John [the Baptist], so among all the martyrs who have been and shall be, there shall never be any like unto thee forever." Thou art more exalted than the righteous by reason of thy patient endurance of hungerings and thirstings and imprisonments, and of the tortures which have been inflicted on thy body day and [141] night for seven years and especially by reason of the purity of thy body. And, O Saint George, sun of the truth, verily thou art more exalted than all the patriarchs and judges, and, O beloved of Christ, I beseech thee not to despise the attempt of my feeble intelligence to declare thy exalted honour. Of a truth, I know, O beloved brethren, that neither I, nor the feeble Theodosius, nor those who will come after me, will be able to describe this valiant soldier of Christ by reason of the great torture which he received for seven years at the hands of seventy wild beasts; but, by the will of God, we will go back and complete our encomium that we may show you the end of the holy combat of the truly blessed man Saint George.

And it came to pass after these things when the seventy governors saw that they had tortured the saint for seven years without having vanquished his firm resolve; and that they had slain him three times and that he had risen from the dead, they took counsel to take him by flattery: and so they commanded to bring the blessed man up to the tribune. And Dadianus the governor said to him, "George, I swear by my lord the Sun, and the moon, and by all the gods, and by their mother Artemis, that I will receive thee to myself like a beloved son and that I will give thee everything that thou shalt ask, even to the half of my kingdom will I give thee, if only thou wilt listen to me [142] as to a father, and wilt worship Apollo once thou shalt become second in the kingdom." The righteous man answered and said, "Where have these words of thine been until to-day? Behold

thou hast tortured me daily, for seven years, and I have three times tasted death at thy hands, but my Lord Jesus Christ raised me up, and I escaped from the tortures which thou didst inflict upon me. If my Saviour but preserve my soul within me I will not only die once but thousands of times, and I will never hearken to such words as these. Dost thou not know, O king, that the whole race of the Galileans loves victory? and that they will fight against those who fight against them? And behold thy words gladden me this day and thy speech greatly persuades me." When Dadianus heard these things he rejoiced greatly, and kissed Saint George upon his head. The blessed man said to the governor, "Stand away from me, and kiss neither me nor my head until I have first worshipped Apollo, and after that do unto me what thou pleasest. And now command them to take me to the prison until to-morrow, and when to-day has gone and the morning has come, let the herald bid every one come to see me worship the gods." Then the governor answered and said to him, "Nay, far be it from me to throw thee into prison, O beloved George, and forgive me for all the sufferings
143] which I have inflicted upon thee, for I was ignorant, and receive me as a father, and come with me into the palace where Queen Alexandra is in her inner chamber." So the governor took him in and put him in the room where the Queen was, and came out to the governors and sat at meat with them.

And when the evening had come Saint George bowed his knees and prayed, saying, "O Lord God, there is none like unto thee among all the gods, thou art the Lord God and there is none that can be compared with thee. Why do the heathen cry out and the peoples imagine vain things? The governors and the rulers of the earth have gathered together and they speak against God and against His Christ."[1] The Queen answered and said to him, "O George, my master, who are these governors and rulers who are gathered together? and who is the God Whom they resist? and Who is His Christ? teach me, O George, my

[1] Psalm ii, 1.

master." And the blessed man opened his mouth and explained to her the deep questions of the Old and New Scriptures, and thus taught her to know the Father and the Son and the Holy Spirit. He showed her that it was God who had made the heavens, and the earth, and the sun, and the moon, and the stars, and all creation, and he showed her that the Lord had made man out of the dust of the earth, saying, "Did not God create him out of the earth? If He did not, whence did he find bones, and sinews, and skin, and eyes, and tongue, and throat, and the [144] senses of hearing, and smelling, and the creation of all these works? Did not God make all these things and man out of a clod of earth? And He filled him with understanding and wisdom of the true knowledge of God, and placed him in a paradise of joy, and gave him His commandments and His words to keep like a god. But the man was disobedient to his God, and his enemy persuaded him, and he died with him in sin and went down to Amenti with him, but not for ever. When God saw that which He had made in the snares of His adversary, for His goodness' sake He could not bear it, and He sent His beloved Son into the world and by the Holy Spirit He took upon Himself flesh of the spotless Virgin and God-bearer, Mary: and she bore as man, God, perfect, in truth, and He was the only man without sin. And they crucified Him upon the cross by His own desire and by the good will of the Father and the Holy Spirit, and He died for us in the flesh that He might redeem us out of the hands of our enemy; and He returned again to His home which is the Paradise of joy. When the adversary, the devil, saw that mankind knew the true Creator, God, he entered into the governors and rulers of the earth and they made idols and called them by the names of images of devils, and they worshipped them and forsook God the most High their Creator." [145] The Queen said to him, "Are not these idols demons, O George, my master, after God?" The blessed man said to her, "Yes, they are foul demons". The Queen said to him, "O George, my master, the governor Dadianus knoweth no God except Apollo: and now show me how the Son of God came into the world."

The blessed man George said, "Hearken unto me, O Queen Alexandra, and hearken unto David who says, 'Thou that sittest upon the cherubim show Thyself, lift up Thy strength and come to deliver us.' And again David saith, 'He shall come down like rain upon the mown grass', that is to say to the Virgin. Listen, O Queen, to Habakkuk the prophet, who said, 'O God, I heard the noise of Thee and I was afraid, and I gave attention to Thy words and was speechless;' now the Holy Spirit spake all these things".[1] The Queen said to him, "Master, why did the prophet fear when he heard the voice of God, and why was he speechless when he considered His works?" The blessed man said to her, "Listen, O Queen. The prophet was afraid because he knew that God would come down from heaven; and he was speechless because he knew that He would dwell with men". The Queen answered and said to him, "Verily thou speakest well,
46] O perfect illuminator; I beseech thee to pray to God for me that He may drive away from me the snares of foul idols". The blessed George said to her, "Believe in the holy and consubstantial Trinity, and no blemish of idols shall in any wise come near to thee". The Queen said, "Master, I believe, but I am afraid of this sinful governor and evil beast, for in truth he devours the flesh of men and is more lawless than any other man living upon earth. And, O George, my master, keep this secret until I come to thee in the court of Christ the mighty King; leave me now to rest myself a little, O holy father, and God knows that I will cling fast to thee".

When the morning had come, the evil and lawless governor commanded them to bring the blessed man out to him from the palace into the temple of the city. And the governor sent to him, saying, "Haste thee and come forth to me and worship the gods that thou mayest receive great honours from the hands of all the governors; that they may give to thee a kingly sceptre; that my heart may be joyful in thee, O exceeding pleasant and beloved one; and that every one may see thee [sacrifice] before

[1] Habakkuk iii, 2.

we go in to sit at meat". The blessed man said to him, "Sit thee down with the other governors here until I have sacrificed to the gods, and I will return unto thee". And the herald cried out with a loud voice saying, "Gather together to-day, O all ye people, into the temple that ye may see George the mighty [147] Galilean worship Apollo the great god". And straightway the whole city was gathered together, both men and women and they all marvelled greatly at the blessed George the migthy illuminator, and said to one another, "What has happened to the righteous man?" When the widow woman [whose son Saint George had healed] heard these things about the blessed George, she cried out among the whole multitude, saying, "O George, my master, the valiant soldier of Jesus Christ the King, my God, thou who hast wrought thousands of miracles and mighty deeds in this city; who hast raised the dead, given light to the blind, made the lame to walk, the dumb to speak, and the deaf to hear; who hast cleansed the lepers, and cast out devils,[1] and hast been an enlightener of the whole world; O George, my master, who didst make the dried up pieces of wood to bear fruit again; who didst come into my house when I was poor, and I became exceeding rich, and who when I was wandering turned me to God the true Almighty; wilt thou, after all these things which thou hast wrought in the name of Christ, worship Apollo the polluted, and put to shame the whole Christian people?" When Saint George heard her say these things he rejoiced at the firmness of her faith, and he smiled a holy smile at her, and said, "Put [148] thy child down upon the ground," and she put him down. The saint answered and said to the child, "Christ my God says unto thee, 'Arise, come to Me and perform My words';" and straightway his ears heard and his legs received strength, and he came to Saint George. And Saint George said to him in presence of all the multitude, "Go into the temple of Apollo and say to Apollo, 'O idol, blind, deaf, senseless and foolish one, come forth, for George, the servant of God, called thee';" and the little child

[1] B ΝΙΔΕΜΩΝ.

went into the temple and spake thus. And straightway the spirit which sojourned in the idol cried out, "O Jesus the Nazarene, Thou drawest every thing to Thee. Why hast Thou now raised up this little boy against me?" And straightway the idol leaped down from his pedestal and came to the righteous man George. And the saint George said to the idol, "I am not the God of the Christians". The demon said to the saint, "Bear with me a little, O master, and I will show thee every thing;" and Saint George said to him, "Speak". And the spirit said to him, "I am the God of the Hellenes and a demon of darkness, but of old time, master, I was an angel of God. Through my dis-
49] obedience to God, He commanded, and heaven was shut against me, and I was cast out from it, and became a devil. And I was jealous of mankind, for God took them up to heaven and cast me down into the depths of the earth, and therefore I became the adversary of mankind and made them to forsake God and to worship idols that God might cast them down with us into the abyss." Saint George said to him, "O evil and wicked snarer, since thou didst choose darkness of thy own free will, why didst thou become an enemy of God's image"? The spirit said to him, "I swear by the seven heavens of heaven, and the circle of the sun and of the moon, and the orbit of the abyss, if power had been granted to me I would have led thee astray. And I go up to the gates of heaven, and I listen to the sentence of death which comes forth from the mouth of God, and I bring numbers of afflictions upon every soul of mankind; and I bring sleep upon men and women in church that they may not listen to the words of God and deliver themselves from their punishments." Saint George said to him, "O wretched one, thou hast laid hold upon me several times, but by the power of my Lord Jesus Christ thou didst find nothing of thyself in me; and now, O polluted one, receive the punishment which God shall bring upon thee for ever and ever." Then Saint George with his foot smote the earth
50] which opened yawning down to hell, and he said to the spirit, "Go down into the abyss, thou and the idol in which thou sojournest, and give speech unto all the souls that thou hast led

astray from God;" and straightway he went down into the abyss before every one, and the earth closed over him.

Then the righteous man loosed his garments, and went into the temple, and made his way to the idol called Herakles, and said to him, "O wicked spirit who inhabitest this temple come forth from it, for I am George, and I have come against thee in wrath;" and straightway all the demons which dwelt in the idols disappeared. And Saint George loosed his shoe latchets and went against the idols upon their pedestals, and they fell down and became as dust, and he trampled upon them all with his feet. When the priests saw the destruction in the temple they rent their clothes, and went to the governors and showed them every thing that had happened. And they were filled with wrath and sent servants to bind Saint George, and they brought him to the governors with a whole multitude of people following after him, all crying out, "We are Christians, and we belong to the God of George." Then Dadianus the governor said to Saint George, "O most wicked of all Christians, didst thou not swear to me last night, saying, 'I will worship Apollo'?" The righteous [151] man said to him, "Go, O governor, and bring Apollo to me and I will worship him before thee." And again the blessed man said, "If thou wilt bring Herakles himself here I will worship him before thee". The governor said to him, "Where shall I find Apollo or Herakles, for according to what the priests have told me thou hast smashed Herakles to pieces and hast sent Apollo down into the abyss; and wouldst thou also send me thither alive, O George?" Saint George said to him, "O senseless one, since thou art persuaded that they were not able to help themselves, how could they deliver thee in the great day of the true Judge when every one shall receive according to what he hath done?" Then the governor was greatly ashamed, and rose up and went into the palace and said to the Queen, "O Queen Alexandra, I suffer much through this race of Christians, but sepecially through this magician George." The Queen said to him, "Have I not told thee, O pestilential flesh devourer, to let this race of Christians alone, for the King of heaven is their

God, and He is the God of heaven and earth and will humble thy pride straightway." The lawless governor said to her, "I think, O Queen Alexandra, that the magic of George, who came
[152] to thee, has entered into thee." And she said to him, "My Lord Jesus Christ has called me by the holy calling of George." When the lawless governor heard the name of Christ from her mouth, he was greatly enraged, and laid hold of her hair, and came forth to the governors: and he showed her all the sufferings which could be caused by the instruments of torture and brought her to the governors and told them everything she had said. Then the governors commanded to hang her up naked upon the wooden horse, but she held her peace, and her eyes looked up to heaven, and she said to Saint George, "O George, my master, pray for me, for I suffer greatly." The righteous man said to her, "Bear patiently for a little, O Queen, that thou mayest receive the incorruptible crown from the hands of my Lord Jesus Christ." The Queen said to him, "Master, what shalt I do, for I have not received Christian baptism?" The blessed man said to her, "Be of good cheer, for thou shall receive baptism in the fountain of thine own blood by the stroke of the sword;" and they straightway passed the sentence of death upon her, that her head was to be cut off by the sword. And when they took her out to take off her holy head, she cried out, saying, "Behold I have kept open the door of my palace [to Thee], O my Lord Jesus Christ, open to me the paradise of joy, and receive me to Thyself without shame." And when she had said these things they
[153] took off her holy head on the fifteenth day of Pharmûthi,[1] and she received her crown incorruptible for ever.

After these things the governors were gathered together to Saint George, and said to him, "Behold, O George, thou hast destroyed the Queen and hast gained an advantage over us." Magnentius the governor said to them, "Let us pass the sentence of death upon him lest he destroy us all." Then Dadianus the governor sat down and wrote the death sentence of the blessed

[1] I. e., April 9.

man George, saying "George of Melitene, the chief of the Galileans, hath set behind his back the decrees of the seventy governors of the whole world, the ministers of the victorious gods; we therefore command that his head be taken off with the sword; and know, O ye peoples, that we are guiltless of his blood;" and the seventy governors signed the sentence of death. And Saint George took his sentence of death in his holy hands, and came forth with gladness, rejoicing greatly. When he came out to the place where he was to consummate his martyrdom, he said to the soldiers, "Brethren, wait a little for me, that I may pray to my God for these seventy lawless governors, who, as ye know, have tortured me for seven years." Now the governors had left the saint and had prepared a feast, and were rejoicing at the death of the blessed man. Then the blessed man looked up to heaven and said, "O my Lord Jesus Christ, who didst make fire come from heaven by the words of Thy servant Elijah the Prophet [154] and devour the two captains of fifty and their hundred soldiers, send down to me, O my God, of that same fire that it may devour these seventy lawless governors." And while the words were yet in his mouth, fire came forth from heaven and devoured the seventy lawless governors who held their cups of wine untasted in their hands; and the fire also devoured the five thousand godless soldiers who served them. Now the soldiers who were with Saint George knew not of the matter until they had taken off his holy head. When the righteous man knew that the fire had devoured the impious ones, he bowed his knees, and prayed, saying, "O my Lord and God, the joy of my soul and spirit, the Father of my Lord Jesus Christ, hearken unto Thy servant George this day, and receive me to Thyself in Thy abundant joy. O my Lord, I see standing here a mighty multitude who think to take my body away with them when I shall soon have consummated my martyrdom. Thou knowest, O my Lord, that my body will not suffice for the whole world, but hear me, O Lord, at this present, and grant a favour to my name, that through Thee there may be salvation and help to all the world; so that Thou, O Jesus Christ our Lord, together with Thy Good Father, and

the Holy and Vivifying Spirit, mayest have the glory which is meet for Thee, for ever and ever, Amen." And when he had said 'Amen', the whole firmament was filled with the angels of the Highest, and our Lord Jesus Christ came to him seated upon
[155] the Cherubim and Seraphim, and the company of the Prophets and the Apostles, and the martyrs, and all the saints, and all the hosts of heaven were praising Him; and all the soldiers who were with the blessed man slept, and became as dead men. And the Lord said to the blessed George, "Hail, My George! Hail, beloved of Myself and of My angels! Hail, champion of the kingdom of heaven! Blessed art thou this day, O George My beloved, for I have made ready for thee seven crowns of glory in the hands of My Father, and He will place them upon thy head this day. Blessed art thou, O My beloved George, for I have prepared for thee a royal crown set with gold and pearls and I will put it on thy head with My own hands this day. Blessed art thou this day, O My beloved George, for there is prepared for thee a great and exalted throne beautifully set with exceeding fine gold and a true priceless stone, and they will seat thee upon it this day in the highest heavens by the Holy Ghost. Blessed art thou, O My beloved George, for the pearly gates of the tabernacles of light are open to thee, and thou shalt go into the presence of the Holy Trinity and none shall prevent thee. Blessed art thou, O My beloved George, the valiant one, for My Good Father has written thy name upon the chariot of the Holy Trinity, that whosoever shall say, "O God of George, help us,
[156] hear us," them thou shalt hear straightway. Blessed art thou, O My beloved George, for thou didst confess My name, and the Good Father, and the Holy Ghost, before the governors of the whole world, and I will confess thee in heaven where thou shalt be in great light. And I say unto thee, O My beloved, that inasmuch as among all mankind and in the whole world there was, for three years, no one able to confess My name, neither elder, nor deacon, nor a lay person, except thyself alone, and thou didst stand up before the seventy governors of the whole world, I swear by My right hand, O My beloved one ,that I will

establish a covenant with thee that when thou shalt bow thyself upon thy spiritual face in heaven and shalt come with all thy congregation to worship the holy Trinity, all the saints shall know thee by reason of the honour which I will show thee, O My beloved, and they all shall know that thou art George the beloved of God, and shall adore thee according to the command of My Good Father. And moreover, behold now My beloved, I have joined thy name to Mine that it may be a haven of safety throughout the whole world, that every man or woman who shall [157] happen to be in danger by judgments, by executioners, by prisons, by seas, by waters, or in harbours, or by travelling, by attacks, by thieves, by wild beasts, by fire, by lions, by violent death, by any necessity, by a multitude of deep afflictions, or in short by any afflictions whatever that befall the children of men, and they cry up to Me in thy name three times, saying, "O God of George, help us," I will hear them quickly and will fulfil every thing that they shall ask with their heart. The name of every one[1] who shall build a martyrium in thy name, or who shall cause a book of thy sufferings and thy contests to be placed in a church for reading in thy name, will I write in the Book of Life, and I will cause him to be in the same place with thee in my kingdom for ever. Whosoever shall make a gift, or an offering of first-fruits to the church in thy name, or who shall feed the poor in thy name, or the widow on the day of thy glorious commemoration, to him will I give help in this world, and I will make him to enjoy with thee the good things of My kingdom. Whosoever shall clothe one naked person in thy name, him will I clothe with the garments of heaven. Whosoever shall burn a lamp in the church in thy name or a little incense, upon him will I make My angels shine when he shall come to Me in joy. Whosoever shall give thy name to his son in faith, his heart will I comfort within him. Whosoever shall receive a stranger in thy [158] name, his sins will I forgive him, and I will receive him into My kingdom for ever. And I swear to thee by Myself, O George

[1] Read ⲟⲩⲟⲥ ⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ.

My beloved, as I have already said to thee, so I now say again to thee, that among those born of women there is none like unto John the Baptist, and that among the company of martyrs there shall be none like unto thee, neither among those who have been, nor among those who shall be. And now hasten, My beloved, and fulfil thy dispensation that I may take thee up with Me upon the chariot of the cherubim, and give thee as a gift to My Good Father and the Holy Spirit; and all the angels of heaven will rejoice with thee, for they are awaiting thee. As concerning thy body I will now cause an earthquake to take place that no man among these multitudes may take thy body away with him until thy servants come to carry it away. And behold, I have already taken thy mother, and thy two sisters, and thy bride, who was betrothed to thee, to My kingdom before thee that they might not see thy death in this world, but that they might see thee, and thy father, and thy dear [adopted] father, and the great glory which I will give thee in My kingdom in heaven; and behold, for thy sake, I have destroyed the lawless governors of the whole world. When thy blood has been poured out upon the ground, the service of idols shall cease, and men shall glorify My name throughout
159] the whole world. I will cause thy kinsman to build a shrine for thee in thy city and to lay thy body in it with honour. And after a short time Satan will stir up a persecution against the churches, and the blood of thousands of martyrs throughout the whole world shall be shed. And when twenty-one years have gone by, the impious governor of that time shall take counsel to destroy thy holy shrine by reason of the mighty deeds which I will work by thee in thy holy shrine. And he will send a general with his soldiers to do this thing, but I will cause thee to destroy him by an exceeding violent death, even as thou hast destroyed these governors, and the persecution shall cease through thee. And I will send thee to destroy that impious governor, and I will seat another in his place according to the command of My Good Father. And he shall build for thee a splendid and beautiful shrine, and he shall glorify thy church; and the whole world shall serve me in freedom for ever. And I will build thee a multitude

of shrines throughout the whole world; I will make all the nations of the whole world to glorify thee; I will make thy name to fill the whole world; I will make a multitude of gifts to thy shrine; and I will make men to celebrate thy festival in the whole world and especially the day of thy commemoration, which is the day of the consummation of thy martyrdom. I will make all creatures upon earth to enjoy this day; and I will crown the fruits of the earth on the day in which thou art crowned; and on the day of the dedication to thee of the first-fruits of the earth, which is the seventh day of Athor,[1] thy name, O My [160] beloved George, My valiant soldier, shall be exalted in heaven and glorious upon earth for ever and ever, Amen." And when the Lord had said these things to him, He filled him with power and joy, and the blessed man rejoiced greatly and exulted, saying, "I thank thee, O my Lord Jesus, that thou hast honoured me more than I deserve;" and the Lord made the sign of the cross over him, and disappeared from his sight. Then the holy man roused the soldiers, saying, "Come, my brethren, and perform that which has been commanded you:" and he straightway stretched out his neck and the soldiers took off his holy head, and there came forth from it blood and milk. And the Lord caused Michael to receive the blood and milk in his garment of light, and the Lord received his soul in to His own hands, and embraced it, and He[2] wrapped it in the purple of the aether and ascended into the heights with it. And the whole firmament was filled with the holy angels and the company of the saints, and they hymned it until the Lord gave it as a gift to His Good Father

[1] I. e., November 3. According to the Coptic calendar this is the day on which St. George of Alexandria was martyred. Theodotus here seems to confuse George of Alexandria with George the Megalo-martyr. This mistake has also been made by Ludolf who calls this George ሊቀ፡ሰማዕት፡ 'chief martyr.' Ludolf, *Hist. Aeth. Comment.* p. 397, November 3 and note *r*.

[2] According to Coptic tradition St. George is the only martyr who was esteemed worthy of being carried up to heaven by Christ. His task of carrying the souls of martyrs up to heaven was usually deputed to an archangel, as in the case of Eusebius whose soul was taken up to heaven by Raphael. See Hyvernat, *Les Actes des Martyres de L'Égypte*, p. 38.

and the Holy Spirit. And He put upon it a garment of light and an excellent diadem of gold set with precious stones, and
[161] there were seven crowns upon the diadem wreathed with the flowers of the tree of life, and the Lord wrote his name with the first-born for ever. And He caused the whole company of heaven and all the bands of the saints to seat him upon a throne and to celebrate a festival with him in the heavenly Jerusalem.

And after these things there were earthquakes and thunders and lightnings and violent rains, and all the people who were standing by and the soldiers fled into the city. But Pasikrates the servant of Saint George stood outside beside the body of his master and wept over him, and there was neither rain nor storm in the place where the body of the saint was, but the whole place was full of light. Then the two servants of Saint George who were in the city, came out to their fellow-servant who was outside weeping by the body of their master, and when they saw that they had taken off his head, they straightway cast themselves down upon him, and worshipped him, and wept; and Apa Pasikrates told them everything that the Lord had said to their master, and they were exceeding glad. And they joined his holy head to his blessed body, and the head clave to it as if it had never been cut off from it; and there was no mark of the sword stroke left on it. And his servants said to one another, "Verily God hath received our master unto Himself, and He will perform for him everything that He hath promised him." Then
[162] they took the holy body sprinkled with incense and carried it into the house which they had hired for the seven years, and there was no one in it except themselves, and they hid it there. And there was darkness and an earthquake, and the sea rose up over the city wishing to submerge it; and the faithful who had heard the words of the Lord when He spake with the blessed George, cried out, "O God of George, help us in this need;" and straightway the sea went down and the storm ceased, and the sun came forth. And on the morrow the servants of Saint George sought after the governors, and when they found that the Lord had destroyed them there was great joy throughout the whole world,

and they opened the doors of the churches again everywhere. Then the servants of Saint George bought exceeding fine napkins and very precious incense, and they carefully prepared the body of their lord for burial, and carried it secretly through the city, and laid it in a ship, and brought it to Diospolis together with the account of his sufferings. And they found that the relatives of Saint George had gone to their rest in God. Now there was there a man called Andrew, the brother of Saint George's mother, and he received the body of the saint into his house rejoicing greatly. And the whole city was gathered together and they built a shrine to him in Saint George's own house, and [163] they sent to Jerusalem and brought the Archbishop, Abba Theodosius, who consecrated it on the seventh day of the month Athor, and they laid his holy remains in it. And on this same day, that is to say, the seventh day of the month Athor, they celebrated the holy sacrifice of the holy body and glorious blood of our Lord Jesus Christ; and many signs and miracles took place in the holy shrine of Saint George. And Saint George came down from heaven according to the command of the Lord, and destroyed Euchios the general, and plucked out the eyes of Diocletian, and drove him forth from the palace, and set Constantine the emperor on the throne in his stead. And Constantine opened the churches throughout the whole world; he threw open the prison doors; he manifested forth the Cross; he confirmed the orthodox faith; he built the Church of the Resurrection of our Lord in Jerusalem and many churches throughout the whole world. And he went into the shrine of the Church of the Resurrection,[1] and prayed there, and he went into the shrine of Saint George with his mother Helena, and his sister Eudoxia, and Saint George appeared to him by night, and told him what he should do. And he built the holy shrine of Saint George in Diospolis, which formerly was small, and made it beautiful, and it is that in which [164] the many signs and mighty deeds which are written in other

[1] The Church of the Resurrection was dedicated by Constantine A. D. 335 See Tillemont, *Histoire des Empereurs*, iv, 227.

books than this took place. And they glorified God and His holy martyr Saint George, who consummated his strife on the twenty-third of the month Pharmûthi at the ninth hour of the day of preparation, and all those who were martyred through Saint George, being twenty-eight thousand six hundred and eighty, and Alexandra the Queen, and they received the incorruptible crown through our Lord Jesus Christ, and they now delight themselves with Saint George in Jerusalem the city of all the saints.

And behold now, [my brethren] we have hitherto only made known to you concerning the sufferings and the honourworthy strife which Saint George the victorious warrior of our Lord Jesus Christ endured patiently; but let us now consider the exalted honours which he received in heaven through our Lord Jesus Christ. Hear then, O beloved, what I the feeble Theodotus, have seen with my own eyes and heard with my own ears.

It came to pass in the time of the God-loving emperor Theodosius of glorious memory that on the first day of his reign he saw a marvellous thing,[1] he saw Saint George come from heaven with great glory and the archangel [Michael] with him, and he seated the God-loving emperor Theodosius upon the
65] throne of the Greeks, and his faith within him was strong in Saint George all the time [of his rule]. And when he had reigned twenty years he built a large church to the name of Saint George[2], and he gathered together all the Bishops to the consecration of the church of Saint George, and he sent for all the Bishops and even for my feeble self, a weak old man. And when we had consecrated the holy church in the name of God and of Saint George, the precentor (?) sang the Psalms in their proper order, and the emperor and his nobles and the whole

[1] See Amélineau, *Contes et Romans d'Égypte*, ii pp. 152—166.

[2] I have not been able to find any mention of the building of a church to St. George by Theodosius; but Constantine built a church to him at Lydda and another at Constantinople. See *Acta Sanctorum* Apl. 23, p. iii, col. i, and Tillemont, *Mémoires*, v. p. 185.

city were with us. And after the emperor and the whole multitude had sat down, he commanded the martyrdom of Saint George to be read, for that day was the twenty-third ef Pharmûthi, and we listened breathlessly. But when the reader came to that place where God testified to Saint George, saying, "There is none like unto thee among all the martyrs, neither shall there be any like unto thee for ever," the subject puzzled me, and I said, "Since so many generals and eparchs and governors of this world have forsaken all the glory of this world, and their rank, and wealth, and have died for the name of our Lord Jesus Christ under the impious and lawless emperor Diocletian, hou can this holy martyr be more exalted than they all? When we [166] had celebrated the Holy Communion and the evening had come, we lighted a lamp for the emperor, and lay down to sleep, and neither the emperor nor any of the others did eat, but he slept with us in the holy church. Now it was the evening of the Lord's day, for the consecration of the church took place on the Sabbath day. And when the night had come and we had, as was meet, performed the office for the night, and had said, 'Amen', we sat down to speak of the mightiness of God, and the emperor came with us. And one of our fathers, a Bishop,[1] was taken up to heaven in a vision, and he saw most exalted mysteries the which it is not lawful for an earthly being to utter. He said, "I saw that I was standing before the throne of the Father, and I saw thousands of thousands, and myriads of myriads praising the holy Trinity, and coming in bands, and they worshipped God, and glorified Him, and blessed Him, and made their requests, and afterwards they stood in rows, and no earthly creature could describe the glory and the great honour which they had received from the Trinity. And I saw one coming forth from within the veil like unto a king wearing a diadem of gold with seven crowns upon it, and he was riding upon a white horse,[2] and he was many

[1] The Bishop appears to have been Theodotus himself. See page 329, line 8.

[2] In Brit. Mus. MS. Or. 713, fol 2*b*, there is a coloured picture of the martyr having overcome a scaly, winged dragon and riding upon a white horse.

times brighter than the sun, and was equipped with sword and armour and the apparel of a king; in short his kingly dignity
[167] was immeasurable. And when he came forth a mighty multitude followed him on this side and on that, and I saw all the saints bowing down before him, and when I looked I was speechless, and I wished to know who he was. And I looked on my right hand and I saw a monk standing having wings like an angel of God, and he wore a kingly crown and raiment the like of which there is not among the kingdoms of the world, and he had a golden staff in his right hand, and his face was full of joy, and great glory surrounded him. And I besought him, saying, 'My father, I beseech thee to show me who thou art that art in such honour as this.' And he embraced me and said to me, 'I am Paul[1] of Tamma, and well hast thou come, O shepherd of our true King, our Lord Jesus Christ;' and when he had said these things to me I rejoiced that I had found freedom of speech before him. And I said to him, 'O master, my holy father, inasmuch as thou hast deemed me worthy of thy holy salutation, I beseech thee to tell me who is this great king that has just come, to whom all this multitude has bowed the knee?' Then the blessed man's mouth broke into a spiritual smile and he said to me, 'Knowest thou not who this is?' And I said to him,
[168] 'O father, how should I know who this is since I have never seen him before?' He answered and said to me, 'I have been sent to thee to make thee certain of the things which thou didst ponder over in thy heart yesterday in the church concerning

[1] Paul of Tamma in the nome of Koeis, ⲡⲁⲩⲗⲉ ⲟⲩⲣⲉⲙⲧⲁⲙⲙⲁ ϩⲙ ⲡⲧⲁⲱ ⲕⲟⲉⲓⲥ is mentioned in the narrative of a journey made by Paul and Ezekiel in the mountain of Meroeit. See Zoega, *Catalogus*, p. 368, line 22. On a stele published in the *Recueil des Travaux*, v. p. 63 Paul of Tamma, ⲡⲣⲉⲙⲇⲁⲙⲙⲁ, is invoked with the Persons of the Trinity and several of the Saints. Koeis has been identified with the Cynopolis of Strabo and the modern Arabic town called القيس el-Qîs. See Champollion, *L'Égypte*, pp. 301—303; Quatremère, *Mémoires*, pp. 141, 515 and Renaudot, *Hist. Patriarch. Alexandrin.*, pp. 176, 184, 450, 458.

Saint George, the beloved of God, the chosen martyr exalted above all the saints according to the words of our Saviour. The works of every soul which comes forth from the body, whether of righteous men or whether of sinners, are manifested forth on the spiritual[1] tablet and the soul is in its presence always, and its deeds are written upon it. When it pleased my Lord Jesus Christ to take me, His servant, to my rest and to visit me, I came forth from the world, and He esteemed me worthy of His goodness, and He brought me into His city, and I saw this being whom thou hast seen. And he had on this royal diadem with seven crowns above it, and I looked upon it and read the writing which was written upon it, which said, 'I am George of Melitene, from Diospolis, who died three times for the name of our Lord Jesus Christ,' and I saw all the saints bowing their knees before him. Now I had endured many sufferings for the name of our Lord Jesus Christ and died four[2] times, and I said within myself, 'Behold, I am equal to him in honour,' and I refrained from bending the knee to him. And straightway, in a moment, He who knows the hearts of all men sent the Archangel [169] Michael to me who said, 'O excellent Paul, why hast thou not taken part in the spiritual salutation according to the command of the Almighty?' and I told him what was in my heart. Then he took me immediately to the holy Apa Noub the confessor, who had been both a monk and a martyr, and he showed him the command of God. The holy confessor said to me, 'O Paul my holy father, go and perform the command of God, and say not, I have suffered like the mighty George, for thou, of thine own free will, [didst suffer] greatly; but that just man did for God's sake suffer by axes, by double edged hatchets, by saws, by nails, by fire, by two edged swords, and by the mouths of wild beasts. And I say unto thee, O my beloved one, that when

[1] Theodotus means that the tablet existed in *form* only.

[2] Seven times. Amélineau, *Contes et Romans d'Égypte*, ii. p. 160. The monk Paul had a mania for committing suicide: which he is said to have done seven times

the attendant cometh and sayeth unto thee, 'The Lord calleth for thee, come,' is not thy going better than seventy years of a monk's life in his cell?' When I heard these things I changed my mind through the words of the archangel and the holy man, and I said, 'Forgive me'; and they rejoiced with me, and I went to the holy martyr of Christ and straightway made obeisance before him. [And the holy man said], 'O faithful shepherd of Christ, console thyself, for there is no one like unto thyself among the martyrs
170] who are crowned [except] Saint George himself.' And while the holy man (Paul of Tamma) was talking with me, Saint George the soldier of Christ came up to me with his face beaming with rays of light, and he saluted me and filled me with joy and gladness, and said to me, 'When thou goest to thy city Ancyra, build thou a temple to me in it, that I may come and dwell with thee, for it will be one hundred and five months before thou shalt come to me in this holy city.' When he had said these things to me I rose up straightway from my vision." When the emperor and the twelve Bishops saw the radiant face of that Bishop they knew that he had seen a revelation, and they entreated him to tell them what he had seen. And he, as his mind came to him, told them all the vision he had seen, and they marvelled greatly, and glorified God and the holy martyr Saint George. And the emperor answered and said, "On the day when God seated me, unworthy though I be, upon the Roman throne, I saw with my sinful eyes, Saint George with glorious visage come from heaven holding a sceptre of gold in his right hand, and the archangel Michael was with him. And I saw a diadem of gold and seven crowns upon his head, and he shone a thousand times brighter than the sun, and he came to me filled with joy, and took hold of me, and seated me upon the imperial
[171] throne, and a number of the nobles of the army saw him face to face. And I saw him again in his holy church and he showed me things that would do good to my soul." Now when I (Theodotus) heard these things, I blessed my Lord Jesus and His holy martyrs. After these things that Bishop went to his city and built a beautiful church in the name of God and Saint

George, and consecrated it with his own hands before he came out of the body. Now that Bishop was one of the three hundred and eighteen Bishops that were gathered together in Nicea;[1] and he filled the office of Bishop for seventy-five years, and he died in God when he was one hundred and eighteen years old.

Behold now, O beloved brethren, we have told you these things of the great honours which God has vouchsafed to the valiant soldier of strength, the mighty athlete, Saint George, whose festival is celebrated this day throughout all earth and heaven, and of the remainder of his glory and of the mighty and exalted honour he holds in the heavenly Jerusalem, the city of Christ the King. And now O beloved, blessed of God, since we know of a truth that Saint George has drawn nigh to God in this manner and has obtained freedom to enter into the presence of the Holy Trinity at all times and to show favour to every one, let us make ourselves champions, through love, of our poor brethren and strangers; let us love one another, let us keep innocence, and it shall come to pass to all of us, O beloved, that Saint George will, through our Lord Jesus Christ, show favour to us, and have compassion upon us, and forgive us our sins, and bless [172] the gathering together of our people, small and great, old men and young men, and widows and virgins. And, finally, may He bless him that took the charge of preparing this book and of finishing it in true suffering through Jesus Christ our Lord, to whom be the glory meet for Him and His Good Father, and the Holy, and vivifying, and consubstantial Spirit, (who are) with Him, now and always and to eternity of all eternities, Amen.

---

[1] Theodotus was not present at the Council of Nicea. See the list of the Bishops from the Province of Galatia in Labbé, *Sacrorum Conciliorum Collectio*, ii, col. 2.

W. DRUGULIN, ORIENTAL-PRINTER. — LEIPZIG.

10 32 84

RETURN TO ➡ **CIRCULATION DEPARTMENT**
202 Main Library

LOAN PERIOD 1 **HOME USE**	2	3
4	5	6

ALL BOOKS MAY BE RECALLED AFTER 7 DAYS
1-month loans may be renewed by calling 642-3405
6-month loans may be recharged by bringing books to Circulation Desk
Renewals and recharges may be made 4 days prior to due date

DUE AS STAMPED BELOW

REC. CIR. MAR 17 19[illegible]
APR 7 1983 9 0
SEP 21 1980
DEC 10 1999
DUE
JAN - 2 '[illegible]
SUBJECT TO RECALL IMMEDIATELY
[illegible] JAN 19 '81
REC. CIR. JAN 19 '81
REC. CIR. JAN 19 '81
MAR 22 198[illegible] 13
RECEIVED BY
APR 25 1981
CIRCULATION DEPT.
REC. CIR. MAY 30 '8[illegible]

UNIVERSITY OF CALIFORNIA, BERKELEY
FORM NO. DD6, 60m, 11/78 BERKELEY, CA 94720

U. C. BERKELEY LIBRARIES
C046968175